

OHIO STATE
UNIVERSITY
LIBRARIES

Digitized by Google

Original from
THE OHIO STATE UNIVERSITY

THE
KOREA REVIEW

(1901)

Homer B. Hulbert A.M., F.R.G.S.,

Editor.

PRINTED AT
THE METHODIST PUBLISHING HOUSE,
SEOUL.



**RAS KOREA
REPRINT SERIES
KYUNG-IN PUBLISHING CO.**

86-2 YEON HI DONG SE DAE MUN-KU SEOUL, KOREA
TEL. 32-7998

VOL I (1901)

No. 1 (JANUARY)

THE SPIRIT OF THE BELL—Poem.....	1
THE NEW CENTURY.....	3
Seoul.....	6
Chemulpo.....	11
Mok-p' o.....	16
ODDS AND ENDS	
A Curious Cup.....	17
Off His Guard.....	18
The Growing Buddha.....	18
Small but Mighty.....	19
QUESTION AND ANSWER.....	19
EDITORIAL COMMENT.....	22
NEWS CALENDAR.....	24
IN MEMORIAM.....	28
THE HISTORY OF KOREA	
Introductory Note.....	29
Ancient Korea.....	33

No. 2 (FEBRUARY)

OPENING LINES OF CHANG- JA- Poem.....	49
CHANG- JA ON THE WIND- Poem.....	49
KOREAN PROVERBS.....	50
THE KOREAN PRONOUN.....	53
THE NEW CENTURY	
P' yung-yang.....	56

Wun-san.....	59
ODDS AND ENDS	
Rip Van Winkle.....	62
The First Bicycle.....	65
Seat of Intelligence.....	67
Tight Lacing.....	67
QUESTION AND ANSWER.....	68
EDITORIAL COMMENT.....	69
The Korea Review Album.....	69
NEWS CALENDAR.....	71
THE HISTORY OF KOREA	
Ancient Korea.....	77

No. 3 (MARCH)

XYLOGRAPHIC ART IN KOREA.....	97
SUL-CH'ONG, FATHER OF KOREAN	
LITERAURE—Geo. Heber Jones	102
A LEAF FROM MY JOURNAL—S. F.	
Moore.....	111
ODDS AND ENDS.	
Prophecy.....	113
Mathematics vs. Chinese.....	114
The Story Did It	115
Cinderella.....	116
An Engineering Feat.....	116
Brains vs. Muscle.....	117
EDITORIAL COMMENT.....	117
NEWS CALENDAR	118
HISTORY OF KOREA.....	125

No. 4 (APRIL)

A VAGARY OF FORTUNE.....	Narro.	145
THE INTRODUCTION OF CHINESE INTO KOREA.....	Jas. S. Gale.	155
ODDS AND ENDS.		
Exorcising Spirits.....		163
The Shogun.....		164
Small Pox.....		164
QUESTION AND ANSWER.....		164
The Korean Nobility.....		164
Origin of the <i>Po-sam</i>		165
EDITORIAL COMMENT.....		166
NEWS CALENDAR.....		168
HISTORY OF KOREA.....		177

No. 5 (MAY)

A VAGARY OF FORTUNE.....	Narro.	193
THE TIDAL WAVE IN THE YELLOW SEA.....		202
	F. H. Mörsel.	
ODDS AND ENDS.		
Native Gold Mining.....		206
Pearls.....		207
A Korean Heroine.....		208
Nemesis.....		208
Consanguineous Marriage.....		209
Cure for Leprosy.....		209
Snakes.....		209
Oppert.....		210

QUESTION AND ANSWER.....	211
EDITORIAL COMMENT.....	212
NEWS CALENDAR.....	213
HISTORY OF KOREA.....	221

No. 6 (JUNE)

THE IMAGE OF GAUTAMA.....	Poem.....	241
Archer Butler Hulbert.		
BARON VON MOLLENDORFF		245
HOME FOR DESTITUTE CHILDREN		252
C. C. Vinton, M. D.		
KOREAN ETYMOLOGY.....		254
ODDS AND ENDS.		
Fishing Boats.....		258
A Red Sea Path.....		259
A Curious Asset.....		259
QUESTION AND ANSWER.....		260
Rev. F. S. Miller.		
EDITORIAL COMMENT.....		261
NEWS CALENDAR.....		263
HISTORY OF KOREA.....		273

No. 7 (JULY)

THE NI-T'U.....	Jas. S. Gale.	289
A CONUNDRUM IN COURT.....		293
KOREAN AND EFATE.....		297
W. DU FLON HUTCHISON.....		302
ODDS AND ENDS.		
Substitute for Vaccination.....		303

Could not Bell the Cat.....	303
QUESTION AND ANSWER.....	304
EDITORIAL COMMENT.....	306
NEWS CALENDAR.....	308
HISTORY OF KOREA.....	317

No. 8 (AUGUST)

THE KOREA BRANCH OF THE R. A. S	337
The man in the Street.	
KOREAN AND EFATE.....	341
GEORGE C. FOULK.....	344
RICE AND THE IDEOGRAPH.....	349
ODDS AND ENDS.	
Unwelcome insects.....	352
Death in the pot.....	352
QUESTION AND ANSWER.....	353
CORRESPONDENCE.....	353
EDITORIAL COMMENT.....	354
NEWS CALENDAR.....	358
HISTORY OF KOREA.....	369

No. 9 (SEPTEMBER)

THE SEOUL WATER-WORKS.....	385
AN ANGLO-KOREAN CONVERSATION.....	387
KOREAN PROVERBS.....	392
THE SEOUL-FUSAN RAILWAY.....	397
ODDS AND ENDS.	
A Snake Story.....	400
The Seventh Daughter.....	401

Confidence Restored.....	402
When Thieves Fall Out.....	402
Tricks of the Trade.....	402
Bones Wanted.....	403
REVIEW.....	403
EDITORIAL COMMENT.....	404
NEWS CALENDAR.....	406
HISTORY OF KOREA.....	417

No. 10 (OCTOBER)

A NOTABLE BOOK ON CHINA.....	433
REAR ADMIRAL SCHLEY IN KOREA.....	440
THE PRICE OF HAPPINESS.....	445
ODDS AND ENDS.	
Why Morning Calm?	454
Blue Tile.....	456
A Rebellious Mountain.....	456
QUESTION AND ANSWER.....	457
EDITORIAL COMMENT.....	457
NEWS CALENDAR.....	460
HISTORY OF KOREA.....	465

No. 11 (NOVEMBER)

THE FOUNDING OF THE KOREA DYNASTY

Rev. C. T. Collyer.....	483
THE QUEEN OF QUELPART	486
THE WIZARD OF TA-BAK SAN	489
REVIEW	493
ODDS AND ENDS.	
Horse Sense.....	494

Quid pro Quo.....	495
Caught in Her own Trap.....	496
EDITORIAL COMMENT.....	497
NEWS CALENDAR.....	499
HISTORY OF KOREA.....	513

No. 12 (DECEMBER)

THE STATUS OF WOMAN IN KOREA.....	529
(to be continued.)	
THE MARBLE PAGODA.....	534
THE DISTURBANCE ON QUELPART	539
E. Martel	

ODDS AND ENDS.

A Prophetic Dream.....	543
The Stone Doctor.....	543
Oxen could not draw him.....	544
A Just Division.....	545
A Military Manoeuvre.....	546
EDITORIAL COMMENT.....	547
NEWS CALENDAR.....	549
HISTORY OF KOREA.....	561

The Spirit of the Bell.

A KOREAN LEGEND.

The master-founder stands with angry brow
Before his bell, across whose graven side
A fissure deep proclaims his labor naught.
For thrice the furnace blast has yielded up
Its glowing treasure to the mould, and thrice
The tortured metal, writhing as in pain,
Has burst the brazen casement of the bell.
And now like a dumb bullock of the lists,
That stands at bay while nimble toreadors
Fling out the crimson challenge in his face,
And the hot, clamoring crowd with oaths demand
The fatal stroke, so hangs the sullen bell
From his thwart beam, refusing still to lend
His voice to swell the song hymeneal.
To toll the requiem of the passing dead
Or bid the day good-night with curfew sad.
The master-founder said "If but an ounce
Of that rare metal which the Spirits hide
From mortal sight were mingled with the flux
It would a potion prove so powerful
To ease the throes of birth and in the place
Of disappointment bring fruition glad."
And lo! a royal edict, at the hand
Of couriers swift, speeds o'er the land like flame
Across the stubble drift of sun-dried plains.
"Let prayer be made to Spirits of the earth
That they may render up their treasure, lest
Our royal city like a Muslim mute
Shall have no tongue to voice her joy or pain."

The great sun reddened with the altar smoke ;
 The very clouds caught up their trailing skirts
 And fled the reek of burning hecatombs ;
 But still the nether Spirits gave no sign.
 Not so ! A mother witch comes leading through
 The city gate a dimpled babe and cries,
 'If to the molten mass you add this child
 'Twill make a rare amalgam, ay, so rare
 That he who once has heard the bell's deep tone
 Shall ever after hunger for it more
 Than for the voice of mother, wife or child.'
 Again the furnace fires leap aloft,
 Again the broken fragments of the bell
 Cast off their torpor at the touch of flame.
 Unpitying are the hands that cast the child
 Into that seething mass. Fit type of Hell !
 Nay, type of human shame that innocence
 Should thus be made to bear the heavy cross
 For empty pageantry. How could it be
 That Justice should permit the flowing years
 To wash away the memory of that shame ?
 Nor did she. Through that seeming metal coursed
 The life blood of the child. Its fiber clothed
 A human soul. Supernal alchemy !
 And when the gathered crowd stood motionless
 And mute to hear the birth note of the bell,
 And the great tongue beam, hung by linked chain
 Aloft, smote on his brazen breast, 'twas no
 Bell cry that came forth of his cavern throat.
 'Twas "*Emmi, Emmi, Emmi, Emmillé*"*
 'O Mother, woe is me, O Mother mine !'

H. B. H.

*The bell being struck with a wooden beam rather than with an iron tongue gives the effect of a sonorous *Em* and doubtless the legend grew out of this fancied resemblance.

The New Century.

As the World swings across the line that divides the Nineteenth Century from the Twentieth it finds all the civilized nations of the earth joined in a federation of amity and concord. There are no Hermit Kingdoms, no Forbidden Lands remaining. The law of human interdependence has worked out to its logical end, for, when Korea joined the federation, the medieval principle of national selfsufficiency received its final blow. There are portions of the earth, like Thibet, which are still difficult of access, but Thibet is only a dependency of China and her inaccessibility is due to physical rather than political causes. If the opening of Thibet had been of value it would have been done ere now. There is no autonomous government today that does not acknowledge the validity of the law of mutual interdependence.

It might be difficult to ascertain just when the ratification of international treaties began or what two nations set the good example but we know that Korea was the last to fall into line and save us the spectacle of a divided Twentieth Century world.

It was on Feb. 27th, 1876, that Korea made her first modern treaty. It was with Japan, but no exchange of Ministers occurred until three years later and it was not until well into the eighties that Korea began to stir under the impulse of her new relations.

The first use she made of the altered conditions was naturally a commercial one. The Korean people were quick to discover the value of foreign trade. They are not the first nation to prove that immemorial custom stands little chance in the face of better goods at cheaper prices. They decline, and rightly too, to change their ancient style of dress but they have readily changed the material of which their dress is

made. The heavy importation of piece goods, petroleum and friction matches has done very much to ameliorate the condition of the common people of Korea during the past two decades.

The opening of trade necessitated the establishment of a Customs Service. This was done under the auspices of the Chinese Customs and its efficiency and its value to Korea have always been among the most striking features of Korea's progress.

Another outcome of the change was the establishment of schools and hospitals, in a modest way at first, for the healing of the sick and for the study of foreign languages, sciences and arts. This work was begun in 1884 and has continued and enlarged until at the present time we find six government language schools under competent foreign direction. The impulse which this gave has resulted in the establishment of several private schools under purely native auspices. From the very first the Mission schools have been prominent in educational work. The common schools have felt the impetus and the whole system has been reorganized and new studies of a liberal nature have been introduced into the curriculum. Normal and graduate schools have been established and a University is contemplated. The educational interest has spread to the country and in the different provincial centers schools have been established on lines far in advance of those which formerly prevailed. Educational work is slow but its results are as sure as they are slow.

In the third place the opening of Korea naturally gave an impulse to agriculture. The higher prices of cereals that prevailed in Japan soon influenced the Korean market and the export of beans and rice has been very great. This has increased the amount of circulating medium and has raised the prices of all commodities. History shows us that frequently in the past the Korean rice crop has been so great that travelers paid nothing for food on the way, but these days are over. The natural law of supply and demand has come into play and the cost of living in Japan and Korea is gradually becoming equalized. The Korean people frequently exclaim against constantly rising prices forgetting that these are due to natural causes which show prosperity. The diffi-

culty lies in the fact that during the transition stage the prices of the necessities of life advance more rapidly than the daily wage of the workman. It is as true of Korea as of other lands that the working man has to bear the brunt of any change in economic conditions.

With the increased demand for agricultural products the "margin of cultivation" has been raised. Many schemes have been worked out for the reclaiming of waste lands and the irrigation of other fertile tracts for the purpose of growing the one great Asiatic staple, rice.

In the mining field great activity has been manifested. Concessions have been granted to foreign syndicates to exploit the auriferous deposits of the country, with results that have fully justified the venture. These enterprises have brought large amounts of capital into the country, and better still have given employment to thousands of Koreans who thus are taking lessons in industry at the hands of the masters of industry, the English, Germans, Americans and Japanese.

During this period the teachers of Protestant Christianity have entered upon their work in Korea and have made phenomenal progress in it. Not the least of their work has been to show that there is no stronger bulwark of patriotism and loyalty than practical adherence to the principles of Christianity.)

This period has seen Korea lay aside, not her devotion to Chinese ideals, but her political subserviency to China. This in turn has paved the way to the establishment of the Empire of Ta Han which is Korea's proper status in view of her ethnic, linguistic and geographical integrity. She holds a dignified and honorable place in the capitals of the Treaty Powers. In Washington she has purchased property and established a permanent domicile, as might have been expected, for the United States from the very first has shown the most "disinterested" interest in the welfare of Korea.

American enterprise has resulted in the building of a railroad between the capital and the port, which besides being an assured financial success is an object lesson of the utmost value to Korea. Other railroads north and south from Seoul will, at some not distant date, join Fusan with the great Siberian system and thus complete the most gigantic engineer-

ing feat that the world has ever seen. The roads north and south from Seoul have already been begun. In the material progress of Korea Japan has taken the leading part. This is a logical result of her deep interest in the opening of Korea, for Japan naturally looks to the peninsula for her food supply and for a market for her manufactured products. This reciprocity between the two helps Korea to share the benefits of Japan's marvelous industrial metamorphosis and forms the strongest guarantee of the development of Korea's resources. In like manner when railroad communication is established with Russia we may look for a more rapid development of the northern provinces, which will be of mutual benefit both to Russia and to Korea. The possibilities of the Yalu valley have not yet been even guessed.

Every country newly opened to foreign influences has to learn by experience and this makes inevitable a fluctuation in sentiment, now for and now against what the world calls progress. It is in better taste for the well-wishers of Korea to applaud and encourage her in her genuine successes than to cavil at the failures. And on the whole it must be granted that the substantial progress of Korea during the past two decades has been enormous. That there is still much to do does not detract from the credit for what she has already accomplished. It is our purpose to do what we can in this REVIEW to cultivate mutual knowledge between Korea and the outside world, believing that in so doing the interests of this land can in some measure be advanced.

Seoul. A detailed account of all the improvements that have been made in the city of Seoul during the past twenty years would far exceed the limits of our available space and we must content ourselves with a mere list of them. It has been said that you can judge of a country's status by the condition of its roads. The country roads of Korea remain practically as they were but in the capital the improvement has been very great. As originally laid out, the road from the great gate of the Kyōng-bok Palace to the East Gate, a distance of some two and a half miles, is one of the noblest that can be found in Eastern Asia.

But it was encroached upon by booths and temporary shops to such an extent that two carts could hardly pass each other, at certain points. These booths have been all taken away and the main artery of the city cleansed. The streets leading from the South Gate, the Little West Gate and the New Gate to the center of the city have been widened to generous proportions. Legation Street has been greatly improved but is still so narrow that the heavy carts have made extensive repairs imperative. A new street has been cut through from the present Palace gate to the approach to the Kyōng-bok Palace, another from the same point diagonally across to the Japanese Consulate, another from South Gate street to a point a little to the east of the Roman Catholic cathedral, another from the South Gate to the beginning of Legation street, and others of minor consequence. Outside the city, roads have been built from the South Gate to Yong-san, from the New Gate to Ma-po and from the Little West Gate to A-o-gā. Outside the East Gate the road to the Queen's Tomb has been greatly improved. But of all work that has been done upon the permanent thoroughfares of the suburbs the most memorable is the building of a magnificent road through the Peking Pass. In former days this was probably the worst spot on the road between the Capitals of Korea and China. It was in full sight of the city of Seoul and yet was quite impassable for carts. We can well remember the time when it was an act of cruelty to ride a horse through this rocky defile, but today it is a pleasure.

In the second place the drainage of the city demands notice. The building of new roads necessarily resulted in improvements in the arrangements for sewage, but besides that nearly the whole course of the great central drain of Seoul, the *Cloaca Maxima* of the city, has been cleaned out and neatly stoned up on the sides. Many of the lesser drains have likewise been improved.

In the matter of building, great and laudable activity has been shown. The first foreign building to be erected was the Japanese Legation which was completed in 1885. Since that time the Russian, English, French and Chinese governments have erected substantial foreign buildings, preeminent among which both for size and architectural beauty is the French

Legation. The Japanese Government has also erected a handsome Consulate building. The Cathedral is the most conspicuous edifice in the city and being constructed according to the severest canons of Gothic art is a noble and graceful pile. Among other public buildings in foreign style we have the Catholic church outside the wall, the Pá-já school, the Methodist churches of Chong-dong and Sang-dong, the Club-house of the Cercle Diplomatique, the I-wa School for girls, the Seoul Union Reading room, the Japanese Board of Trade, the First Japanese Bank, the Japanese School, the Government Middle School, the Methodist Publishing House, the Roman Catholic Orphanage and the Power House of the Seoul Electric Railway. When we come to the question of private dwelling houses and business properties we must draw the line. It will be sufficient to say that about twenty-five of such have been erected. These do not include Korean houses that have been made over into foreign residences or foreign residences that have been built in Korean style. Of these there are upwards of sixty not counting those built by Japanese or Chinese. Of Chinese buildings there are a considerable number scattered about the city while of Japanese houses there are very many as may be expected with a Japanese population of two thousand or more. These are mostly confined to the Japanese settlement, commonly called Chin-go-gá, although not a few are found in other parts of the city, especially near the South Gate.

As for transport facilities all the ordinary Korean methods remain in use but in addition to these the jiríkisha has made its appearance and has found favor with all except the higher official classes among the Koreans. But especially worthy of mention is the Seoul Electric Railway which affords easy communication between the New Gate and the Queen's Tomb three miles outside the East Gate, and between Chong-no, the center of the city, and the river town of Yong-san. This brilliant and successful venture has been not only a great convenience to the Koreans but it has been an object lesson of the utmost value. Its interest is enhanced by the fact that it was accomplished by a union of American and Korean enterprise. The Seoul-Chemulpo Railroad has secured equal favor with the Korean people. They thoroughly appreciate its value, as

is seen by the heavy passenger and freight traffic that the road enjoys. The great bridge across the Han River, an engineering feat of no small magnitude, is a constant reminder to the Korean of western skill in overcoming nature's obstacles and a constant encouragement to go and do likewise.

If it were not our purpose to confine this sketch to things actually accomplished we should mention the progress that has been made toward laying out a public park about the site of the pagoda and the plans that have been completed for supplying the city with water by aqueduct from the Han River. But these and other contemplated improvements are achievements of the future and not of the past.

One of the earliest signs of progress was the establishment of a telegraph system throughout the country bringing the different provinces into closer contact with the capital and bringing Korea as a whole into closer contact with the outside world. Under efficient foreign management this department has proved an eminent success.

In 1885 a Government Hospital was established under foreign direction and the thousands of Koreans who take advantage of its gratuitous services attest its popularity and its genuine value.

In pursuance of her rights as a sovereign and independent Power Korea has sought and obtained admission to the Postal Union and letters bearing the Korean stamp are now sent to all parts of the world. When railroad communication is secured with the different provincial centers there seems to be no reason why, under its present efficient management, the Postal Bureau should not become a source of revenue to the government.

The increase of business and the need of increased facilities for financial transactions has called into being not only foreign banks but Korean men of enterprise have organized banks and have won the confidence and patronage of the people. Such things do their share in establishing confidence in native ability to carry out large financial enterprises.

The founding and successful operation of native newspapers has been a marked feature of the new regime. While such organs cannot be expected to enjoy the unlimited free-

dom of the west they have done much to give the people a taste for information beyond their own contracted spheres and have proved and are proving a potent educative force.

The radical reforms that have been introduced into the Korean army are worthy of the greatest praise. It has become a recognized principle here that if an army is worth having at all it is worth clothing, feeding and paying properly. Thus it has come about that instead of taking to soldiering as a last resort the Koreans are eager to enlist and many applications have to be rejected. Soldierly uniforms and efficient drill have transformed the army and made it a factor that cannot be ignored.

The city of Seoul has a well equipped police force in foreign uniform and this has had a perceptible effect upon the general public behavior. In fact it would be difficult to find a more orderly city in the far east than Seoul. This may be because the Koreans are little accustomed to taking their pleasure out of doors in the evening by lamp and lantern light. By nine o'clock the streets are practically cleared of traffic.

We cannot omit mention of the newly acquired right of every man to a fair and public trial in a properly constituted court, and while the operation of this law is as yet partially theoretical the law itself stands as a goal toward which progress will be more or less rapid.

In the matter of coinage there has been great advance. Though the maximum of success remains to be achieved the new coinage is a century in advance of that which we were compelled to handle twelve or thirteen years ago. It is a part of the education of all eastern countries to learn that the only legitimate object in coining money is to provide the people with a circulating medium of stable and intrinsic value. Viewed in this light the new coinage though not perfect must be applauded as a step in advance.

Brief mention has been made of educational work in general but it demands more special notice. The conduct of educational affairs is a good gauge of a country's policy. If so the radical changes introduced into the schools of the capital are the most hopeful sign of the times. In the first place, and chiefest of all in genuine value, is the introduction into almost all the text-books of what is called the mixed script.

This indicates a determination on the part of the government to relegate the Chinese character to its proper place as a mere glossary or thesaurus of words to be used in accordance with the grammatical genius of the native Korean speech. In the second place the establishment of foreign language schools is of wide importance. Each Korean who learns a European language and comes in touch with European literature forms a distinct point of contact between his countrymen and the outside world of things and events and cannot fail to help toward a modification of the views and sentiments of the upper classes regarding the progress of the country. But educational advance is most striking in the changes in the curriculum of the common schools of the city. Ten years ago the science of mathematics was not dreamed of as a study for ordinary pupils. It is now a principal subject of study. Universal geography and history are recent innovations and the preparation and publication of text books of science and history is being pushed with the greatest energy by the educational authorities.

The latest addition to the educational equipment is a school of surveying under competent foreign direction which will find a wide field of usefulness here.

Before closing this account it might be of interest to note the things which have been discontinued of late years. First of all come the national examinations which seem to have disappeared altogether and with them one of the most picturesque and interesting features of Korean life. We no longer hear the weird "*Kinchiru, Kiu-kiu Kinchiru*" which heralded the approach of a Korean official chair. We no longer see the signal fires on the mountains flash out their evening message of peace from the four corners of the land. We no longer have the pleasure of climbing the city wall after the evening bell has tolled and we find ourselves shut out of the gates. These and many another interesting and memorable feature of life in Korea have receded into the past not wholly without regret on the part of those whose fortune it has been to see Korea in her pristine simplicity.

Chemulpo. Chemulpo at the threshold of the Twentieth Century presents a very interesting subject. Opened in the latter part of 1883 the port has grown in sixteen

years from a cluster of fishermen's huts hidden behind a hill along the river, with an adjoining hamlet of military peasants supposed to look after the forts guarding the mouth of the Han river, into a thriving city of over 20,000 people of several nationalities. The growth of the city has been steady and almost phenomenal. Earlier years gave no hint of the extent to which the port would push itself territorially, its limits now being two miles away from the Custom House in the vicinity of which the port had its start. Trade has grown by leaps and bounds. Property has doubled in value several times over. Lines of communication have been opened up with the interior of Korea in all directions. And still the promise of growth and development for the port holds fair and strong.

Territorially the port has spread itself like the proverbial green bay tree. When the first treaty with a western nation was negotiated by Admiral Shufeldt on May 22nd 1882, a tent was erected for him on the hill-side at Chemulpo back of what is now the Commissioner's residence and here in a solitude the Admiral struggled with his doubt as to whether it would not be better to locate the Settlement on the small island of Wulmi (Roze) in the harbor rather than on the uninviting mainland. Had this been done the town would have spilled over into the sea long ago. But his better judgment placed it on the main land, and this has on the whole proved a very satisfactory choice. It is interesting to note, while on the subject of the treaties, that the limits of the port as originally provided for in the Japanese treaty extended to 100 *li*, which would have included Seoul as our suburbs! When the American treaty was signed at Chemulpo the place could boast of a small village called Man-suk-dong and the hereditary military hamlet of Ha-do, and that was all. The hills now covered with houses and residences were traversed by foot paths many of which have since been obliterated, and no hint existed of the great changes that were so soon to come to pass. The small and unpromising beginning has grown into the Japanese, Chinese, and General Foreign Settlements and the Korean city.

The Japanese Settlement is the best located of the three concessions, being the most central, and is the center of the

Japanese interests of the port. The Japanese population numbers about 4,500 and is under the jurisdiction of the Japanese Consul, H. Ijuin, Esq. Here are the offices of the Nippon Yusen Kaisha and the Osaka Shosen Kaisha, which run lines of steamers from Japan both to Korea and *via* Korea, to China. The First National Bank has a substantial granite building here for the transaction of its large banking business and here also are the 18th and 58th National Banks to Japan. There are now coastwise lines of small steamers running north to the capital of the Whang-hā Province, *via* river ports on the Han, lines north to Cheung-nam-p'o and Pyŏng-yang, and south to Kun-san, and recently a line has been opened by which it is possible to reach Kong-ju the capital of Ch'ung-ch'ung Do in the south in twenty-four hours from here. This shows the line along which development is going. The Japanese merchants have a Board of Trade which attends to the mercantile interests of Japan and a Rice Exchange where large transactions take place. The Japanese merchants hold a prominent place in the import and export trade of the port and have large vested interests. Probably the most important enterprise however on which the Japanese are engaged in the port, is the management of the Seoul-Chemulpo Railroad which has its head office and shops here. This important undertaking is fraught with great promise for Korea. Under the efficient direction of the General Manager, T. Adachi, Esq., it has become an indispensable factor in the life of the port and our suburbs at Seoul.

The Chinese Settlement is at the western end of the port and is under the jurisdiction of Chinese Consul, C. T. Tong, Esq. Here reside most of the 500 Chinese residents of the port. Chief among these is the firm of E. D. Steward, with an American name and a thoroughly progressive spirit. Without him it would be hard for most of us to get along. There are a great many Chinese gardeners living at the port who have small gardens in the adjacent fields. Most of these are Shantung farmers who come over in the spring, work their holdings, and return for the winter to their native land, thus causing a constant fluctuation in the number of Chinese residents at the port.

The general foreign community is constituted very much

the same as other ports in the Far East. We have the Customs staff, the Consuls, the merchants and the missionaries. The Concession is in the eastern end of the port and is well laid out with streets and drains and is under the jurisdiction of the Consuls of the Treaty Powers and representatives chosen from the land owners. These together constitute the Council. There is efficient police supervision and all the interests of the Settlement are well cared for. At the head of the business interests of the port are the three firms of Townsend and Co., E. Meyer, and Co., and Holme Ringer and Co. E. Meyer and Co. have charge of the interests of the German Mining Concession which has a large tract of mining territory in the western part of Korea, the business of which thus comes to Chemulpo. Holme Ringer and Co. are also agents of the Hong Kong and Shanghai Banking Corporation which has a branch office here. One of the greatest interests at the port is that of the American Mines. These are located in the northern part of Korea but the head office is here in charge of the Treasurer of the Company, D. W. Deshler, Esq. The Eastern Pioneer Company, which has a mining concession in Northern Korea, also maintains an office here. These immense interests, the American Mines, the German Mines, the English Mines, the Hong Kong and Shanghai Bank, and the Seoul-Chemulpo Railroad all unite to place Chemulpo at the head of the business of all Korea.

But this is not all. A most interesting experiment is being inaugurated at Chemulpo at this time in the way of manufacturing. In previous years the Korean government launched forth on various manufacturing schemes, such as a glass factory, a match factory, and a paper mill. These were all located at Seoul and were not successful. The present venture at Chemulpo is in the line of cigarettes and a large factory has been erected on the foreshore at the eastern end of the town and will soon be in operation with private capital back of it and every prospect of success.

There are three Missions at work in Chemulpo,—the Roman Catholic with a fine church and a home for Sisters who work among the women and girls of the port and surrounding country; the Church of England Mission with a

hospital and a chapel in which services for the foreigners and Japanese are held; and the Methodist Episcopal Mission which has its headquarters at the farther end of the Korean city. Both the Roman Catholic and the Methodist Missions have a large work among the Koreans in the port and surrounding villages, and the Church of England Mission is doing a most successful medical work in the same section.

Turning to the sights of the town we have already alluded to the First National Bank, which possesses one of the finest buildings in all Korea. Then we have our Town Hall, back of which is the jail where we imprison our carts and *jiggies*, for we seldom have criminals to occupy it, the new Chemulpo Club House which is architecturally quite striking, the public gardens which of late years have been well laid out, the English Consulate and a number of handsome residences. There are three fine Consulates, two theaters, seven banks, a large number of bath houses, several temples, and not a saloon, strictly speaking, in the town. There are several hotels where travelers can find fairly comfortable quarters. During the hot Summer months the climate is fairly cool and refreshing and this is making the port a popular place in which to spend the Summer. Among the pioneers along this line is the American Minister, Hon. H. N. Allen whose villa at Allendale is one of the landmarks. Of late years Chemulpo has come into prominence as a place in which to hold Summer gatherings and already the annual meetings of two missionary bodies have been held here.

From a trade standpoint Chemulpo enjoys the advantage of feeding several important centers. Of course the wealth of the land is centered at the capital and practically all the luxuries imported into Korea come through Chemulpo, and besides the heavy population of the capital and its environs the outlying towns of Su-wŭn, Ch'ŭn-ch'ŭng, Ka-p'yŭng, Kwang-hŭ and others obtain their foreign goods by way of Chemulpo. But more important than these outlying towns are the cities of Soung-do and Hŭ-ju, both of which are reached by small Japanese steamers in a few hours from Chemulpo. It is this large coastwise traffic branching out from Chemulpo that makes this port of importance.

G. H. J.

Mok-p'o. The port of Mok-p'o was opened to foreign trade in 1897 and has from the very beginning justified the wisdom of that step. It must be borne in mind that the province of Ch'ul-la of which Mok-p'o is the natural maritime outlet is called the garden of Korea because of the great importance of its agricultural produce and as the exports of Korea are almost exclusively agricultural it was to have been expected that Mok-p'o as an exporting center would prove a success. Its progress has been healthy and rapid. Like many of the open ports of Korea the anchorage is in the current of a river and the tides run strong but it is a land-locked harbor and one in which the fraillest craft could outride the severest weather. In this matter of tides the harbors of W'ŏn-san, Fusan and Ma-sam-p'o have a decided advantage over those of the western coast. The approach to Mok-p'o is particularly beautiful, the high hills rising close on either hand. It is marvelous to see how quickly the spirit of trade can transform the appearance of such a place as Mok-p'o. Two years ago nothing was to be seen from the anchorage but a mass of squalid Korean huts in the foreground and a bare rocky hill in the background. Today we find the Korean huts gone and in the immediate foreground stands the residence of the Commissioner of Customs on a commanding knoll near the water side. Behind it and on either hand the Japanese have bought up the land and erected their neat if unsubstantial dwellings. The marshy foreshore has been reclaimed and out of what seemed at first very untoward conditions a flourishing town has sprung up. The close proximity of the anchorage to the bund or sea-wall places Mok-p'o far ahead of Chemulpo in the matter of convenience of lightering the boats. As was expected, it has been found impossible for the large steamship lines to ignore this port and the Nippon Yusen Kaisha boats and the Osaka Shosen Kaisha boats touch here regularly. The things that Koreans import are used mostly by the common people, at least the piece goods and matches and yarns are used mostly by them so that the very dense population of this south-western province, though nominally poor, will absorb an ever increasing amount of foreign goods and Mok-p'o will grow in consequence. It would be no matter of surprise if this port should some day lead all the other ports in the amount of its trade.

The most striking of the improvements made in Mok-p'o is the long sea-wall which has been put in at great cost and labor. The anchorage is so near this wall that it is said a pontoon landing stage is to be built, to which vessels can tie up. This will be far ahead of anything else in Korea in the line of landing facilities.

[We regret to say that sketches of the other ports did not arrive in time for insertion in this number, but they will be published in the next.]

Odds and Ends.

A Curious Cup.

In time past the Koreans were possessed of a knowledge of mechanical laws for which we generally fail to give them credit. Some days ago a Korean brought a bamboo drinking cup to sell. Through the bottom of it there was a hole. One could not see through the hole but by blowing through it was easily seen that the hole was genuine. The owner affirmed that the cup would not leak until filled to the very brim, but that at the instant the water reached the top it would all run out through the hole. As we were incredulous he put it to the test. The cup was filled half full but did not leak a drop. It was filled nearly to the brim but still it did not leak. But as soon as it reached the top the entire contents of the cup passed through the hole and ran to the ground. The Korean by-standers considered it almost supernatural and the owner averred that he had refused an offer of sixty yen for the curious thing. He was himself unaware of how the trick was done until we explained that the hole was a siphon in the thick side of the cup and that when the cup was full a column of water was formed in the downward part of the hole which was longer and therefore heavier than the upward column of water and consequently the water was all drawn off. Being asked what might be the use of such a cup he replied that it was made in the interests of moderation. With such a cup one must not fill it to the brim with wine but

would be compelled to abstemiousness. We replied that it would be a good thing if the hole went straight through.

**Off His
Guard.**

A celebrated teacher near Hâ-ju, the capital of Whang-hâ Province, was seated on his *maru* or inner verandah when his pupils entered the court-yard. Calling to them to stop there he propounded this question :

"Could any of you advance an argument that would make me come down from this *maru* to the court-yard?" The pupil ordinarily accounted the brightest answered :

"I could set fire to the building and that would make you come down." The teacher objected that this was an appeal to force rather than to reason. Another student thereupon answered :

"O Teacher there is no argument that could make you come down but if you were down here I could easily make you go back."

The teacher was incredulous and said "Let us see," and forthwith came down, whereupon the pupil turned to his fellows and said :

"See how easy it was to bring him down."

**The Growing
Buddha.**

The monk Sin-don, whose corrupt practices did more than anything else to bring about the fall of the Ko-ryû dynasty in 1392, imagined at one time that his power was waning and in order to check this he determined to perform a "miracle." At dead of night he dug a deep hole in the ground beside his door. At the bottom he placed a large jar of beans. He then poured in water till the jar was full and on top of all he placed a gilded Buddha so that the crown of its head was just about level with the surface of the ground. He covered it all with earth and smoothed it down so that nothing at all was visible. In the morning he met his gathered worshipers with a very serious face and announced that before evening a gilded Buddha would come up out of the ground beside his door. And sure enough the beans began to swell, and promptly on schedule time the gilded Buddha pushed his head through

the ground and the worshipers all went down on their faces before the monk. Sin-don knew beaus.

**Small
but
Mighty.**

So the story goes in Korea that Mr. Fox in his morning stroll met Mr. Tiger.

"I eat foxes," says Mr. Tiger.

"Certainly," says Mr. Fox "but first let me invite you to walk through this wood with me and when we reach the other side you are welcome to your breakfast."

"Very well," said Mr. Tiger, "but you must walk in front so that I can watch you."

As they advanced, the wild boar, the deer and the bears leaped up and fled from before them. Mr. Fox looked over his shoulder and said jauntily :

"See you what all these do when they behold *me* coming?" The Tiger looked in amazement.

"I seek my breakfast elsewhere," he grumbled.

Question and Answer.

In response to the offer of the Review to secure the answer to any question that might be propounded, the following questions have been sent in and answers have been secured. It may be seen from these how interesting and valuable this department of the magazine can be made if any of its patrons wish information on special topics. These questions were submitted to persons quite competent to answer them, but if any of our friends are aware of any other explanation than the one here given we should be pleased to hear from them.

(1) *Question.* Why does the Korean so frequently patch white clothes with red material?

Answer. This is never done except when the injury has been caused by fire. The proper explanation is that the Koreans consider it an omen of ill luck to burn the clothes and they believe the ill luck will be averted by patching with red. This is as far as the Korean goes, but it would be interesting to know whether red is used because it is the color of fire and

on the principle that "a dog's bite can be cured by the hair of the dog." Or may it be that it goes back further still and forms the remnant of an ancient fire worship?

It is also said, but without good authority, that the red patch is a visible confession of clumsiness on the part of the owner, as if he would say "Behold the man who is so awkward as to allow his clothes to be burned."

(2) *Question.* Why does the Korean always seize his ear when he burns his finger?

Answer. For the same reason that a Westerner might put his finger in his mouth under similar trying circumstances. Having wet the injured member the rapid evaporation cools it. So the Korean seizes the ear because it is partially detached from the body and therefore the coldest part and he believes he can relieve the pain by so doing. The only value this remedy seems to possess is that one always has it with him.

(3) *Question.* Why do the Koreans avoid stepping or sitting on the thresholds of their houses?

Answer. There seems to be a universal superstition against this. The Korean goes to some pains to teach his children to step over the threshold of the door and does not hesitate to punish them if they seem careless about it. They are not pleased to have us sit on their thresholds when calling, as we are tempted to do in order to avoid removing our shoes. Two explanations are given for this. The first is that the So-hak, the "Little Learning," a book studied by all boys, lays it down as a rule of propriety that the door of a host's house must never be touched by the feet of his guest; for the door being the means by which the owner finds entrance and exit is, through its usefulness alone, one of the most honorable parts of the house. How discourteous then it would be to tread it under foot! There is another reason current among the people. It is contained in the common saying that the man who steps on his own threshold steps on the throat of the Sŭng-ju or guardian deity of the house. The threshold is sacred to the Sŭng-ju, and to tread on it is as disrespectful an act as to tread on the demon's neck, and will be followed by swift and sure retribution. The Koreans

say that the person who allows the threshold of his house to be sat upon will be visited by robbers that night.

(4) *Question.* What is the idea of hanging rags on trees and where did it originate?

Answer. This question introduces us to one of the most interesting phases of Korean shamanism, the Sŭng-whang-dang or altar to the tutelary gods of a neighborhood. Such altars may be found all over the land and near them trees decorated with rags. These are among the most important factors in the work of the shamans and to them the devotees are often sent. As this part of Korean life is grossly superstitious no rational explanation is to be expected. Of the rags, papers, and various objects of which the question makes inquiry there is a great variety. Sometimes it is a long piece of rag or even a piece of thread, or it may be a coin, or the collar of a coat, or a little rice, or a cluster of colored rags. These are part of the symbolism of shamanism and belong really to the same category as the fetiches which play so prominent a part in the whole system. They are symbolic of the desires of the petitioner at the altar. A man goes to a female shaman to have his fortune told and he learns that he will surely die that year. To ward off death and lengthen his life, an offering is made at the shrine of the tutelary god of the region and the collar of his coat is hung up as an indication of his desire and possibly as a substitutive offering in his own behalf. The thread and the longer strips of rags are generally for children and are symbolic of a petition for long life. The coins indicate a petition for riches, the rice a petition for good crops. The colored rags generally stand for the petition of a bride, for the Koreans have a superstition that when a bride leaves her father's house to go to the home of her husband the household gods all try to go with her. This would mean the speedy destruction of her father's household, so at the first altar on the way she petitions them to come no further, but to remain at this altar and regard her offering as a substitute for herself.

Sometimes there will be found other offerings such as salt, cotton, silk and kindred objects. These have been offered by merchants dealing in those commodities for success in their trade.

Where this custom originated I cannot say. I doubt if a conclusive answer is possible. It is part of the symbolism which is a feature of shamanism in Korea. The principle underlying it came along with the cult itself from the ancestral home of the Koreans, wherever that may have been. Whether from the earliest times, the custom has been one and unchanged I cannot say, but a principle which gives reins to fancy as this does may have various manifestations in different ages.

G. H. J.

Editorial Comment.

The publication of an English magazine in Korea calls for no apology. It was a matter of deep regret that the editors of the *Korean Repository* were compelled to suspend its publication, for it supplied, in excellent form, the material which the public most desired to receive. That no one was in haste to take up the work they laid down is not surprising for in the first place there is the difficulty of maintaining an equal degree of excellence and in the second place because the net proceeds of such an enterprise are entirely esoteric rather than material. Furthermore it must be acknowledged that to most people Korea is interesting solely as a political problem. Many causes combine to render her deeply interesting from this point of view; but it is manifestly not the province of such a magazine as this, published at the Capital of the Empire of which it treats, to enter the political arena. Such discussions to be of value require the possession of special knowledge which is rightly confined to the realm of diplomacy and to which the outsider cannot aspire without impertinence. In lands where government is administered by popular suffrage the freest discussion of such topics is not only admissible but necessary; but in a country like Korea where the public are not made aware of the causes and springs of political action such discussion is largely futile. This fact narrows the field of service of such a magazine to that portion of the reading public who are interested in the Korean people themselves, their history, custom, laws, arts,

sciences, religions, language, literature, folklore and ethnological relations. At the same time we shall attempt to keep a faithful record of events that transpire in the peninsula, whether they be political or otherwise.

When we remember that the beginning of authentic Korean history antedates the advent of Christ and that almost nothing has been done to give this history to the English speaking world; and when we remember that Korea is a distinct and integral nation separated from all her neighbors by radical differences both of a temperamental and a linguistic character, we must agree that the exploitation of this wide field of research is worthy of attention. Something has been done already but vastly more remains to be done. Folklore has been investigated to some extent but those who have done the most would be the first to admit that only a beginning has been made. Theories have been advanced both in Korea and Japan as to the ethnic affinities of the Korean people and while exhaustive discussion of such themes belongs properly to the Korean Branch of the Royal Asiatic Society there are numberless collateral and supplementary lines of investigation which could find a medium of expression in such a magazine as that which is here contemplated.

No record in English of current events in Korea is being kept, to which the general public can have access. The daily press of China and Japan gives us occasional glimpses but they are fragmentary and often erroneous in spirit if not in letter. A plain record of these events is of value if only for purposes of future reference.

There is also needed some central point about which we can gather and compare notes and exchange suggestions about Korean things in general. The KOREA REVIEW places itself at the service of all its patrons for this purpose and in order to facilitate such interchange of ideas it undertakes to play the part of a bureau of information in regard to things Korean and to secure, if possible, an answer to any question other than political, that any of its subscribers may propound. It would urge the importance of this portion of its work and invites its patrons to send in any question for which they may not have found a solution. This invitation is extended especially to our foreign subscribers.

Any popular publication to be a live one must belong rather to its public than to its proprietors and the subscribers must take an owner's interest if it is to succeed. Especially is this true of a periodical that is published not as a financial venture but as a mere medium of communication between those who are interested in Korea. This is not a plea for free copy. All contributed matter will be paid for at a uniform rate which though too small for adequate compensation will indicate the Review's adherence to the principle of *quid pro quo*.

News Calendar.

In beginning this news calendar at the opening of the new century it is our purpose to give a straightforward and trustworthy statement of any event of importance that takes place in Korea or that affects Korea. A monthly periodical is not a newspaper and it can do no more than preserve a record of passing events in such a form as will be readily accessible for reference in time to come. To make this department of the Review a success we request the cooperation of our readers, trusting that any facts of interest that are not ordinarily accessible will be communicated to the Review for publication.

The well-known former Minister of Law, Han Kyu-jik who was imprisoned on the charge of having corresponded with Pak Yong-hyo, has been acquitted and released.

Yi Yong-t'a, the Judge of the Supreme Court, was appointed Minister to The United States on the 5th inst.

Min Yöng-ch'an the Korean Commissioner to the Paris Exposition arrived in Chemulpo on the 7th inst.

M. Colin de Plancy has been appointed by the French Government full Minister to Korea.

Min Yong-ik who has resided many years in Hong Kong and Shanghai has been deprived of his position as adopted son of Min Seung-ho on the ground of his refusal to return to Korea

and perform the duties of that position and because of his failure to assume mourning after the demise of the Queen.

Min Chong-muk was dismissed from the position of Minister of the Household because, without the cognizance of the Court, he gave permission to Japanese Monks in Pon-wŭn Monastery, Seoul, to erect a Buddha in memory of the late Queen; but was recalled after a few days and made the Commissioner for the moving of the Queen's Tomb.

The text of a treaty between the Belgian and Korean Governments has been drawn up, its tenor being practically the same as that of the other treaties. It is being negotiated on behalf of the Belgian Government by M. Leon Vincart who may shortly take up his residence in Seoul as the Belgian Representative.

It has been decided that the date of the removal of the Queen's Tomb will be the 28th of the 9th Moon of 1901.

On Dec. 29th, 1900 Prof. Geo. Russell Frampton arrived in Seoul to assume the Head Mastership of the Government English School. Prof. Frampton is a graduate of St. John's College London S. W. and comes to Korea from the Diocesan Home and Orphanage School of Hong Kong, in which he taught two years.

On June 16th, 1900 at a meeting of foreign residents of Seoul the Korea Branch of the Royal Asiatic Society was founded and a constitution was adopted. J. H. Gubbins, C. M. G. was elected President of the Society and the Rev. J. S. Gale, Corresponding Secretary.

During the year 1901 the Postal Bureau issued 953,675 postage stamps of all denominations.

According to the official report of the recent census the population of Korea is as follows.

Seoul.....	196,898.
Kyŭng-gen Province.....	669,798.
North Ch'ung-ch'ŭng.....	275,882.
South Ch'ŭng-ch'ŭng Province.....	422,601.
North Chŭl-la Province.....	386,132.
South Chŭl-la Province.....	437,660.
North Kyŭng-sang Province.....	590,602.

South Kyūng-sāng Province.....	483,616.
Kang-wūn Province	276,736.
Whang-hā Province	361,907.
North P'yōng-yang Province.....	393,973.
South P'yōng-yang Province.....	390,299.
North Ham-gyōng Province.....	285,028.
South Ham-gyōng Province	437,019.

This gives a total for the whole country of 3,608,351, but it is evident that this is not the total population of Korea. It may be that minors were not included in this count or that this represents only that portion of the population which pays taxes to the central government. We incline to the latter hypothesis.

On Jan. 3rd each of the foreign representatives in Seoul received a letter, written in Chinese and signed with a fictitious name, in which very threatening language was used. The matter was referred to the Foreign Office.

A preliminary investigation into the murder of Mr. Brand at the English mine at Eun-san took place at the Supreme Court on Jan. 14 in the presence of the Secretary of the British Legation, and a number of Koreans were remanded for trial.

The Chinese Minister in Seoul is about to return to China to take part in the peace negotiations pending between China and the allied Powers. The Secretary of Legation will act in his stead during his absence.

The total amount of customs import duties collected at the port of Fusan during the past twenty three years is \$158,270.22 and the total amount of export duties is \$158,649.50 and Tonnage dues \$9,245.37. Total \$326,165.09.

Within the last few weeks all the Korean army officers have adopted the Russian Military uniform.

After a long period of neglect the city of Song-do, the capital of medieval Korea, is coming in for its share of attention. The stone bridges are being repaired, the pavilion of the South Gate is being restored and one or two official Korean residences in foreign style are being erected. Besides this, new barracks are about to be built and two Roman Catholic

churches. But more important than all is the building of a new palace on the site of the one destroyed during the invasion of 1592. The dimensions of the building may be guessed from the fact that seventy-two thirty-two-foot girders have been ordered.

It is reported that the river off the north-east corner of the island of Kang-wha is the resort of many pirates who are exacting heavy toll from passing craft.

The preliminary surveys for the railroad north from Seoul have been completed as far as Song-do and it is probable that grading will begin in the Spring. It is said that the contract for grading has already been given to a Chinese firm.

A few days before the beginning of the new year Prof. Sidahara, a graduate of the Imperial University, Tokyo, and lately professor in the Middle School of that city, arrived in Seoul upon invitation of the Educational Department to teach in the newly founded Middle School. The faculty of this school consists of one American, one Japanese, two Koreans who speak English, two who speak Japanese and three others. This is the first government school to be housed in a commodious and excellently situated foreign building.

It is with great pleasure that we record the convalescence of Dr. O. R. Avison the physician in charge of the Government Hospital, from a severe attack of typhus fever. The foreign community, the Korean government and the common people most of all have narrowly escaped an irreparable loss. We wish him long life and success in the building of the large and thoroughly equipped hospital which the generosity of friends in America has made an assured fact.

A few nights ago robbers broke into the mint at Yong-san and stole upwards of \$500, in nickles.

The Koreans are agitated over the rumor that the former leader of the Righteous Army, Yu Sūk-in, is bringing a Chinese Army across the Yalu, bent on avenging the death of the Queen.

The Japanese Minister to Korea, Mr. Hayashi, has left Tokyo on his way to Korea.

—:O:—

Victoria is dead. Th' immortal Soul
That tenanted imperial clay is gone.
The silver cord is loosed, the golden bowl
Is broken, and the grey World is alone.

—:O:—

THE HISTORY OF KOREA.

Introductory Note.

Authentic Korean history may be said to begin with the year 57 B. C. in the Kingdom of Sil-la in southern Korea. Whatever antedates this period is traditional and legendary and must be given as such. And yet there is much reason for believing that these traditions were founded on facts. The traditions of Tan-gun and Ki-ja are so persistent and the country contains so many monuments that corroborate them that we are forced to believe that these personages once existed.

From the year 57 B. C. the history of Korea is recorded in a clear and rational manner, free from any fundamental admixture of the mythical or supernatural element. To be sure the first genuine history was not compiled until 543 A. D. precisely 600 years after the founding of the kingdom of Sil-la but we are told that the groundwork of that history existed in government records and notes and that it was from these that the work was compiled. King Chin-heung commanded that a congress of scholars with the great Kim-gū Ch'il-bu at their head should take charge of this important work.

It was just half a century later in 593 that the first great history of Ko-gu-ryū was published in 100 volumes. It was the Yu-geni or "Record of Remembrance."

Then again in 990 just seventy two years after the founding of Koryū and fifty five after the fall of Sil-la it was found that in the turmoil and excitement incident to the founding of the new dynasty and the fall of the ancient southern state the matter of history had been neglected; so a commission was appointed by King Sāng-jong and the records were carefully revised and put in order.

It was not until 1145 that the Sam-guk-sa or "Record of the Three Kingdoms" was compiled. This was the first at-

attempt to compile a connected history of the three ancient Kingdoms of Sil-la, Päk-je and Kogü-ryü. We are not told what Päk-je records existed but that there was ample material in the Sil-la and Kogü-ryü history for the making of the Sam-guk-sa seems beyond dispute. So that when in 1484 the great scholar So Sa-ga compiled the Tong-guk T'ong-gam he had at his disposal material that had come down in unbroken line from the very beginning of Sil-la. But the Tong-guk T'ong-gam is by no means the only work based on those ancient records. The Tong-sa Whe-gang a book of great accuracy (according to the evidence of the author of the Tong-sa Kang-mok) was compiled in twenty-four volumes covering the same period that is covered by the Tong-guk T'ong-gam. The Tong-sa Po-yu, the Tong-sa Chan-yo and the Tong-sa Kang-mok are among the best known of the other ancient histories of Korea. Early in the present century four of these works were brought together and compared, and as a result the Tong-sa Kang-yo was compiled. The four histories that were made the basis of this work were (1) The Tong-guk T'ong-gam, (2) The Tong-sa Chan-yo, (3) The Tong-sa Whe-gang, (4) The Tong-sa Po-yu. This work, called the Tong-sa Kang-yo, shows evidence of careful research and critical comparison and the present writer is of the opinion that it must be more authoritative than any single one of the four works from which it was compiled. If not, critical study and the thorough sifting of historical material must be confessed to be of no value.

The present attempt to give Korean history to the English reading public is based upon this book, the Tong-sa Kang-yo, and in the main its statements are accepted as being the nearest to actual fact that we can now arrive, except by a critical comparison of the great histories, many of which are gone beyond recovery.

But besides this work many others have been consulted bearing upon ancient history. These will be cited in the text, though mention may well be made of that monument of research the Chinese work entitled the Mun-hon T'ong-go. There is perhaps no Korean work that gives so full an account of the ancient tribes and peoples that inhabited the peninsula two thousand years ago.

So much for the ancient and medieval history of Korea which ended in 1392; but when we enter the field of modern history it is far more difficult. Of course the *Yun-yŭ Keui-sul* gives us much valuable material and the histories of special periods such as that of the Japanese Invasion of 1592 afford abundant data. But no complete history of modern Korea could be compiled from these alone, notably because they end before the beginning of the 19th Century. It requires the perusal and comparison of private manuscripts that never have been published and the sifting of an enormous mass of conflicting statements. The nearer we come to the middle of the nineteenth century the greater the difficulties become. The history of the past century is more difficult to obtain than that of all the preceeding eighteen centuries.

The rise of the political parties in the middle of the sixteenth century and the violent antipathies thus aroused have laid all subsequent accounts open to the charge of partisanship and absolute authenticity can be claimed for nothing since that date.

The present writer does not claim to have examined all these private manuscripts but he has availed himself of the labors of a Korean scholar who has spent the major portion of his life in this one pursuit. By him this work has been carefully done and while it would be rash to say that individual prejudice and party fealty have not colored the book to some extent it will suffice to say that in no human probability could a scholar be found who would give us a wholly unprejudiced account. This much should be said, that he was an eye-witness of all the main events that transpired during the opening of Korea to foreign intercourse and the writer has been able to verify his statements in such manner as to leave little doubt as to his general historic veracity.

This history is divided into three parts. I. Ancient History, which covers the legendary period and the authentic history down to the beginning of the tenth century when the kingdom of *Ko-ryŭ* was founded. II. Medieval History embracing the whole course of the *Koryŭ* dynasty till its fall in 1392; and III. Modern History, which comprises the whole of the present dynasty down to the founding of the empire of *Ta-Han* in 1897.

The system of romanization used in this work is that which has been adopted by the Korea Branch of the Royal Asiatic Society and while it is by no means perfect it comes as near to striking a mean between the cumbersome of a perfectly accurate system and the ambiguousness of an extremely simple system as can perhaps be devised at present.

We realize that the hyphenizing of proper names is a typographical infelicity but that we are forced to it for the sake of clearness. On the first page of Korean history we should not know whether T'angun is Tan-gun or Tang-un. These differences are so important that it leaves us no option but to separate the syllables.

It is likewise very unsatisfactory to disfigure a page of English with Chinese characters and therefore it has been found best to append to each monthly portion of this history an index of all proper names with their Chinese equivalents. As these characters are pronounced very differently in Korea, Japan and China the work would be worthless from a scientific standpoint without such an index, if only for purposes of comparison and verification.

The relation of events that cover a period of over two thousand years demands so much space that much interesting detail is perforce omitted though often it is the detail that gives us a clue to the spirit of the age. The fact that the three wise men of T'am-ra (Quelpart) found in their floating chests a colt, a calf, a pig, a dog and woman gives us a clearer notion of the status of woman in those days than all the other pages of history. Whether the choice of material here made is wise the future must decide, but at least a beginning with have been made toward opening up Korean history to the English speaking world.

PART I

ANCIENT KOREA

Chapter I.

The Tan-gun....his antecedents....his origin....he becomes king....
he teaches the people....his capital....he retires....extent of his
kingdom....traditions....monuments.

In the primeval ages, so the story runs, there was a divine being named Whan-in, or Che-ŏn, "Creator." His son, Whan-ung, being affected by celestial *ennui*, obtained permission to descend to earth and found a mundane kingdom. Armed with this warrant, Whan-ung with three thousand spirit companions descended upon Ta-bāk Mountain, now known as Myo-hyang San, in the province of P'yŏng-an, Korea. It was in the twenty-fifth year of the Emperor Yao of China, which corresponds to 2332 B. C.

He gathered his spirit friends beneath the shade of an ancient *pak-tal* tree and there proclaimed himself King of the Universe. He governed through his three vice-gerents, the "Wind General," the "Rain Governor," and the "Cloud Teacher," but as he had not yet taken human shape, he found it difficult to assume control of a purely human kingdom. Searching for means of incarnation he found it in the following manner.

At early dawn, a tiger and a bear met upon a mountain side and held a colloquy.

"Would that we might become men" they said. Whan-ung overheard them and a voice came from out the void saying, "Here are twenty garlics and a piece of artemisia for

each of you. Eat them and retire from the light of the sun for thrice seven days and you will become men."

They ate and retired into the recesses of a cave, but the tiger, by reason of the fierceness of his nature, could not endure the restraint and came forth before the allotted time; but the bear, with greater faith and patience, waited the thrice seven days and then stepped forth, a perfect woman.

The first wish of her heart was maternity, and she cried, "Give me a son." Whan-ung, the Spirit King, passing on the wind, beheld her sitting there beside the stream. He circled round her, breathed upon her, and her cry was answered. She cradled her babe in moss beneath that same *pak-tai* tree and it was there that in after years the wild people of the country found him sitting and made him their king.

This was the Tan-gun, "The Lord of the Pak-tai Tree." He is also, but less widely, known as Wang-gūn. At that time Korea and the territory immediately north was peopled by the "nine wild tribes" commonly called the *An-i*. Tradition names them respectively the Kyūn, Pang, Whang, Tūk, Chuk, Hyūn, P'ung, Yang and U. These, we are told, were the aborigines, and were fond of drinking, dancing and singing. They dressed in a fabric of woven grass and their food was the natural fruits of the earth, such as nuts, roots, fruits and berries. In summer they lived beneath the trees and in winter they lived in a rudely covered hole in the ground. When the Tan-gun became their king he taught them the relation of king and subject, the rite of marriage, the art of cooking and the science of house building. He taught them to bind up the hair by tying a cloth about the head. He taught them to cut down trees and till fields.

The Tan-gun made P'yūng-yang the capital of his kingdom and there, tradition says, he reigned until the coming of Ki-ja, 1122 B. C. If any credence can be given this tradition it will be by supposing that the word Tan-gun refers to a line of native chieftains who may have antedated the coming of Ki-ja.

It is said that, upon the arrival of Ki-ja, the Tan-gun retired to Ku-wūl San (in pure Korean A-sa-dai) in the present town of Mun-wha, Whang-hā Province, where he resumed his spirit form and disappeared forever from the earth.

His wife was a woman of Pi-ŏ-ap, whose location is unknown. As to the size of the Tan-gun's kingdom, it is generally believed that it extended from the vicinity of the present town of Mun-gyŏng on the south to the Henk-yong River on the north, and from the Japan Sea on the east to Yo-ha (now Sŏng-gyŏng) on the west.

As to the events of the Tan-gun's reign even tradition tells us very little. We learn that in 2265 B. C. the Tan-gun first offered sacrifice at Hyŏl-gu on the island of Kang-wŏn. For this purpose he built an altar on Mari San which remains to this day. We read that when the great Ha-u-si (The Great Yü), who drained off the waters which covered the interior of China, called to his court at To-san all the vassal kings, the Tan-gun sent his son, Pu-ru, as an envoy. This was supposed to be in 2187 B. C. Another work affirms that when Ki-ja came to Korea Pu-ru fled northward and founded the kingdom of North Pu-yŏ, which at a later date moved to Ka-yŏp-wŏn, and became Eastern Pu-yŏ. These stories show such enormous discrepancies in dates that they are alike incredible, and yet it may be that the latter story has some basis in fact, at any rate it gives us our only clue to the founding of the Kingdom of Pu-yŏ.

Late in the Tan-gun dynasty there was a minister named P'ŏng-o who is said to have had as his special charge the making of roads and the care of drainage. One authority says that the Emperor of China ordered P'ŏng-o to cut a road between Ye-măk, an eastern tribe, and Cho-sŏn. From this we see that the word Cho-sŏn, according to some authorities, antedates the coming of Ki-ja.

The remains of the Tan-gun dynasty, while not numerous, are interesting. On the island of Kang-wŏn, on the top of Mari San, is a stone platform or altar known as the "Tan-gun's Altar," and, as before said, it is popularly believed to have been used by the Tan-gun four thousand years ago. It is called also the Ch'am-sŏng Altar. On Chŏn-dŏng San is a fortress called Sam-pang which is believed to have been built by the Tan-gun's three sons. The town of Ch'an-ch'ŏn, fifty miles east of Seoul, seems to have been an important place during this period. It was known as U-su-ju, or "Ox-hair Town," and there is a curious confirmation of this tradition

in the fact that in the vicinity there is today a plot of ground called the U-du-bol, or "Ox-head Plain." A stone tablet to P'ang-o is erected there. At Mun-wa there is a shrine to the Korean trinity, Whan-ŏ, Whan-ung and Tan-gun. Though the Tan-gun assumed the spirit form, his grave is shown in Kang-dong and is 410 feet in circumference.

Chapter II.

Ki-ja...striking character...origin...corrupt Chu...story of Tal-geu...Shang dynasty falls...Ki-ja departs...route...destination...allegiance to China...condition of Korea...Ki-ja's companions...reforms...evidences of genius...arguments against Korean theory...details of history meager...Cho-sun sides against China...delimitation of Cho-sun...peace with Tsin dynasty...Wi-man finds asylum...betrays Cho-sun...Ki-jun's flight.

Without doubt the most striking character in Korean history is the sage Ki-ja, not only because of his connection with its early history but because of the striking contrast between him and his whole environment. The singular wisdom which he displayed is vouched for not in the euphemistic language of a prejudiced historian but by what we can read between the lines, of which the historian was unconscious.

The Shang, or Yin, dynasty of China began 1766 B. C. Its twenty-fifth representative was the Emperor Wu-yi whose second son, Li, was the father of Ki-ja. His family name was Cha and his surname Su-yu, but he is also known by the name Sō-yū. The word Ki-ja is a title meaning "Lord of Ki," which we may imagine to be the feudal domain of the family. The Emperor Chu, the "Nero of China" and the last of the dynasty, was the grandson of Emperor T'ā-jūng and a second cousin of Ki-ja, but the latter is usually spoken of as his uncle. Pi-gan, Mi-ja and Ki-ja formed the advisory board to this corrupt emperor.

All that Chinese histories have to say by way of censure against the hideous debaucheries of this emperor is repeated in the Korean histories; his infatuation with the beautiful concubine, Tal-geu; his compliance with her every whim; his

making a pond of wine in which he placed an island of meat and compelled nude men and women to walk about it, his torture of innocent men at her request by tying them to heated brazen pillars. All this is told in the Korean annals, but they go still deeper into the dark problem of Tal-geui's character and profess to solve it. The legend, as given by Korean tradition, is as follows.

The concubine Tal-geui was wonderfully beautiful, but surpassingly so when she smiled. At such times the person upon whom she smiled was fascinated as by a serpent and was forced to comply with whatever request she made. Pondering upon this, Pi-gan decided that she must be a fox in human shape, for it is well known that if an animal tastes of water that has lain for twenty years in a human skull it will acquire the power to assume the human shape at will. He set inquiries on foot and soon discovered that she made a monthly visit to a certain mountain which she always ascended alone leaving her train of attendants at the foot. Armed detectives were put on her track and, following her unperceived, they saw her enter a cave near the summit of the mountain. She presently emerged, accompanied by a pack of foxes who leaped about her and fawned upon her in evident delight. When she left, the spies entered and put the foxes to the sword, cutting from each dead body the piece of white fur which is always found on the breast of the fox. When Tal-geui met the emperor some days later and saw him dressed in a sumptuous white fur robe she shuddered but did not as yet guess the truth. A month later, however, it became plain to her when she entered the mountain cave and beheld the festering remains of her kindred.

On her way home she planned her revenge. Adorning herself in all her finery, she entered the imperial presence and exerted her power of fascination to the utmost. When the net had been well woven about the royal dupe, she said.

"I hear that there are seven orifices in the heart of every good man. I fain would put it to the test."

"But how can it be done?"

"I would that I might see the heart of Pi-gan;" and as she said it she smiled upon her lord. His soul revolted from the act and yet he had no power to refuse. Pi-gan was sum-

moned and the executioner stood ready with the knife, but at the moment when it was plunged into the victim's breast he cried.

"You are no woman; you are a fox in disguise, and I charge you to resume your natural shape."

Instantly her face began to change; hair sprang forth upon it, her nails grew long, and, bursting forth from her garments, she stood revealed in her true character—a white fox with nine tails. With one parting snarl at the assembled court, she leaped from the window and made good her escape.

But it was too late to save the dynasty. Pal, the son of Mun-wang, a feudal baron, at the head of an army, was already thundering at the gates, and in a few days, a new dynasty assumed the yellow and Pal, under the title Mu-wang, became its first emperor.

Pi-gan and Mi-ja had both perished and Ki-ja, the sole survivor of the great trio of statesmen, had saved his life only by feigning madness. He was now in prison, but Mu-wang came to his door and besought him to assume the office of Prime Minister. Loyalty to the fallen dynasty compelled him to refuse. He secured the Emperor's consent to his plan of emigrating to Cho-sün or "Morning Freshness," but before setting out he presented the Emperor with that great work, the Hong-būm or "Great Law," which had been found inscribed upon the back of the fabled tortoise which came up out of the waters of the Nak River in the days of Ha-u-si, over a thousand years before, but which no one had been able to decipher till Ki-ja took it in hand. Then with his five thousand followers he passed eastward into the peninsula of Korea.

Whether he came to Korea by boat or by land cannot be certainly determined. It is improbable that he brought such a large company by water and yet one tradition says that he came first to Su-wŭn, which is somewhat south of Chemulpo. This would argue an approach by sea. The theory which has been broached that the Shantung promontory at one time joined the projection of Whang-hā Province on the Korean coast cannot be true, for the formation of the Yellow Sea must have been too far back in the past to help us to solve this question. It is said that from Su-wŭn he went northward to

the island Ch'ŏl-do, of Whang-hā Province, where today they point out a "Ki-ja Well." From there he went to P'yŏng yang. His going to an island off Whang-hā Province argues against the theory of the connection between Korea and the Shantung promontory.

In whatever way he came, he finally settled at the town of P'yŏng-yang which had already been the capital of the Tan-gun dynasty. Seven cities claimed the honor of being Homer's birth place and about as many claim to be the burial spot of Ki-ja. The various authorities differ so widely as to the boundaries of his kingdom, the site of his capital and the place of his interment that some doubt is cast even upon the existence of this remarkable man; but the consensus of opinion points clearly to P'yŏng-yang as being the scene of his labors.

It should be noticed that from the very first Korea was an independent kingdom. It was certainly so in the days of the Tan-gun and it remained so when Ki-ja came, for it is distinctly stated that though the Emperor Mu-wang made him King of Cho-sŏn he neither demanded nor received his allegiance as vassal at that time. He even allowed Ki-ja to send envoys to worship at the tombs of the fallen dynasty. It is said that Ki-ja himself visited the site of the ancient Shang capital, but when he found it sown with barley he wept and composed an elegy on the occasion, after which he went and swore allegiance to the new Emperor. The work entitled *Cho-sŏ* says that when Ki-ja saw the site of the former capital sown with barley he mounted a white cart drawn by a white horse and went to the new capital and swore allegiance to the Emperor; and it adds that in this he showed his weakness for he had sworn never to do so.

Ki-ja, we may believe, found Korea in a semi-barbarous condition. To this the reforms which he instituted give abundant evidence. He found at least a kingdom possessed of some degree of homogeneity, probably a uniform language and certainly ready communication between its parts. It is difficult to believe that the Tan-gun's influence reached far beyond the Annok River, wherever the nominal boundaries of his kingdom were. We are inclined to limit his actual power to the territory now included in the two provinces of P'yŏng-an and Whang-hā.

We must now inquire of what material was Ki-ja's company of five thousand men made up. We are told that he brought from China the two great works called the *Si-jun* and the *So-jun*, which by liberal interpretation mean the books on history and poetry. The books which bear these names were not written until centuries after Ki-ja's time, but the Koreans mean by them the list of aphorisms or principles which later made up these books. It is probable, therefore, that this company included men who were able to teach and expound the principles thus introduced. Ki-ja also brought the sciences of manners (well named a science), music, medicine, sorcery and incantation. He brought also men capable of teaching one hundred of the useful trades, amongst which silk culture and weaving are the only two specifically named. When, therefore, we make allowance for a small military escort we find that five thousand men were few enough to undertake the carrying out of the greatest individual plan for colonization which history has ever seen brought to a successful issue.

These careful preparations on the part of the self-exiled Ki-ja admit of but one conclusion. They were made with direct reference to the people among whom he had elected to cast his lot. He was a genuine civilizer. His genius was of the highest order in that, in an age when the sword was the only arbiter, he hammered his into a pruning-hook and carved out with it a kingdom which stood almost a thousand years. He was the ideal colonizer, for he carried with him all the elements of successful colonization which, while sufficing for the reclamation of the semi-barbarous tribes of the peninsula, would still have left him self-sufficient in the event of their contumacy. His method was brilliant when compared with even the best attempts of modern times.

His penal code was short, and clearly indicated the failings of the people among whom he had cast his lot. Murder was to be punished with death inflicted in the same manner in which the crime had been committed. Brawling was punished by a fine to be paid in grain. Theft was punished by enslaving the offender, but he could regain his freedom by the payment of a heavy fine. There were five other laws which are not mentioned specifically. Many have surmised, and perhaps rightly, that they were of the nature of the *o-hang* or

"five precepts" which inculcate right relations between king and subject, parent and child, husband and wife, friend and friend, old and young. It is stated, apocryphally however, that to prevent quarreling Ki-ja compelled all males to wear a broad-brimmed hat made of clay pasted on a framework. If this hat was either doffed or broken the offender was severely punished. This is said to have effectually kept them at arms length.

Another evidence of Ki-ja's genius is his immediate recognition of the fact that he must govern the Korean people by means of men selected from their own number. For this purpose he picked out a large number of men from the various districts and gave them special training in the duties of government and he soon had a working corps of officials and prefects without resorting to the dangerous expedient of filling all these positions from the company that came with him. He recognised that in order to gain any lasting influence with the people of Korea he and his followers must adapt themselves to the language of their adopted country rather than make the Koreans conform to their form of speech. We are told that he reduced the language of the people to writing and through this medium taught the people the arts and sciences which he had brought. If this is true, the method by which the writing was done and the style of the characters have entirely disappeared. Nothing remains to give evidence of such a written language. We are told that it took three years to teach it to the people.

The important matter of revenue received early attention. A novel method was adopted. All arable land was divided into squares and each square was subdivided into nine equal parts; eight squares about a central one. Whoever cultivated the eight surrounding squares must also cultivate the central one for the benefit of the government. The latter therefore received a ninth part of the produce of the land. Prosperity was seen on every side and the people called the Ta-dong River the Yellow River of Korea.

As a sign that his kingdom was founded in peace and as a constant reminder to his people he planted a long line of willows along the bank of the river opposite the city, so P'yŭng-yang is sometimes called The Willow Capital.

It is contended by not a few that Ki-ja never came to Korea at all and they base their belief upon the following facts. When the Han Emperor Mu-je overcame northern Korea and divided it into four parts he called the people savages, which could not be if Ki-ja civilized them. The Chinese histories of the Tang dynasty affirm that Ki-ja's kingdom was in Liao-tung. The histories of the Kin dynasty and the Yuan or Mongol dynasty say that Ki-ja had his capital at Kwang-nyŭng in Liao-tung, and there is a Ki-ja well there today and a shrine to him. There was a picture of him there but it was burned in the days of Emperor Se-jong of the Ming dynasty. A Korean work entitled Sok-mun Heun-t'ong-go says that Ki-ja's capital was at Ham-pyŭng-no in Liao-tung. The Chinese work Il-t'ong-ji of the time of the Ming dynasty says that the scholars of Liao-tung compiled a work called Sŏng-gyŭng-ji which treated of this question. That book said that Cho-sŭn included Sim-yang (Muk-den), Pong-ch'ŭn-bu, Eui-ju and Kwang-nyŭng; so that half of Liao-tung belonged to Cho-sŭn. The work entitled Kang-mok says that his capital was at P'yŭng-yang and that the kingdom gradually broadened until the scholar O Si-un said of it that it stretched from the Liao River to the Han. This last is the commonly accepted theory and so far as Korean evidence goes there seems to be little room for doubt.

Ki-ja was fifty-three years old when he came to Korea and he reigned here forty years. His grave may be seen today at To-san near the city which was the scene of his labors. Some other places that claim the honor of containing Ki-ja's tomb are Mong-hyŭn, Pak-sung and Sang-gu-hyun in northern China.

It was not till thirty-six generations later that Ki-ja received the posthumous title of T'ŭ-jo Mun-sŭng Tŭ-wang.

The details of the history of Ki-ja's dynasty are very meager and can be given here only in the most condensed form. *

*The following details of the Ki-ja dynasty are taken from a work recently compiled in P'yŭng-yang and claiming to be based on private family records of the descendants of Ki-ja. It is difficult to say whether any reliance can be placed upon it but as it is the only source of information obtainable it seems best to give it. The dates are of course all B. C.

In 1083 Ki-jā died and was succeeded by his son Song. Of his reign of twenty-five years we know little beyond the fact that he built an Ancestral Temple. His successor, Sun, was a man of such filial piety that when his father died he went mad. The next king, Iā'x, adopted for his officials the court garments of the Sang Kingdom in China. His son, Ch'nn, who ascended the throne in 997 raised fifty-nine regiments of soldiers containing in all 7300 men. The flag of the army was blue. In 943 the reigning king, Cho, feeling the need of cavalry, appointed a special commission to attend to the breeding of horses, and with such success that in a few years horses were abundant. In 850 King Sūk hung a drum in the palace gate and ordained that anyone having a grievance might strike the drum and obtain an audience. In 843 a law was promulgated by which the government undertook to support the hopelessly destitute. In 773 King W'ūl forbade the practice of sorcery and incantation. In 748 naval matters received attention and a number of war vessels were launched. The first day of the fifth moon of 722 is memorable as marking the first solar eclipse that is recorded in Korean history. A great famine occurred in 710. King Kwūl selected a number of men who could speak Chinese and who knew Chinese customs. These he dressed in Chinese clothes which were white and sent them across the Yellow Sea with a large fleet of boats loaded with fish, salt and copper. With these they purchased rice for the starving Koreans. At this time all official salaries were reduced one half. In 702 King Whe ordered the making of fifteen kinds of musical instruments. He also executed a sorceress of An-ju who claimed to be the daughter of the Sea King and deceived many of the people. In 670 King Cho sent an envoy and made friends with the King of Che in China. He also revised the penal code and made the theft of a hundred million cash from the government or of a hundred and fifty millions from the people a capital crime. He ordered the construction of a building of 500 *kan* for an asylum for widows, orphans and aged people who were childless. In 654 one of the wild tribes of the north sent their chief, Kil-i-do-du, to swear allegiance to Chō-sūn. In 659 there came to Korea from the Chu Kingdom in China a man by the name of Pāk Il-jūng, who brought with him a medi-

cine called *myun-dan-bang* which he claimed was the elixir of youth. By his arts he succeeded in gaining the ear of the king and for many years was virtually ruler of the country. At last a king came to the throne who had the wisdom and nerve to order his execution. At this the whole land rejoiced. Banished men were recalled and prisoners were liberated. In 593 King Ch'am came to the throne at the age of five. His uncle acted as regent. But a powerful courtier Kong Song-gang secured the regent's assassination and himself became virtual ruler. He imprisoned the king in a small pavilion and tried to make him abdicate, but in this was unsuccessful and himself met the assassin's steel. In 360 the Ha tribe, inhabiting the northern Japanese island of I-so, sent their chief, Wha-ma-gvün-hu-ri, to swear allegiance to Cho-sün. In 505 the wild tribes to the north became restive and King Yü gathered 3000 troops and invaded their territory, taking 1000 heads and adding a wide strip of country to his realm. He put teachers in each of the magistracies to teach the people agriculture and sericulture. In 426, during the reign of King Cheung, occurred a formidable rebellion. U Yi-ch'ung of T'ä-an (now Cha-san) arose and said "I am the Heaven Shaker." With a powerful force he approached the capital and besieged it. The king was forced to flee by boat and take refuge at Hyü-gu (probably an island). But not long after this the loyal troops rallied about the king and the rebel was chased across the northern border. In 403 the king of Yün sent an envoy to Korea with greetings. This Yün kingdom had its capital at Chik-ye-süng where Peking now stands, and its territory was contiguous to Cho-sün on the west. But in spite of these friendly greetings the king of Yün sent an army in 380 and seized a district in western Cho-sün. They were soon driven back. Fifteen years later a Yün general, Chin-ga, came with 20,000 troops and delimited the western border of Cho-sün but the Cho-sün general Wi Mun-ün gathered 30,000 men and lying in ambush among the reeds beside the O-do River surprised the enemy and put them to flight. In 345 a wild chieftain of the north came and asked aid against Yün. It was granted to the extent of 10,000 troops. These with 1000 cavalry of the wild tribe attacked and took the border fortress of Sang-gok. Soon after, Yün sued for peace and it was granted.

This ends the apocryphal account of the Ki-ja dynasty. Its contents are circumstantial enough to seem plausible yet we cannot but doubt the authenticity of any records which pretend to go back to such a remote period.

The Chou dynasty in China had long been on the decline and now, in 305 B. C. had reached a point of extreme weakness. In view of this the governor of the tributary state of Liao-tung who had always passed under the title of Hu or "Marquis" dared to assume the title Wang or "King" and so to defy the power of China. Cho-sün threw herself into the balance in favor of her great patron and hastened to attack Liao-tung in the rear. But before this course had become inevitable a warning voice was raised and one of the councillors, Ye, who was gifted with more knowledge of the signs of the times than his fellows pointed out the inevitable overthrow of the Chou dynasty, and he advised that Cho-sün make her peace with the new "King" of the Yün kingdom of Liao-tung, rather than brave his anger by siding against him. The advice was followed and Cho-sün threw off the light reins of allegiance to China and ranged herself alongside the new kingdom. This we learn from the annals of the Wei dynasty of China. But apparently Cho-sün, stretching as it did to and beyond the Liao River, was too tempting a morsel for the ambitious king of Yün to leave untasted. So he picked a quarrel with the king of Cho-sün and delimited his territory as far as the Yalu River, a stretch of 2,000 *li*, even to the town of Pan-han whose identity is now lost. He followed up this success by overcoming the wild tribes to the north and added 1,000 *li* more to his domains, securing it from attack, as he supposed, by building a wall from Cho-yang to Yang-p'yung.

When Emperor Shih of the Tsin dynasty ascended the throne of China in 221 B. C. and soon after began that tremendous work the Great Wall of China, the fortieth descendant of Ki-ja was swaying the scepter of Cho-sün under the name Ki-bi, posthumous title Chong-t'ong Wang. As soon as the news of this great undertaking reached the ears of this monarch he hauled down his colors and surrendered at discretion, sending an envoy to do obeisance for him.

King Ki-bi died and his son Ki-jun, the last of the dy-

nasty reigned in his stead. For some years all was quiet, but at last the scepter was wrested from the hands of the short-lived Tsin dynasty by the founder of the illustrious Han, and across the border from Cho-sŭn all was turmoil and confusion. Fugitives from the three states of Yŭn, Che and Cho were seeking asylum anywhere, and thousands were hurrying across the Yalu and craving the protection of Ki-jun. The only protection he could give them from the victorious Han was remoteness from the latter's base of operations; so he allowed them to settle along the valley of the Yalu and its southern tributaries. This was in the twentieth year of his reign, 200 B. C.

Unfortunately for Cho-sŭn, the Han emperor made Nō-gwan, one of his generals, governor of Yŭn. This gentleman had ideas of his own, and finding such good material for an army among the half-wild people of his province he decided to go on an empire hunt on his own account.

The story of his desperate fight and final defeat at the hands of the Han forces, of his flight northward to the wild tribe of Hyung-no, is interesting; but we must turn from it to follow the fortunes of one of his lieutenants, a native of the Yŭn, named Wi-man. Retreating eastward alone and in disguise, according to some writers, or according to others with an escort of 1,000 men, he eluded his pursuers and at last crossed the P'ā-su (the Yalu of today) and was received with open arms by his own kin who had already settled there. In the days of the Han dynasty the word P'ā-su meant the Yalu River, but in the days of the Tang dynasty it meant the Ta-dong. Hence much confusion has arisen.

Wi-man threw himself upon the protection of Ki-jun who, little knowing the nature of the man he was harboring, good-naturedly consented and accompanied his welcome with the substantial gift of a hundred *li* square of land in the north. Wi-man, on his part, engaged to act as border guard and give timely warning of the approach of an enemy. He was already on good terms with the people of the Chin-bŭn tribe, and now he began to cultivate their friendship more assiduously than ever. In a short time he found himself at the head of a considerable following composed partly of Yŭn refugees and partly of Chin-bŭn adventurers.

Being thus prepared and weighing all the chances, he concluded to stake his whole fortune on a single throw. Sending a swift messenger to the court of Ki-jun at P'yŭng-yang, he informed that peace loving monarch that an innumerable army was advancing from China in four divisions and would soon be at the doors of Cho-sŭn, and that he, Wi-man, must hasten to the capital with all his force to act as body-guard of the King. The ruse was successful and before Ki-jun and his court had awakened to the situation Wi-man was on them. An attempt was made to stop his advance when quite too late, but it held the traitor in check long enough for Ki-jun and his immediate court to load their treasure on boats; and as the triumphal army of Wi-man entered the gates of P'yŭng-yang the last representative of the dynasty of Ki-ja slipped quietly down the river, seeking for himself a more congenial home in the south. This occurred, so far as we can judge from conflicting documents, in the year 193 B. C.

This was an event of utmost importance in the history of the peninsula. It opened up to the world the southern portion of Korea, where there were stored up forces that were destined to dominate the whole peninsula and impress upon it a distinctive stamp. But before following Ki-jun southward we must turn back and watch the outcome of Wi-man's treachery.

Chapter III.

Wi-man . . . establishes his kindgom . . . extent . . . power soon waned . . . ambitious designs . . . China aroused . . . invasion of Korea . . . U-gu tries to make peace . . . siege of P'yung-yang . . . it falls . . . the land redistributed . . . the four provinces . . . the two provinces.

Having secured possession of Ki-jun's kingdom, Wi-man set to work to establish himself firmly on the throne. He had had some experience in dealing with the wild tribes and now he exerted himself to the utmost in the task of securing the allegiance of as many of them as possible. He was literally surrounded by them, and this policy of friendliness was an

absolute necessity. He succeeded so well that ere long he had won over almost all the adjacent tribes whose chieftains frequented his court and were there treated with such liberality that more than once they found themselves accompanying embassies to the court of China.

It is said that when his kingdom was at its height it extended far into Liao-tung over all northern and eastern Korea and even across the Yellow Sea where it included Ch'ung-ju, China. Its southern boundary was the Han River.

So long as Wi-man lived he held the kingdom together with a strong hand, for he was possessed of that peculiar kind of power which enabled him to retain the respect and esteem of the surrounding tribes. He knew when to check them and when to loosen the reins. But he did not bequeath this power to his descendants. His grandson, U-gū, inherited all his ambition without any of his tact. He did not realise that it was the strong hand and quick wit of his grandfather that had held the kingdom together and he soon began to plan a still further independence from China. He collected about him all the refugees and all the malcontents, most of whom had much to gain and little to lose in any event. He then cut off all friendly intercourse with the Han court and also prevented the surrounding tribes from sending their little embassies across the border. The Emperor could not brook this insult, and sent an envoy, Sūp-ha, to expostulate with the headstrong U-gū; but as the latter would not listen, the envoy went back across the Yalu and tried what he could do by sending one of the older chiefs to ask what the king meant by his conduct. U-gū was still stubborn and when the chief returned to Sūp-ha empty-handed he was put to death. Sūp-ha paid the penalty for this rash act, for not many days after he had been installed governor of Liao-tung the tribe he had injured fell upon him and killed him.

This was not done at the instigation of U-gū, but unfortunately it was all one to the Emperor. It was the "Eastern Barbarians" who, all alike, merited punishment. It was in 107 B. C. that the imperial edict went forth commanding all Chinese refugees in Korea to return at once, as U-gū was to be put down by the stern hand of war.

THE KOREA REVIEW

FEBRUARY

The Opening Lines of Chang-ja (4th Cent. B. C.)

There is a fish in the great north sea,
And his name is *Kon*.
His size is a bit unknown to me,
Tho' he stretches a good ten thousand *li*.
Till his wings are grown ;
And then he's a bird of enormous sail,
With an endless back and a ten-mile tail,
And he covers the heavens with one great veil,
When he flies off home.

Jas. S. Gale

Chang-ja on the Wind,

When the great earth-cloth heaves forth a sigh,
We say the wind is rising ;
And when the wind gets up on high,
The funnels of the earth they cry,
In a way that's most surprising,
And the hills and the trees are sore afraid,
And the gaps in the hundred acre shade,
The mosses, boulders and eyes and ears,
The pits and bogs and holes and meres,
Are full of waves and whistling shafts,
And oxen calls, and whirling draughts,
And whispers soft, and birkings strong,
And startings loud, and shriekings long,
And voices low that call before,
And rumblings in the rear that roar ;
So all the valves of earth gape wide,
And forests rock from side to side,

Jas. S. Gale.

Korean Proverbs.

The reason why Korean speech abounds in proverbs, *bon-an*s and epigrams is because the great majority of the people are debarred the privilege of literary culture. It is a way they have of spicing their talk to make it take the place of written books. One has but to watch the professional storyteller to see how fine an edge he gives to the narrative style. One thinks of the time when the bard wandered from castle to castle in Europe vending wares that were priceless. Some of the proverbs of Korea have already been put into English but the stock is practically inexhaustible. Whatever may be said for or against them at least they never lack point.

나불속에서할개원다

"He sews his hands under his blanket."

To swing the hands when walking is to put one's, but to do it only under a blanket means that the man does not dare to do it in public. It describes a man who is overbearing at home but very meek in the presence of his superiors.

수첨죽무어

"The water is so clear no fish can live in it."

This is an hyperbola descriptive of a man who is such a stickler for etiquette that only the most absolute perfection in conduct pleases him, and consequently no one can live with him in comfort.

아는놈동이똥

"As one would bind his friend."

If one were called upon to bind his friend he would be sure not to draw the cords tight; so the proverb is descriptive of carelessness or excessive leniency.

항우도딩딩이 덩쿨에 걸넛다

"Even King Hang-u got entangled in the tūng-dūngi vine."

This means that even the strongest may come to grief. for King Hang-u was a man of gigantic strength who claimed to be able to root up a mountain by main force. It makes us think of Gulliver and the Lilliputians binding him down.

백 위논노락이외 먹젓다

"He eats the thousand-legged worm raw."

This is supposed to describe the man who listens to blame or abuse with perfect *nouçalance*.

암치색다귀에를개야미탐취듯

"Like red ants running for a fish bone."

A graphic way of describing a crowd intent upon seeing some passing show and shouldering each other in their eagerness.

업천뒤업천다

"He never falls down but someone has to fall over him."

Or as we say "It never rains but it pours," showing that misfortunes often come in pairs.

물고못먹논범이다

"Like a tiger that bites but does not eat."

This is equivalent to our saying "His bark is worse than his bite."

우물에서속립달는다

"He wants to draw warm water from the well."

A very neat way of describing the man who is so eager to secure a certain end that he is unwilling to spend time necessary to its achievement.

나먹자니술코개주자니맛갑다

"He does not want to eat it himself and it is too good to give to the dog."

A state of mind that is too common to us all to need explanation.

선선노름에독괴자로써논다

"While the sage plays the axe handle rots."

This refers to the Rip Van Winkle story given under Odds and Ends in this number of the REVIEW. It typifies the man who lets trivial things interfere with the serious business of life.

가마귀논아가자박새먹진다

"When the crow starts to fly the pear falls."

As the two things happened simultaneously it looked as if the crow had stolen the pear and then dropped it. This means an unjust accusation with appearances all against the victim.

배장희집이식칼이없다

"There are no good knives in a blacksmith's house."

As the blacksmith makes and sells knives he keeps only old wornout ones for his own private use. So anyone is likely to be wanting in that which he most affects. He does not practice what he preaches.

세여전과괴요업지론물이다

"A broken gourd will never again hold water."

A broken vow can never be made good again.

항로개지호랑이무서운줄모른다

A one day old dog does not fear the fierce tiger."

An effective way of describing inexperience.

것지도못하고뛰다

"He wants to leap before he can walk."

Showing the necessity of learning things in logical order and not trying to do the more difficult thing first.

개살구조레라졌다

"The wild apricot breaks itself."

The wild apricot is hard but in order to make people believe it is as good as the cultivated kind it breaks itself to show that it is soft like the cultivated one. A good description of the man who ruins himself in trying to make people believe he is as wealthy as his rich neighbor.

법은멀고주먹은가깝다

"The law is far, the fist is near."

A most suggestive description of that sentiment in man which under sufficient provocation makes him want to deal out justice irrespective of properly constituted tribunals. It is the watch word of lynch law.

동생아저미술고싸야사먹는다

"I will not buy wine even from my own Aunt unless it is cheap."

It is refreshing to find this much evidence that the Korean can look at a purely business proposition as such even though his own relative is at the other end of it.

먹기논바지가먹고썬기논과발이뛰다

"The courier eats while the horse runs."

This refers to the old time government postal relay system. The post riders vied with each other in "breaking

the record" between stations and the riders took the credit to themselves when really it belonged to the horses, so this describes the man who reaps the credit for another's work.

선 남 이 좋 만 업 수 이 녀 린 다

"The poor old gentleman can despise no one but the slave."

Which gives us an inside glimpse at Korean life, for the aged gentleman without money is the most pitiable object in Korea. He is too good to work, too proud to beg, too poor to live.

뭇 논 나 루 에 곰 이 꺾 인 다

"Dry rot in trusted wood."

A forcible way of describing a betrayal of confidence.

주 먹 마 존 감 투 다

"A *Kam-t'u* struck with the fist."

A *kam-t'u* is the horse-hair-net hat worn by gentlemen inside the ordinary hat. It is of course easily crushed and broken. When a man is utterly put to shame they say he is a *Kam-t'u* struck with the fist.

갓 밧 처 릅 일 모 례 다

"The cobbler says 'tomorrow or day after.'"

Showing that there is at least one close bond of sympathy between the Korean and the Westerner. Koreans know as well as we that procrastination is the thief of time but with them he is a very well dressed gentlemanly thief and the wares he steals are not of great value.

The Korean Pronoun.

Bishop Caldwell the great comparative grammarian of the South Indian dialects says of the personal pronouns, "They evince more of the qualities of permanence than any other part of speech and are generally found to change but little in the lapse of ages."

A careful study of the Korean pronoun brings to light certain interesting facts about the origin and development of the Korean language. The quotation given above is illustrated by a somewhat remarkable conjunction of facts in the

case of the Korean pronoun. I have, before now, indicated a line of argument by which the southern origin of the Korean people can be proved with a fair degree of satisfaction, but in this brief paper I wish to particularize the bearing of the Korean pronoun upon that argument. The proposition, in brief, is that although northern Korea originally belonged to tribes which had a northern origin the people of southern Korea who developed the earliest civilization which survived and who were the first to dominate the whole peninsula and impose their language upon the whole people, were distinctly of southern origin having entered Korea not by way of China but by way of the islands of the Pacific; and further-more that these early southern Koreans were a small branch of that great family which being driven from northern India by Aryan conquests passed to the east and south, the eastern branch finding a new point of departure in the Malay peninsula and radiating from that point in three directions (1) northward along the line of islands that lie off the coast of China; (2) eastward into Oceanica, and (3) southeastward into Australasia.

The question here propounded is, what have the Korean personal pronouns to do in proving that the Korean language came thus from the south rather than, as is commonly believed, by way of Manchuria and northern Asia?

The Korean pronouns of the first and second person are built upon the same foundation—the letter *n*. The first person is *na*, the second is somewhere between *nā* and *nū*, but for convenience I use the second of these — *nū*.

The best representatives of the pre-Aryan stock of India are the Tamils, Telugus, Malayalamis and Canarese of Southern India and it is to them we must look for the most primitive forms of these pronouns for they were the first to crystalize their language into written literature and they are also by far the most homogeneous mass of pre-Aryans in the world. The following is a tabulated list of the first and second personal pronouns of the most important of the South Indian non-Aryan dialects.

	1st person	2nd person		1st person	2nd person
Tamil	nan	n	Kols	ane	ni (infl.)
Telugu	ne	n	Gond	anna	ni "
Canarese	na	nū	Coorg	nan	nū

Malayalam . . . nyan ni	Ke unu inu
Tulu yan ninu	Uraon en nin
Tuda an ni	

Comparing this with the Korean na and nū we see that in the first person there is practical identity, and in the second person the n is present in both cases though the vowel is different.

Compare the Korean again with those tribes of central India that presumably came into closer contact with the Aryan conquerors.

1st person	2nd person	1st person	2nd person
Gayeti nona ime	Kuri in am		
Kutluk nanne ima	Kaikadi nanu ninn		
Naikude an niwa	Sarara gna amian		
Kolami an niwa	Gabada nai-pa no		
Madi nan mima	Verukala na nu ninn		

Here the similarity is still striking enough in the first person but in the second there is more variation, in many cases the n being replaced by m.

Now passing eastward into Burmah let us see how the pronouns compare with the Korean.

	1st person	2nd person		1st person	2nd person
Burman	na		Tetenge	ne	
Mikir	ne		Khari-naga	ni	
Barma		nang	Karen		nah

Then going eastward into the Pacific we find

	1st person	2nd person		1st person	2nd person
Malay	ana		Polynesian	van	
Papuan	nan	ninna	Australian		nga
Efate		nigo			

In other words, in every language which may have been an offshoot from the southern branch of the Turanian family which formerly occupied the whole of India we find n in the first personal pronoun. It is almost as pronounced in the distant dispersions of that people as in their original. It is always n. And in the second person the n is almost as persistent.

But let us turn now to the northern branches of the Turanian family which inhabit northern and western Asia today.

	1st person	2nd person		1st person	2nd person
E. Turkish	men	sen	Ostiak	ma	nen
Turkoman	man		Somojede	man	tur

Khivan	man	.....	Mongol	bi (from mi)	tehi
W. Turkish	ben	.....	Manchu	bi	si
Finnish	minä	..... se	Magyar .....	.....	te
Lappish	mon	..... ton	Calmuck .....	.....	dzi
Votiak	mon	..... ton			

Here in every case we find the first person in *m* right up to the very borders of Korea. There seems to be absolutely no people of northern Asia who form the pronoun otherwise. And in the second person we find that nearly all these northern tribes have followed the lead of the Aryans in the use of *t* or *s* for the second person.

The oldest evidence that we have is the Behistun tablet which is indisputably Turanian or Scythian. Unfortunately the first personal pronoun does not there appear but the second is *ni* which would indicate that the form in *n* was the original Turanian one. If so it is not improbable that while the southern branch of that great family passed into India before the genesis of a distinctly Aryan stock, the northern branch did not pass northward till after a considerable admixture with the Aryans had taken place, for both the *m* of the first person and the *t* or *s* of the second person are striking features of the Indo-European languages.

We find then that between the Korean pronouns and those of the Southern Turanian dispersion there is practical identity while between the Korean and the North Asian peoples there are no marks of similarity whatever. There is no distinctively first personal pronoun in Japanese but the fact that the pronoun of the second person is *Anata* strengthens us in the belief that both Japanese and Korean are far off echoes of a southern tongue which at some period enormously remote dominated the primitive world.

The New Century.

P'yung Yang.

Laved on the west by the waters of the Yellow Sea, bounded on the north and south by the Yalu and Ta-dong Rivers respectively and cut off from the east by a magnificent range of mountains lies a land

of great natural beauty. Though not heavily wooded there are still groves of pine which increase in size and frequency as one goes north, while fringing most of the hills and mountains is a thin line of sentinel pines which are reminders of a time when northern Korea was one unbounded forest. It extends from Po-raup San in the south near Chin-nam-p'o northward into the mountain fastnesses where deer and leopard are rarely startled by the footsteps of men until in a fitting climax we reach the Ever White Mountains where legend places the miraculous birth of the first King of Korea.

This broad stretch of country is inhabited by a people whose sturdy characteristics augur well for the regeneration of a nation which has usually been denominated mediocre. They possess in a degree the usual characteristics of the Korean, among which are hospitality, an imagination that frequently ignores the limits of fact, love of family, an inadequate idea of the value of time, and a high sense of humor; and yet they possess enough of the positive virtues to make them the most rugged, industrious and promising type in Korea.

The commercial centers of this region are Chin-nam-p'o, P'yŭng-yang and Eiu-ju. Until very lately Chin-nam-p'o had only a few straggling huts but now since the opening of the port to foreign commerce it is estimated to have a population of 15000 exclusive of the Japanese and the Chinese in the foreign concession. The only westerners there at present are the genial Commissioner of Customs, Mr. L. A. Hopkins and his wife. Reports show ever increasing quantities and values of exports and imports. An inspiring sight for Americans is "Old Glory" floating at the mastheads of a fleet of schooners lying at anchor in the harbor. These together with a beautiful little steamer form the registered transportation fleet of the O. C. M. Co., of which Capt. E. S. Barstow is the efficient superintendent.

The history of this region takes us back over 3000 years to times contemporaneous with King David, when Ki-ja came from China and made P'yŭng-yang his capital. But legend takes us back many a century before that and leads us into many a seductive by-way. The first outside influence of note was the massacre of the crew of the General Sherman in 1896.

One of men on that boat had come for the special purpose of preaching the Gospel and many facts as to his sincerity and purpose have been brought out in conversation with one of the Korean participants in that unhappy affair. But the important epoch in this region began when the Japanese gained their victory over the Chinese on July 15, 1894. This victory of superior guns and methods inaugurated an era of new ideas, and since that time there has been a rapid development in the modernization of the district. The three great forces which are contributing to this internal as well as material uplift are; first agriculture, which, stimulated by the opening of the port and the outside demand for food stuffs, has helped to disseminate new ideas and to break up the exclusiveness of ages; second the granting of mining concessions, which has greatly aided in the work of waking up the Koreans to a true idea of the possibilities of their country; and third but not least, missionary enterprise, of which more presently.

From a wellnigh deserted and demolished city which war and pestilence left in 1895, P'yŏng-yang has gained in population and trade until now at the opening of the new Century it has a population of nearly 100,000 people whose earnestness and thrift are a guarantee of still greater commercial success. This commercial success is augmented by a constant stream of money brought in by the mining companies and paid out by thousands a month to their employees.

Of the two great mining companies that known as "The Un-san Mines of Korea," which includes "The Oriental Consolidated Mining Co.," "The Jenessie Mining Co." and "The Korean Mining and Development Co." has been longest at work. Under the able direction of H. F. Meserve, General Manager, it has three mills in successful operation. They are situated at Chittabailly, Kok-san-dong and Tabowie, the first being about three miles from the Un-san magistracy and the other about twenty-five miles distant. Some fifty Americans and British are in charge of the various departments of work and besides the hundreds of Koreans there are also a number of Japanese and Chinese employed. The goodwill of these Americans and British toward missionary work is shown by the fact that they donate \$250 annually to the hospital in P'yŏng-yang which is in charge of Dr. J. H. Wells.

The British Mining concession in the hands of "The Eastern Pioneer Co." is opening up work at its mines in *Eum-san* under the skillful management of Mr. Gustave Braecke, General Manager. Discoveries of coal and copper, in addition to the gold, promise big things for the future. A dozen foreigners and a large gang of Koreans and Japanese are at work.

These great industrial enterprises are exerting a great influence over the material welfare of this northern region. Money is plentiful and all lines of human effort feel the effect. All this would have been lost had not these concessions been granted.

P'yung-yang is almost surrounded by outcroppings of coal and a few attempts at surface mining have been made. It is of little value for steaming but as a stove coal it is excellent. Lack of enterprise on the part of those who have the work in hand has prevented any large development of this industry. It could be laid down in Seoul at \$10 a ton and show a handsome profit.

A considerable amount of timber is floated down the river but as yet the large local demand has absorbed it all. Logs that bring twenty dollars apiece in Seoul are sold here for two dollars and a half.

Of what has been accomplished as a result of missionary effort the printed reports, available to those who wish to see them show a most remarkable advance when we consider the period during which such efforts have been made. At the present moment the Presbyterian Church has adherents to the number of 11000 and the Methodist workers have about 2300 under their care. As to the number of Roman Catholics we have no figures at hand but as they have a number of foreign workers in these parts their following must be considerable.

Commercially, industrially and religiously, therefore, this section presents a picture which prompts an optimistic view. What agricultural, mining and missionary effort have already done for the material and spiritual benefit of these people is but a sign and a beginning of what is to be. The grappling, by the Western Powers, of the great Eastern Question will help to ensure the Koreans against any intolerable political conditions either from without or from within and

leaves her free to work out the great problems of human destiny unhindered and unconcerned.

Wun-san. Near the center of Korea's 630 miles of eastern coast line and about half way between Fusan and Vladivostock lies Yung-hung Bay, or Broughton Bay, a superb natural harbor in the south western portion of which lies the Port Wun-san. The northern arm of the bay is known as Port Lazareff, coupled for so many years with Russia's desire for an outlet on the Pacific. The whole inlet covers forty square miles, affording anchorage for a goodly portion of the world's navies. It is sheltered on all sides by mountains and its mouth is well guarded by islands. It is easy of entrance, has an average depth of about nine fathoms with good holding ground and is free from ice in winter. Near the bay are five or six towns of some importance, the largest of which is Wun-san with a population of about 15000.

The natural scenery and climate of Wun-san are unequalled by that of any other port in Korea and is surpassed by that of very few places anywhere. The beach, in some places bold and rocky, is however for the most part low and sandy, affording the best of sea bathing. Back of the beach are winding valleys formed by low mountain spurs among which are miles of winding paths where the horseman, pedestrian or bicyclist can enjoy a constant succession of ocean, mountain and valley scenery. The massive mountain chain which follows the contour of the coast here, approaches within twelve miles of the sea and its peaks are capped with snow for more than half the year.

Within two days' journey from the port there are many spots of unquestioned grandeur and beauty about which many a legend has been woven. From this neighborhood the kings of Ancient Korea are said to have sprung and it is the original home of the founder of the present dynasty. The Monastery Suk-wang Sa, twenty miles away, was erected five hundred years ago by that King over the spot when he received the "Divine Message" to rule. Here he spent his early youth and many of the magnificent trees that grace the spot are said to have been planted by his hand. In a sacred building are preserved his robes of state. Near by, at Yung-hung, are the tombs of his ancestors.

The climate of Wünsan is fine and healthful. The heat of summer is tempered by sea breezes and the nights are always cool. Here Korea's matchless autumn sky continues through the winter and the dryness of the atmosphere greatly modifies the cold. The mean annual temperature is 53.3° Fahr. The mean for the summer is 73° and for the winter 29°. Wün-san is slightly cooler than Chemulpo in summer and a trifle warmer in winter. The rainfall in Wün-san is forty-four inches, a little greater than on the west coast, the snow frequently attains a depth of three or four feet. Game of many kinds abounds, both in the shape of bird and beast.

Wünsan was opened to commerce with the Japanese in 1880 and to the trade of all nations in 1883. The course and value the home and foreign trade are given in the following tables, which are compiled from the Annual Returns and Decennial Reports published by the Customs.

Comparative Table.

Years	1885-1889	1890-1894	1895-1899	1900
Total Imports, Foreign	3,435,988	3,711,626	6,034,820	1,419,827
Total Imports, Native	775,212	1,021,894	2,421,269	471,911
Total Exports, Foreign	571,837	7,044,652	2,405,581	914,123
Total Exports, Native	727,034	1,914,539	2,575,560	661,780
Gold Exports	2,645,326	2,987,399	4,947,725	1,421,009
Total Net Revenue	252,128.46	694,276.74	600,845.63	179,304.00

As to imports, foreign piece goods advanced from 883,555 pieces between 1890-1894 to 2,775,057 in 1895-1899, while in the same time native piece goods dropped from 1,029,964 pieces to 92,649. Matches advanced from 44,381 gross to 254,016 gross. Kerosene oil from 668,260 gal. to 1,326,870 gal.

As to exports, beans advanced from 323,415 piculs between 1890-1894 to 556,313 between 1895-1899, nearly all other products showed a distinct falling off, excepting whale's flesh, which advanced from \$90,782 between 1895-1899 to \$178,141 in 1900 alone.

The foreign trade is in the hands of the Japanese of whom there are 1600 and of the Chinese who number seventy. The native town has nearly doubled in population since the opening of the port. Of Westerners there are twenty-three adults and eleven children. The Customs staff were the first foreigners here. Of the original staff only one, Mr. J. Knott, now remains.

The first missionary in the place was Rev. M. C. Fenwick who arrived in 1891 followed in 1894 by W. B. McGill, M. D.

He is the first medical missionary in Korea who can boast of an entirely self-supporting native practice. Probably no other itinerant either native or foreign has been so successful in the selling of scriptures and tracts. The work of the American Presbyterian Mission (North) which was begun in 1892 passed into the hands of the Canadian Presbyterian Mission in 1899 and the latter is represented by three families and a single lady worker. Work has been recently opened by the Methodist Mission (South) whose present representative came to Wun-san in 1892 as a missionary of the Canadian Colleges' Mission. The district worked from this center comprises both the northern and southern portions of Ham-gyŏng Province but Kang-wŭn Province to the south as well. Mission work here has been subjected to many disadvantages, changes and interruptions but in spite of this regular services are held at five or six points in and about the port with an average total attendance of about 200, more than half of whom are communicants. With the exception of the medical work above referred to and the opening of one or two day schools the work has been purely evangelistic.

The Roman Catholic Church is represented by one priest but of the scope and success of their work we have no definite information.

Among the few interesting events that have occurred here mention should be made of the great fire of 1891 and the landing of Japanese troops at the opening of the China Japan war in the summer of 1894.

Excellent steamship services have been established with Japan, China and Siberia. Telegraphic communication with Seoul and with the world at large was established in 1891 and during 1900 the line has been extended northward ninety-three miles to the port of Song-jin, which was opened to foreign trade in May 1899.

Odds and Ends.

**Rip Van
Winkle.**

Here is a tale that the ambitious ethnologist might use to prove that the Korean is own brother to the good old Dutch of New York, and the man who gibes at chess can use it for a text.

Pak-suni the wood-chopper knocked the ashes out of his pipe, stood up and stretched, pulled his waist cord tight and deftly knotted it. It was high time he was off to get that load of brushwood or his Nantippe of a wife was like to clout him over the head with a *pagaji*. 'Tis ever thus, he thinks, the man and master has to slave while lazy women folk stand about the neighborhood well and gossip.

Reaching backwards with prehensile toe he secures his straw sandal and shouldering his *jigi* saunters up the hill path humming that good old strain

"With shoe on foot and staff in hand,
I'm starting out to view the land.
By mountain, river, ^{glens} glen,
A thousand *li* will seem but ten."

As he ascends the low scrub growth thickens till he enters a grove of pines every one of which is sacred because of that round mound over yonder with a flat stone table in front and a semicircular bank behind and half embracing it. To cut down one of these trees would be like cutting off one of the spines in the back of the great dragon that fills the supernatural foreground of the Korean's mental view. So he trudged on over the hills till he reached a secluded dell where no one could hear the ring of his axe. He had laid down his axe and deposited his *ji-gi* on the ground and was in the act of tightening his loin string again preparatory to work when at a distance he spied two old men seated on the ground beneath a great *neut-ti* tree playing chess. This was a curious place to be playing chess; he must go and see what it all meant. He approached the players with a deprecatory cough for salutation but as they did not look up nor seem to be cognizant of his presence he sat down with his hands about his knees to watch the progress of the game. It had reached a very critical point and he did not wonder that the players studied long and carefully before putting finger to piece.

The bright sun was sifting down through leaves and the wind made a soothing murmur, and it was not long before the Pak-suni's head fell forward on his breast and he fell into a deep sleep. How long he slept he did not know when one of the players throwing forward a knight said in a voice like that of a great bell:

"Chang."

Pak-suni woke with a start. He saw the game had made some progress and one of the contestants had indeed put the other's king in check. He watched a few moments longer and then dozed off again. Four times he was aroused by the challenging "Chang" of the players but at last he slept so soundly that the game went on to the end without his waking.

When at last he opened his eyes and looked about he felt cold and stiff and the sun was setting. He looked at his clothes and wondered whether those chess players were not after all only a pair of rascals who had bewitched him long enough to steal his good clothes and leave these rags in their place.

He got up with difficulty and tottered to the place where he had left his axe and *ji gi*. Of the latter nothing remained, but on the ground he found an old rusty axe head without a handle.

Muttering imprecations against the two old imposters and trembling at thought of what his wife would say he made his way homeward. As he entered the once familiar street he seemed to be at a loss to find his bearings. Surely that house by the bridge had not been newly thatched in a single day. The dog which turned tail skulked through the hole in a door and then yapped back at him was not the right dog for that hole. A knot of neighbors was gathered about the doorway of the village hostelry but none of them seemed familiar. They turned and looked at him curiously.

"Whom are you looking for, old gentleman?" asked one, taking his pipe from between his teeth.

"I'm looking for—for—" and he named one of his neighbors.

"He's been dead these fifteen years. His son lives here but he has gone up to Seoul with a load of bean cakes." The bewildered man looked about the group of strange faces and then asked:

"Do any of you know Pak-suni the wood chopper?"

"Hush!" said one, "don't say that name so loud," and lowering his voice to a whisper, "When I was a boy my mother told me that he went out one day to gather wood and never came back. We believe that he tried to cut down

one of the pines up there by the grave and the devils got after him and carried him away."

"I'm Pak-suni."

As if they had heard a word from the grave they leaped back and ran every way tumbling over each other and fighting for first place. The air was full of wooden shoes and curses. Old Pak-suni, for he was also no longer young, burst out laughing at the ludicrous sight, which only intensified the horror of the situation for the fugitives. In a trice the street was cleared and the forlorn old man stood there alone. But presently down the muddy street came an old toothless woman carrying a bundle of washing on her head. As she passed the old man said, "Can you tell me where I can find Pak-suni's wife? She's my—ahem—niece." The woman turned and stared.

"I'm not your niece, what do you mean?" He stepped forward so that she could see him clearly.

"Don't you know me? I'm Pak-suni." The aged crone let fall the bundle of clothes and springing forward seized her long neglectful lord by the remnant of his once luxuriant top-knot and hauled him down the street demanding with each step why he had run away and left her to slave all these years.

He enjoyed this. Here at least was one thing that, among all the changes, had not changed. He feared that he had been transported to some other world but this brought his feet down flat upon the earth. The neighbors laid awake that night listening with abated breath while she plied him alternately with her tongue and with a hong-duk-kā.

From that time on let those who will, believe that life went smoothly for this Korean Rip Van Winkle.

The First Bicycle.

Oriental are not so highly impressed by the products of western industry as we sometimes think they ought to be. If you say to the Korean, "Look at our submarine boat," he yawns and answers "O yes, we had one here some three hundred years ago. It was an ironclad in the shape of a tortoise and could go on the surface or below as well. We used it to drive back the Japanese reinforcements at the time of our little trouble with Hideyoshi." You look blank and ask, "But why then did not you keep on and improve your boat and get all the good results

from your great invention?" He smiles and says, "You westerners look at these things differently from us. After the need for the craft had passed we simply threw it away. If occasion should again arise someone would make another, perhaps a better one. Now you westerners keep making these expensive things and using up your revenues in repairs and maintenance. That is like keeping a fan in your hand from the end of summer clear around to the beginning of next summer simply because you are going to need it then." You try him again: "But just look at our wonderful bridges." "O yes but they are only needed here in emergencies. Our ferrymen have to live you know. When we really need one we make it, as when the Chinese demanded that we bridge the Im-jin River some centuries ago to expedite the crossing of their army. At that time we built a suspension bridge a hundred and fifty yards long in a few days but after it was done and we had reaped the benefit there was no use in paying out good money to keep the bridge up just for ordinary people. So we let it fall of its own weight."

You make one more effort. "But there is the bicycle." He actually laughs at your impressive tone and answers, "Shall I tell you why we gave up bicycles? Well it happened this way. It was in the days of Mencius, if I am not mistaken, that a man in China invented the bicycle. It was made of wood and it had two different sets of mechanisms. One was to use when you went somewhere and the other was to use when you came back. One day the inventor took off the "coming-back" attachment and took it indoors to readjust it in some way. Unfortunately his mother passed a moment later and seeing the bicycle leaning against the house she thought it would be a fine chance for a spin; so she mounted and started off, and that was the last that was ever heard of her. Naturally the absence of the "coming-back" attachment made it impossible to come back. Knowing what you do, of our feeling toward our parents it is not necessary to indicate why we have never since then made use of that interesting machine." It is to be hoped that this startling tale will leave you strength enough to wonder what became of the old lady and whether she may not still be going like the Wandering Jew. From what we know of the roads in China she ought to have reached

Kashgar by this time, unless she has had a puncture meanwhile. (ungenerous thought!)

We would put it out just as a suggestion to our globe-cycling friends that they keep their eyes open for her for there are without doubt papers in America that would gladly print the details—for instance whether she uses the free wheel or the bevel gear, and it may be that some of our ladies' fashion papers would be glad to know whether she wears—but the subject of female apparel is quite too erudite for us.

Seat of Intelligence.

The foreign teacher stood before his Korean class and proceeded to explain that the seat of intelligence is the brain. No sooner had he made this revolutionary proposition than half of his class jumping to their feet pressed their thumbs inward against their stomachs and exclaimed "No, here, here." The teacher frowned but a moment later he smiled a far-away sort of smile and looking into their faces replied musingly, "Well—possibly—yes in isolated cases."

Tight Lacing.

It is the part of wisdom to accept truth from whatever source it comes. We never knew why it was that ants have such small waists but our mental opacity was pierced by the following Korean ray of light.

An earth-worm in reckless mood determined to embark upon the stormy sea of matrimony, so he called in the ant to act as go-between and secure him the maiden of his choice, or rather her's. The ant accepted the charge and picked out for him a young and blithesome centipede but failed to inform either party as to the genus of the other. After the preparations were well under way the ant was sitting one day with the prospective bride descanting upon the virtues of her chosen husband when the young centipede asked what form of insect her future lord might be. The ant replied that he was an earth-worm. The centipede drew back in horror. "What a great, long, slimy earth-worm? I never, never could have the patience to make *pa-jis* for such a long shanked fellow as he." Thereupon the ant went into a hopeless fit of laughter and had to run directly to Sir Earth-worm and relate the joke. He took it in high dudgeon. "And what or who is she that she should jibe at my shape?" "She is a centipede," replied

the ant. "A centipede," he roared, "what were you thinking of? Do you suppose I am willing to slave night and day to earn enough to keep a centipede in shoes?" Whereat the ant, oblivious of the domestic tragedy that was impending fell to laughing again so hard that she was afraid she would split her sides; so she seized a rope and wound it tightly about her. But when her paroxysm of laughter was over and she unwound the rope she found to her dismay that her waist was hopelessly constricted.

Question and Answer.

(5) *Question.* I observed one day that when a high official alighted from his chair his servant offered his hand as a support but before doing so covered his hand with the skirt of his coat. Is there any caste significance in this and is it a common custom?

Answer. This is sometimes done by outside servants when assisting their masters but there is no binding law of etiquette to this effect. It is cannot be said to be common and yet it is not so uncommon as to excite comment or observation by Koreans themselves.

(6) *Question.* Is tobacco indigenous in Korea?

Answer. No. It was about three hundred years ago that the Japanese received it from the Spanish. The Japanese brought it to Korea shortly after and the Kanchus who invaded Korea two centuries and a half ago obtained it from the Koreans. During all these wanderings it has retained its name nearly intact, being called *ta-ba-go* in Japan *tam-p'e-hwe* in China and simply *tam-ba* in Korea.

(7) *Question.* How many periodicals are published in the Korean language at the present time?

Answer. It is of value to record the fact that at the beginning of the century there are six publications in the Korean language. Two of them, the Whang-sung Sin-mun and the Che-guk Sin-mun, are published in Seoul under Korean

editorship, two of them, the Han-sung Sin-mun of Seoul and the Cho-sun Shin-po of Chemulpo are published by Japanese, and the remaining two, the Christian News of Seoul and the Sin-hak Wül-bo of Chemulpo are edited by Americans. The former is an eight page weekly edited by Rev. H. C. Underwood, D. D., and the latter is a forty page monthly magazine edited by Rev. Geo. Heber Jones of Chemulpo.

(8) *Question.* Why do Koreans bury an unmarried girl in the middle of the road?

Answer. Improbable though it may seem, this curious custom prevails in Chul-la Do, such graves having been seen by several Missionaries. Whether it prevails in other parts of Korea, the writer is unable to say.

Two explanations are given, of which the following seems the more satisfactory. According to Eastern ideas the life of a girl who dies unmarried has been an utter and complete failure, a disappointment only; therefore it is to be expected that in the next world her spirit will be restless and revengeful. To prevent this, she is not buried on the hillside among those whose lives have been happy and prosperous, but in the center of the public road, where all passers-by may trample her spirit under their feet and thus keep it in subjection.

Editorial Comment.

The Korea Review Album

One of the most serious embarrassments to the writer on Korean topics is the lack of proper illustrations. One good photograph will often tell more than two pages of the best written manuscript. As the KOREA REVIEW is gotten up with the view of furnishing information about Korea we do not see how we can get along without illustrating. On the other hand we do not see how on our present modest financial basis we can furnish illustrations to our subscribers. The result of this dilemma is that we have decided to publish what we shall call The Korea Review Album, of Korean pictures. We have secured a goodly number of choice pictures on Korean scenery, customs, superstitions, monuments, architecture, punishments.

etc. etc. which will be developed into half-tone plates and printed on a heavy quality of paper of a size suitable for insertion in an album of good proportions or for mounting in frames if so desired.

Thirty of these pictures will be issued with each yearly number of the Korea Review. In other words it will constitute the ILLUSTRATED KOREA REVIEW. The additional cost for these illustrations will be three yen a year. The subscription to the REVIEW itself will remain as before but the ILLUSTRATED REVIEW will be seven yen a year. To all who have subscribed for the REVIEW these thirty pictures, gotten up in the most attractive shape, will be furnished for three yen extra. A complete collection of these pictures will form the most reliable work possible on Korean life. It may be that the pictures can be put out more rapidly than we have indicated, in which case a complete album of several hundred pictures can be put out in a year's time. If so, notice will be given in good time to our subscribers. Particular pains will be taken to secure pictures of genuine value and interest and there will be no duplicate pictures nor two pictures bearing on the same subject unless for very special reasons.

In the January 22nd issue of the Japan Daily Mail and in the January 26th issue of the Weekly Mail there appeared an editorial dealing with an article reported to have been printed in Gunton's Magazine. That article was reviewed by a Mr. Yamaguchi and it was upon quotations of Mr. Yamaguchi's quotations that the editorial above mentioned was based. Judging from these quotations it is certain that the original article was wholly reprehensible both in spirit and in expression. Nothing that the Editor of the Mail says about these wild statements is too severe. No man with the rudiments either of common sense or of common charity could have made the statements there quoted nor can we conceive of anyone believing them however reliable may have seemed the source from which they came. We are in perfect agreement with the views of the Editor of the Mail with one single exception. We cannot agree with him as to the identity of the man who published the statements of that missionary. It is plain that the person referred to by the Mail was the Editor of THE KOREA REVIEW, for there has been no other man named H. B.

Hulbert who has furnished the Japan Mail with matter relating to Korea.

Now we wish to state most distinctly and categorically that we had nothing whatever to do with the article in question nor do we know who wrote it. The statements there made are diametrically opposed to all our notions of Japan. Furthermore the person charged with this serious offence has not written an article on Japan since the year 1887 and then only on the ordinary sights and sounds of that country. He has never before heard of Gunton's Magazine nor does he know whether it is an American or an English publication. From the beginning of his residence in the East in 1886 his attitude has been one of entire friendliness toward Japan and in his references to Japan in articles on Korea will be found evidence of the kindest feelings for that country.

The article referred to must have been written by someone with a very superficial knowledge of the East and withal of a most credulous mind. The serious mistake of the Editor of the Japan Mail lay in his jumping to the conclusion that simply because the article was written by a Mr. Hulbert it must necessarily be this particular one. After confessing that he had not seen the original article he charges it up against us in language that in the very proportion in which it properly characterizes the real author in that same proportion libels us.

We have no doubt that as soon as the Editor of the Japan Mail learned of the mistake he hastened to undo as far as possible the injury which his negligence had caused to a fellow journalist and a personal acquaintance. The reputation of the Japan Mail should be a sufficient guarantee that no pains would be spared to right such a wrong, especially when committed against one who has always been a warm friend and advocate of Japan.

News Calendar.

G. Hayashi Esq., the Japanese Minister, returned to Seoul on the sixth inst.

It has been decided to station a Korean consul at Chefoo but it is said that for the present a French gentleman will act as Vice-Consul.

We are informed that the Household Department has secured the services of a German physician.

The severe weather of the early days of February necessarily occasioned great suffering among prisoners. It is reported that two boys succumbed to the cold.

Advices from Wŭn-san show that in that section the ground is covered with four feet of snow on the level.

It is interesting to note that during the year 1900 the number of people vaccinated in Korea was 46027. These cases were well distributed over the country, the remoter sections having rather more than those near the capital.

We are informed that before coming to Seoul as French Minister M. Colin de Plancy will be in Japan some five or six months.

It is reported that under the auspices of Mr. Yi Yong-ik silver money is to be minted by the Government.

One afternoon in December last Mrs. Jordan formerly of Seoul gave an afternoon tea to the "Korean" visitors at Lansanne, Switzerland. Those present were Mr. and Mrs. Jordan, Mrs. Scranton and her daughters, Mrs. Gibson, Mrs. Gale and her daughters, Miss Everett, Dr. and Mrs. Baldock and Rev. H. C. Appenzeller and family.

The articles carried from Korea for exhibition in Paris did not find a ready sale and in view of the heavy expense of shipment they have been stored in France for the present.

It was found a short time since that the prefectures of North Kyŭng-sang Province were six years in arrears in their subscriptions to the Official Gazette. The aggregate sum was over a thousand dollars. For this remissness the governor was ordered to be reprimanded. Such is the unhappy predicament of those who postpone the inevitable day.

The Emperor of Japan has conferred upon the Prince Imperial of Korea the order of the Chrysanthemum. The decoration was brought to Korea by the Japanese Minister.

There have been so many applications for licenses of incorporation of Korean companies that the Ministry of commerce has decided to discontinue the granting of such licenses.

Gen. Yun the newly appointed Governor of South Cholla Province passed through Mok-p'o the other day on his way to his new post.

The great piles of rice that lie upon the bund of Mok-p'o give evidence of the growing importance of the port. Of late the Nippon Yusen Kaisha boats have not been stopping at this port but they will not be able long to pass without calling.

The astonishing enterprise of the Japanese is evinced in their erection at Mok-p'o of one of the finest foreign buildings in Korea. They are beyond doubt the "Yankess" of the East.

A bold band of armed robbers surrounded the station and village of Oricol and looted them. A telegram for help was sent to Chemulpo and a special train of policemen and soldiers was sent up but by the time it arrived the robbers had disappeared.

It is reported that the Japanese have secured a fine site on a hill outside the city of P'yŏng yang for their Consulate and other buildings, that a regular post office is to be established in April, the mails at present going through the Consulate, and that the site for the Japanese settlement is to be outside the South Gate.

A Memorial Service was held in the English Church, Seoul on 2nd February, the day on which the remains of the much-beloved Queen Victoria were laid in the mausoleum at Frogmore near Windsor. The lessons were taken from the 44th chapter of the Book of Ecclesiasticus, "Let us now praise famous men, etc.;" from the 3th chapter of the Gospel of John and from the 15th chapter of 1st Corinthians. The rest of the service was choral and included hymns 401, 140, and 398 in *Hymns Ancient and Modern*. The officiating clergyman was the Rev. M. N. Trollope, assisted by the Rev. F. R. Hillary. Several Korean officials were present on behalf the Emperor of Korea. All the Legations were represented by their respective Ministers. The general community was also largely represented.

Since writing the editorial note relative to charges made against us by the Japan Mail we learn with some satisfaction that the editor of that paper has so far retracted his state-

ments as to publish our telegram denying the charges, and to state that he is glad they are not true. It is pleasant to know that he is glad. We should have expected that his gladness would be tempered with a certain degree of chagrin at having made what proves to be a sheer blunder. But irrespective of this the main point was the public denial of the gross charges. This having been done the incident is closed. We are too conscious of editorial fallibility ourselves to be censorious. The pleasant review of our first number in the Mail shows that the relations between that paper and the Korea Review are as cordial as need be.

The Kisogawa Maru which arrived at Chemulpo on the 21st inst brought eighteen American men who are bound for the mines at Un-san. The run from Mok-p'o to Chemulpo was exceedingly rough. The monotony of ship life was broken by the falling of the large saloon lamp which threatened to cause a considerable blaze. But the prompt application of the *bleeps Americanus* prevented such a catastrophe. Fire at sea, especially in a storm, is one of those things that are more interesting to read about than to experience.

The Korean Government has secured the services of Franz Eckert, Kgl. Preussischer Musik direktor, to organize an Imperial Band in Seoul. Mr. Eckert who arrived on Feb. 19th was employed for twenty years by the Japanese government in a similar capacity, and we cannot doubt that his long experience in the East will be of great value in training Koreans. That experience combined with the Korean's taste for music will, we doubt not, result in an excellent band.

Robbery is not confined to the country districts. We are sorry to learn that the Methodist Publishing House has been broken into and three valuable founts of matrices stolen. A bicycles is also missing from the residence of Mr. Gale.

Up to the moment of going to press there was no definite news about the condition of Dr. Johnson of Tã-gu. The combination of gastritis, pneumonia and typhus renders his condition very grave. Both Dr. Irvin and Rev. Mr. Ross of Fu-san have gone to Tã-gu. But we are still permitted to hope that medical science will prevail and that Providence through this instrumentality will restore a valuable worker to his post.

We are putting out with this number a full statement of our plan for a Korea Review Album. We are of the opinion that public patronage will render this attempt to picture Korea to the outer world a success. A few hundred selected pictures of Korean scenery, monuments, customs, and the like can do more to give a correct notion of what this country and people are like than any amount of writing can do. Thirty photogravure pictures will be published with this year's magazine. It will constitute the Illustrated Korea Review.

On the 10th inst. a very charming entertainment was given in the Seoul Union Reading Rooms, consisting of charades and tableaux by the Children. The costumes were very gay and the afternoon was voted a complete success. No small part of the credit for this success is due to Mr. Sand, who spared no pains in getting up the handsome costumes which the small people wore.

We are pleased to learn that, after the inevitable delay, Prof. Frampton has signed his contract with the Government as Head Master of the English Language School.

Lady On sent several hundred blankets to the Police Department on the 15th inst. to be distributed among the prisoners.

The native papers state that the amount of domestic mail matter that passed through the Korean Post office during 1900 was 1,308,627 pieces.

The Educational Department has been requested by the Law Department to select ten suitable men from among the students of the French language as a nucleus of a new Law School which is contemplated.

Early in the month three hundred guns and ten thousand rounds of ammunition which the Government had ordered from Germany arrived in Chemulpo.

A Russian Red Cross Hospital ship, carrying 150 wounded Russian soldiers, entered Ma-san p'o on the 5th inst.

On the 20th inst. Mr. Yamadza, Secretary of the Japanese Legation left Seoul en route for Japan.

The Superintendent of the Seoul Fusan R. R. arrived in Chemulpo from Japan on the 19th inst.

The disagreement between the Korean and Japanese rice merchants in Chemulpo seems to have reached a critical stage. The native papers say that the Korean merchants have formed an agreement to sell no more rice to Japanese except upon a strictly cash basis. The Japanese have likewise determined to pay no more money in advance to Koreans for rice. In the past the Japanese have frequently lost heavily by paying for rice crops far in advance and Koreans likewise have lost by giving rice to the Japanese on credit. It will be a good thing for both parties to come down to a "spot cash" basis. That will put an end to the difficulties on both sides.

On Wednesday the 20th instant a General Meeting of the Korea Branch of the Royal Asiatic Society was held at the Seoul Union Reading Room. The paper of the day was by Rev. M. N. Trollope and his subject was Kang-wha. A long residence on that island has made him an authority on its geography, history and folk-lore. The paper was consequently of extreme interest. After a careful description of the geography and topography of the island there followed an account of all the monuments and other historical remains in which it abounds and finally a graphic account of the more important epochs in its history. It appears that in spite of the unexampled spread of the Mongol power, even to the banks of the Danube, they never conquered the island of Kang-wha. Nor was it because they did not try. Mongol armies more than once encamped on the opposite mainland and by threat and promise tried to induce the King to return to Song-do but they never ventured across the water. It was due to their ignorance of boats and of navigation that saved Kang-wha from their ravages.

The Society is to be congratulated on securing a paper of the highest scholarly grade on a subject that is perhaps as fascinating and important as any in connection with Korea.

By a mistake in proof reading one foot was dropped from the third line of the quatrain in the story of Rip Van Winkle under the heading Odds and Ends. The line should read :

By mountain, river, glade and glen.

Chapter III. — Continued.

In the autumn of that year the two generals, Yang-bok and Sun-ch'i, invaded Korea at the head of a strong force; but U-gu was ready for them and in the first engagement scattered the invading army, the remnants of which took refuge among the mountains. It was ten days before they rallied enough to make even a good retreat. U-gu was frightened by his own good luck for he knew that this would still further anger the Emperor: so when an envoy came from China the king humbled himself, confessed his sins and sent his son to China as hostage together with a gift of 5,000 horses. Ten thousand troops accompanied him. As these troops were armed, the Chinese envoy feared there might be trouble after the Yalu had been crossed. He therefore asked the Prince to have them disarmed. The latter thought he detected treachery and so fled at night and did not stop until he reached his father's palace in P'yung-yang. The envoy paid for this piece of *gaucherie* with his head.

Meanwhile Generals Yang-bok and Sun-ch'i had been scouring Liao-tung and had collected a larger army than before. With this they crossed the Ya-lu and marched on P'yung-yang. They met with no resistance, for U-gu had collected all his forces at the capital, hoping perhaps that the severity of the weather would tire out any force that might be sent against him. The siege continued two months during which time the two generals quarreled incessantly. When the Emperor sent Gen. Kong Son-su to see what was the matter, Gen. Sun-ch'i accused his colleague of treason and had him sent back to China, where he lost his head. The siege continued by Gen. Sun-ch'i, dragged on till the following summer and it would have continued longer had not a traitor within the town assassinated the king and fled to the Chinese camp. Still the people refused to make terms until another traitor opened the gates to the enemy. Gen. Sun-ch'i's first act was to compel Prince Chang, the heir apparent, to do obeisance. But the people had their revenge upon the

traitor who opened the gate for they fell upon him and tore him to pieces before he could make good his escape to the Chinese camp.

Upon the downfall of Wi-man's kingdom, the country was divided by the Chinese into four provinces called respectively Nang-nang, Im-dun, Hyün-do and Chin-bün. The first of these, Nang-nang, is supposed to have covered that portion of Korea now included in the three provinces of P'yung-an, Whang-hä and Kyüng-genü. Im-dun, so far as we can learn, was located about as the present province of Kang-wün, but it may have exceeded these limits. Hyün-do was about coterminous with the present province of Ham-gyüng in the north-east. Chin-bün lay beyond the Yalu River but its limits can hardly be guessed at. It may have stretched to the Liao River or beyond. It is exceedingly doubtful whether the conquerors themselves had any definite idea of the shape or extent of these four provinces. Twenty-five years later, in the fifth year of Emperor Chao-ti 81 B. C. a change in administration was made. Chin-bun and Hyün-do were united to form a new province called P'yung-ju, while Im-dun and Nang-nang were thrown together to form Tong-bu. In this form the country remained until the founding of Ko-gu-ryü in the twelfth year of Emperor Yuan-ti, 36 B. C.

It is here a fitting place to pause and ask what was the nature of these wild tribes that hung upon the flanks of civilization and, like the North American Indians, were friendly one day and on the war-path the next. Very little can be gleaned from purely Korean sources, but a Chinese work entitled the *Mun-hön Tong-go* deals with them in some detail, and while there is much that is quite fantastic and absurd the main points tally so well with the little that Korean records say, that in their essential features they are probably as nearly correct as anything we are likely to find in regard to these aborigines (shall we say) of north-eastern Asia.

Chapter IV.

The wild tribes...the "Nine Tribes" apocryphal...Ye-mak...position...history...customs...Ye and Mak perhaps two...Ok-jü

...position...history...customs...North Ok-jo...Kum-mu...
 position...customs...the western tribes...the Mal-gal group...
 position...customs...other border tribes.

As we have already seen, tradition gives us nine original wild tribes in the north, named respectively the Kyūn, P'ang, Whang, Pāk, Chūk, Hyūn, P'ung, Yang, and U. These we are told occupied the peninsula in the very earliest times. But little credence can be placed in this enumeration, for when it comes to the narration of events we find that these tribes are largely ignored and numerous other names are introduced. The tradition is that they lived in Yang-gok, "The Place of the Rising Sun." In the days of Emperor T'ai-k'ang of the Hsia dynasty, 2188 B. C. the wild tribes of the east revolted. In the days of Emperor Wu-wang, 1122 B. C. it is said that representatives from several of the wild tribes came to China bringing rude musical instruments and performing their queer dances. The Whe-i was another of the tribes, for we are told that the brothers of Emperor Wu-wang fled thither but were pursued and killed. Another tribe, the So-i, proclaimed their independence of China but were utterly destroyed by this same monarch.

It is probable that all these tribes occupied the territory north of the Yalu River and the Ever-white Mountains. Certain it is that these names never occur in the pages of Korean history proper. Doubtless there was more or less intermixture and it is more than possible that their blood runs in the veins of Koreans today, but of this we cannot be certain.

We must call attention to one more purely Chinese notice of early Korea because it contains perhaps the earliest mention of the word Cho-sūn. It is said that in Cho-sūn three rivers, the Chūn-su, Yūl-su, and San-su, unite to form the Yūl-su, which flows by (or through) Nang-nang. This corresponds somewhat with the description of the Yalu River.

We now come to the wild tribes actually resident in the peninsula and whose existence can hardly be questioned, whatever may be said about the details here given.

We begin with the tribe called Ye-mūk, about which there are full notices both in Chinese and Korean records. The Chinese accounts deal with it as a single tribe but the Korean accounts, which are more exact, tell us that Ye and

Mak were two separate "kingdoms." In all probability they were of the same stock but separate in government.

Ye-guk (*guk* meaning kingdom) is called by some Ye-wi-guk. It is also known as Ch'il-l. It was situated directly north of the kingdom of Sil-la, which was practically the present province of Kyŏng-sang, so its boundary must have been the same as that of the present Kang-wŏn Province. On the north was Ok-ju, on the east the Great Sea, and on the west Naug-nang. We may say then that Ye-guk comprised the greater portion of what is now Kang-wŏn Province. To this day the ruins of its capital may be seen to the east of the town of Kang-neung. In the palmy days of Ye-guk its capital was called Tong-i and later, when overcome by Sil-la, a royal seal was unearthed there and Hŭ-wang the king of Sil-la adopted it as his royal seal. After this town was incorporated into Sil-la it was known as Myŏng-ju.

In the days of the Emperor Mu-je, 140 B. C., the king of Ye-guk was Nam-nyu. He revolted from Wi-man's rule and, taking a great number of his people, estimated, fantastically of course, at 350,000, removed to Liao-tung, where the Emperor gave him a site for a settlement at Chang-hŭ-gun. Some accounts say that this colony lasted three years. Others say that after two years it revolted and was destroyed by the Emperor. There are indications that the remnant joined the kingdom of Pu-yŭ in the north-east for, according to one writer, the seal of Pu-yŭ contained the words "Seal of the King of Ye" and it was reported that the aged men of Pu-yŭ used to say that in the days of the Han dynasty they were fugitives. There was also in Pu-yŭ a fortress called the "Ye Fortress." From this some argue that Nam-nyu was not a man of the east but of the north. Indeed it is difficult to see how he could have taken so many people so far especially across an enemy's country.

When the Chinese took the whole northern part of Korea, the Ye country was incorporated into the province of Indun and in the time of the Emperor Kwang-mu the governor of the province resided at Kang-neung. The Emperor received an annual tribute of grass-cloth, fruit and horses.

The people of Ye-guk were simple and credulous, and not naturally inclined to warlike pursuits. They were modest

and unassuming, nor were they fond of jewels or finery. Their peaceful disposition made them an easy prey to their neighbors who frequently harassed them. In later times both Ko-gu-ryū and Sil-la used Ye-guk soldiers in part in effecting their conquests. People of the same family name did not intermarry. If a person died of disease his house was deserted and the family found a new place of abode. We infer from this that their houses were of a very poor quality and easily built: probably little more than a rude thatch covering a slight excavation in a hill-side. The use of hemp was known as was also that of silk, though this was probably at a much later date. Cotton was also grown and woven. By observing the stars they believed they could foretell a famine; from which we infer that they were mainly an agricultural people. In the tenth moon they worshipped the heavens, during which ceremony they drank, sang and danced. They also worshipped the "Tiger Spirit." Robbery was punished by fining the offender a horse or a cow. In fighting they used spears as long as three men and not infrequently several men wielded the same spear together. They fought entirely on foot. The celebrated Nang-nang bows were in reality of Ye-guk make and were cut out of *pak-lal* wood. The country was infested with leopards. The horses were so small that mounted men could ride under the branches of the fruit trees without difficulty. They sold colored fish skins to the Chinese, the fish being taken from the eastern sea.

We are confronted by the singular statement that at the time of the Wei dynasty in China, 220-294 A. D. Ye-guk swore allegiance to China and despatched an envoy four times a year. There was no Ye-mak in Korea at that time and this must refer to some other Ye tribe in the north. It is said they purchased exemption from military duty by paying a stipulated annual sum. This is manifestly said of some tribe more contiguous to China than the one we are here discussing.

Mak-guk, the other half of Ye-mak, had its seat of government near the site of the present town of Ch'un-ch'ūn. Later, in the time of the Sil-la supremacy, it was known as U-su-ju. It was called Ch'ūn-ju in the time of the Ko-ryū rule.

The ancient Chinese work, *Su-jin*, says that in the days

of Emperor Mu-sung (antedating Kí-ja) the people of Wha-ha Man-māk came and did obeisance to China. This may have been the Korean Māk. Mencius also makes mention of a greater Māk and a lesser Māk. In the time of the Han dynasty they spoke of Cho-sun, Chin-būn and Ye-māk. Mencius' notice of a greater and lesser Māk is looked upon by some as an insult to the memory of Kí-ja, as if he had called Kí-ja's kingdom a wild country; but the above mention of the three separately is quoted to show that Mencius had no such thought.

The annals of Emperor Mu-je state, in a commentary, that Māk was north of Chin-han and south of Ko-gu-ryū and Ok-jū and had the sea to the east, a description which exactly suits Ye-māk as we know it.

The wild tribe called Ok-jū occupied the territory east of Ká-ma-tan and lay along the eastern sea-coast. It was narrow and long, stretching a thousand *li* along the coast in the form of a hook. This well describes the contour of the coast from a point somewhat south of the present Wūn-san northward along the shore of Ham-gyūng Province. On its south was Ye-mak and on its north were the wild Eum-nu and Puyū tribes. It consisted of five thousand houses grouped in separate communities that were quite distinct from each other politically, and a sort of patriarchal government prevailed. The language was much like that of the people of Ko-gu-ryū.

When Wi-man took Kí-jun's kingdom, the Ok-jū people became subject to him, but later, when the Chinese made the four provinces, Ok-jū was incorporated into Hyūn-do. As Ok-jū was the most remote of all the wild tribes from the Chinese capital, a special governor was appointed over her, called a Tong-bu To-wi, and his seat of government was at Pul-lā fortress. The district was divided into seven parts, all of which were east of Tan-dan Pass, perhaps the Tā-gwūl Pass of to-day. In the sixth year of the Emperor Kwang-mu, 31 A. D., it is said that the governorship was discontinued and native magnates were put at the head of affairs in each of the seven districts under the title Hu or Marquis. Three of the seven districts were Wha-ye, Ok-jū and Pul-lā. It is said that the people of Ye-guk were called in to build the government houses in these seven centers.

When Ko-gu-ryu took over all northern Korea, she placed a single governor over all this territory with the title 'Tä-in. Tribute was rendered in the form of grass-cloth, fish, salt and other sea products. Handsome women were also requisitioned. The land was fertile. It had a range of mountains at its back and the sea in front. Cereals grew abundantly. The people are described as being very vindictive. Spears were the weapons mostly used in fighting. Horses and cattle were scarce. The style of dress was the same as that of Ko-gu-ryu.

When a girl reached the age of ten she was taken to the home of her future husband and brought up there. Having attained a marriageable age she returned home and her fiancé then obtained her by paying the stipulated price.

Dead bodies were buried in a shallow grave and when only the bones remained they were exhumed and thrust into a huge hollowed tree trunk which formed the family "vault." Many generations were thus buried in a single tree trunk. The opening was at the end of the trunk. A wooden image of the dead was carved and set beside this coffin and with it a bowl of grain.

The northern part of Ok-jū was called Puk Ok-jū or "North Ok-jū." The customs of these people were the same as those of the south except for some differences caused by the proximity of the Eum-nu tribe to the north, who were the Apaches of Korea. Every year these fierce people made a descent upon the villages of the peaceful Ok-jū, sweeping everything before them. So regular were these incursions that the Ok-jū people used to migrate to the mountains every summer, where they lived in caves as best they could, returning to their homes in the late autumn. The cold of winter held their enemies in check.

We are told that a Chinese envoy once penetrated these remote regions. He asked "Are there any people living beyond this sea?" (meaning the Japan Sea.) They replied "Sometimes when we go out to fish and a tempest strikes us we are driven ten days toward the east until we reach islands where men live whose language is strange and whose custom it is each summer to drown a young girl in the sea. Another said "Once some clothes floated here which were like ours except that the sleeves were as long as the height of a man."

Another said "A boat once drifted here containing a man with a double face, one above the other. We could not understand his speech and as he refused to eat he soon expired."

The tribe of Ok-jū was finally absorbed in Kō-gu-ryū in the fourth year of King T'ū-jo Wang.

The Eum-nu tribe did not belong to Korea proper but as its territory was adjacent to Korea a word may not be out of place. It was originally called Suk-sin. It was north of Ok-jū and stretched from the Tu-man river away north to the vicinity of the Amur. Its most famous mountain was Pul-ham San. It is said to have been a thousand *li* to the north-east of Puyū. The country was mountainous and there were no cart roads. The various cereals were grown, as well as hemp.

The native account of the people of Eum-nu is quite droll and can hardly be accepted as credible. It tells us that the people lived in the trees in summer and in holes in the ground in winter. The higher a man's rank the deeper he was allowed to dig. The deepest holes were "nine rafters deep." Pigs were much in evidence. The flesh was eaten and the skins were worn. In winter the people smeared themselves an inch thick with grease. In summer they wore only a breach-cloth. They were extremely filthy. In the center of each of these winter excavations was a common cesspool about which everything else was clustered. The extraordinary statement is made that these people picked up pieces of meat with their toes and ate them. They sat on frozen meat to thaw it out. There was no king, but a sort of hereditary chieftainship prevailed. If a man desired to marry he placed a feather in the hair of the damsel of his choice and if she accepted him she simply followed him home. Women did not marry twice, but before marriage the extreme of latitude was allowed. Young men were more respected than old men. They buried their dead, placing a number of slaughtered pigs beside the dead that he might have something to eat in the land beyond the grave. The people were fierce and cruel, and even though a parent died they did not weep. Death was the penalty for small as well as great offences. They had no form of writing and treaties were made only by word of mouth. In the days of Emperor Yüan-ti of the Eastern Tsin dynasty, an envoy from this tribe was seen in the Capital of China.

We have described the tribes of eastern Korea. A word now about the western part of the peninsula. All that portion of Korea lying between the Han and Yalu rivers constituted what was known as Nang-nang and included the present provinces of P'yung-an and Whang-hâ together with a portion of Kyŭng-genŭ. It was originally the name of a single tribe whose position will probably never be exactly known; but it was of such importance that when China divided northern Korea into four provinces she gave this name of Nang-nang to all that portion lying, as we have said, between the Han and the Yalu. The only accounts of these people are given under the head of the Kingdom of Ko-gu-ryŭ which we shall consider later. But between Nang-nang and the extreme eastern tribes of Ok-jŭ there was a large tract of country including the eastern part of the present province of P'yŭng-an and the western part of Ham-gyung. This was called Hyŭn-do, and the Chinese gave this name to the whole north-eastern part of Korea. No separate accounts of Hyŭn-do seem to be now available.

Before passing to the account of the founding of the three great kingdoms of Sil-la, Pāk-je and Ko-gu-ryŭ, we must give a passing glance at one or two of the great border tribes of the north-west. They were not Koreans but exercised such influence upon the life of Korea that they deserve passing notice.

In that vast tract of territory now known as Manchuria there existed, at the time of Christ, a group of wild tribes known under the common name Mal-gal. The group was composed of seven separate tribes, named respectively—Songmal, Pāk-tol, An-gŭ-goŭ, Pul-lal, Ho-sil, Heuk-su (known also as the Mul-gil and the Pāk-san. Between these tribes there was probably some strong affinity, although this is argued only from the generic name Mal-gal which was usually appended to their separate names, and the fact that Mal-gal is commonly spoken of as one. The location of this group of tribes is determined by the statement (1) that it was north of Ko-gu-ryŭ and (2) that to the east of it was a tribe anciently called the Suk-sin (the same as the Eum-nu,) and (3) that it was five thousand *li* from Nak-yang the capital of China. We are also told that in it was the great river Sog-mal which was three *li* wide referring it would seem to the Amur River. These tribes, though

members of one family, were constantly fighting each other and their neighbors and the ancient records say that of all the wild tribes of the east the Mal-gal were the most feared by their neighbors. But of all the Mal-gal tribes the Henk-su were the fiercest and most warlike. They lived by hunting and fishing. The title of their chiefs was Tā-mak-pul-man-lol-guk. The people honored their chiefs and stood in great fear of them. It is said that they would not attend to the duties of nature on a mountain, considering, it would seem, that there is something sacred about a mountain. They lived in excavations in the sides of earth banks, covering them with a rough thatch. The entrance was from above. Horses were used but there were no other domestic animals except pigs. Their rude carts were pushed by men and their plows were dragged by the same. They raised a little millet and barley, and cultivated nine kinds of vegetables. The water there, was brackish owing to the presence of a certain kind of tree the bark of whose roots tinged the water like an infusion. They made wine by chewing grain and then allowing it to ferment. This was very intoxicating. For the marriage ceremony the bride wore a hempen skirt and the groom a pig skin with a tiger skin over his head. Both bride and groom washed the face and hands in urine. They were the filthiest of all the wild tribes. They were expert archers, their bows being made of horn, and the arrows were twenty-three inches long. In summer a poison was prepared in which the arrow heads were dipped. A wound from one of these was almost instantly fatal. The almost incredible statement is made in the native accounts that the dead bodies of this people were not interred but were used in baiting traps for wild animals.

Besides the Mal-gal tribes there were two others of considerable note, namely the Pal-hā and the Ku-ran of which special mention is not here necessary, though their names will appear occasionally in the following pages. They lived somewhere along the northern borders of Korea, within striking distance. The last border tribe that we shall mention is the Yū-jin whose history is closely interwoven with that of Koguryū. They were the direct descendants, or at least close relatives, of the Eum-nu people. They were said to have been the very lowest and weakest of all the wild tribes, in fact

a mongrel tribe, made up of the offscourings of all the others. They are briefly described by the statement that if they took up a handful of water it instantly turned black. They were good archers and were skilful at mimicing the deer for the purpose of decoying it. They ate deer flesh raw. A favorite form of amusement was to make tame deer intoxicated with wine and watch their antics. Pigs, cattle and donkeys abounded. They used cattle for burden and the hides served for covering. The houses were roofed with bark. Fine horses were raised by them. It was in this tribe that the great conquerer of China, A-gol-t'a, arose, who paved the way for the founding of the great Kim dynasty a thousand years or more after the beginning of our era.

Chapter V.

southern Korean....Ki-jun's arrival....differences which he found....three groups....Mohan....position....peculiarities....characteristics....worship....autocuing....numbers....Chin-nan....Chinese migration....customs....Pyön-han....position....habits....the philological argument....southern origin....Ki-jun and his descendants.

We must now ask the reader to go with us to the southern portion of the peninsula where we shall find a people differing in many essential respects from the people of the north, and evincing not merely such different but such opposite characteristics from the people of the north that it is difficult to believe that they are of the same origin.

When King Ki-jun, the last of the Ki-ja dynasty proper was driven from P'yŏng-yang by the unscrupulous Wi-man, he embarked, as we have already seen, upon the Taedong River accompanied by a small retinue of officials and servants. Facing southward along the coast, always within sight of land and generally between the islands and mainland, he deemed it safe at last to effect a landing. This he did at a place anciently known as Keum ma gol or "Place of the Golden Horse," now Ik-san. It should be noticed that this rendering is simply that of the Chinese characters that were used to represent the word Keum-ma-gol. In all probability it was a mere

transliteration of the native name of the place by the use of the Chinese, and the rendering here given was originally unthought of.

They found the land inhabited, but by a people strange in almost every particular. The explicitness with which all native accounts describe the people whom Ki-jun found in the south is in itself a striking argument in favor of the theory that a different race of people was there encountered. The southern part of the peninsula was divided between three groups of peoples called respectively Ma-han, Chin-han and Pyön-han. How these names originated can hardly be learned at this date, but it would seem that they were native words; for the last of the three, Pyön-han, was also called Pyön-jin, a word entering into the composition of many of the names of the towns peopled by the Pyön-han tribes. It is necessary for us now to take a brief glance at each of these three groups, for in them we shall find the solution of the most interesting and important problem that Korea has to offer either to the historian or ethnologist.

The Ma-han people occupied the south-western part of the peninsula, comprising the whole of the present province of Ch'ung-ch'ung and the northern part of Chül-la. It may have extended northward nearly to the Han river but of this we cannot be sure. On its north was the tribe of Nang-nang, on the south was probably a part of Pyön-han but one authority says that to the south of Ma-han were the Japanese or Wä-in. These Japanese are carefully described and much color is given to this statement by certain coincidences which will be brought out later. No Korean work mentions these Japanese and it may be that the Japanese referred to were those living on the islands between Korea and Japan. But we can easily imagine the thrifty islanders making settlements of the southern coast of Korea.

The first striking peculiarity of the Ma-han people, and one that differentiates them from the northern neighbors, was the fact that they were not one tribe but a congeries of small settlements each entirely independent of the others, each having its own chief, its own army, its own laws. It is said that they lived either among the mountains or along the coast, which would point to the existence of two races, the one in-

land, indigenons, and the other, colonists from some other country. The Ma-han people were acquainted with agriculture, sericulture and the use of flax and hemp. Their fowls had tails ninety-five inches long. Here is one of the interesting coincidences that uphold the contention that the Japanese were in the peninsula at that time. These peculiar fowls are now extinct, but, within the memory of people now living, such fowls were quite common in Japan and preserved specimens in the museum at Tokyo show that the above measurements are by no means unusual in that breed of fowl. It would seem then that Japan procured them from Korea, or else the Japanese colonists introduced them into Korea.

Another point which differentiates the south from the north was the fact that a walled town was a thing unknown in the south; as the Korean writer puts it "There was no difference between town and country." Their houses were rough thatched huts sunken a little below the surface of the ground, as is indicated by the statement that the houses were entered from the top. These people of Ma-han were strong and fierce and were known by the loudness and vehemence of their speech. This accords well with the further fact that they were the virtual governors of all south Korea, for it was Ma-han who furnished rulers for Chin-han. These people did not kneel nor bow in salutation. There was no difference in the treatment of people of different ages or sexes. All were addressed alike.

Another marked difference between these people and those of the north was that the Ma-han people held neither gold nor silver in high repute. We may safely reckon upon the acquisitive faculty as being the most keen and pervasive of all the faculties of eastern as well as western peoples, and that the north should have been acquainted with the uses and values of these metals while the south was not, can argue nothing less than a complete ignorance of each other. The southern people loved beads strung about the head and face, a trait that naturally points to the south and the tropics. In the summer they worshipped spirits, at which time they consumed large quantities of intoxicating beverages while they sang and danced, several "tens of men" dancing together and keeping time with their feet. In the autumn, after the harvest, they

worshipped and feasted again. In each of the little settlements there was a high priest whose business it was to worship for the whole community. They had a kind of monastic system, the devotees of which fastened iron drums to high posts and beat upon them during their worship.

Another striking statement is that tatooing was common. This is another powerful argument in favor of the theory of a southern origin, for it is apparent that tatooing is a form of dress and is most in vogue where the heat renders the use of clothing uncomfortable. As might be expected, this habit has died out in Korea, owing without doubt to the comparative severity of the climate; but within the memory of living men it has been practiced on a small scale, and today there is one remnant of the custom in the drawing of a red colored thread under the skin of the wrist in making certain kinds of vow or promises.

In the larger towns the ruler was called Sin ji and in the smaller ones Eup-ch'a. They had tests of endurance similar to those used by North American Indians. One of them consisted in drawing a cord through the skin of the back and being hauled up and down by it without a murmur.

We are told that in Ma-han there were 100,000 houses, each district containing, from 1,000 to 10,000 houses. This would give an approximate population of 500,000. The names of the fifty-four districts or kingdom included in Ma-han are given in the appendix together with those of Chin-han and Pyōn-han.

We are told that the aged men of Chin-han held the tradition that thousands of Chinese fled to Korea in the days of the Tsin dynasty, 255-209 B. C., and that the people of Ma-han gave them land in the east and enclosed them in a palisade, and furnished them with a governor who transmitted the office to his son. This could refer however only to a small portion of Chin-han. There was a large and widely scattered native population occupying approximately the territory covered by the present Kyūng-sang Province. It is probable that these Chinese refugees exercised a great influence over them and taught them many things. It is not improbable that it was owing to this civilizing agency that Sil-la eventually became master of the peninsula. But it should be carefully

noted that this Chin-han did not derive its name, from the Chin (Tsin) dynasty of China through these Chinese refugees. The character used in designating Chin-han is not the same as that used for the Chin dynasty.

The land was fertile. The mulberry flourished and silk culture was a common employment. Horses and cattle were used both under the saddle and as beasts of burden. Marriage rites were scrupulously observed and the distinction between the sexes was carefully preserved. When a body was interred men followed the bier waving feathers in the air to help waft the soul of the departed on its flight to heaven. The country contained much mineral wealth. Ye-māk, Ma-han and the Japanese all obtained metal from Chin-han. Iron was the medium of exchange. They were fond of music and the dance. Their music was made by means of a rude harp and an instrument made by stretching wire back and forth inside a metal cylinder which, when struck, caused the strings to vibrate. When a child was born a stone was placed against its head to flatten it. Tattooing was common in those parts contiguous to the Japanese, which would imply that the custom was a borrowed one. When two men met on the road it was considered good form for each to stop and insist upon the others passing first.

It is hardly necessary to dwell upon the characteristics of the Pyōn-han people, for they were nearly the same as those of the people of Chin-han. Some say they were within the territory of Chin-han, others that they were south both of Ma-han and Chin-han, and nearest to the Japanese. They tattooed a great deal. Beyond this fact little is known of them excepting that their punishments were very severe, many offences being punished with death.

It is difficult to say what was the nature of the bond between the different districts which made up the whole body of either Ma-han, Chin-han or Pyōn-han. On the one hand we are told that the districts were entirely separate and yet we find Ma-han, as a whole, performing acts that imply some sort of federation at least if not a fixed central government. In fact one Chinese work states that a town named Cha-ji was the capital of all three of the Hans. We must conclude therefore from these and subsequent statements that some sort of central government prevailed, at least in Ma-han.

The names of the several kingdoms which composed the three Hans are preserved to us, mutilated, in all probability, by reason of Chinese transliteration, but still useful from a philological and ethnological standpoint. If the reader will glance but casually at the list of these separate districts as given in the appendix, he will see that there was good cause for the division into three Hans. We will point out only the most striking peculiarities here, as this belongs rather to the domain of philology than to that of history. In Ma-han we find seven of the names ending *ro*. We find two or three of the same in Pyōn-han but none in Chin-han. In Ma-han we find fourteen names ending in *ri* but none in either of the others. In Pyōn-han we find ten names beginning with Pyōn-jin which is wholly unknown to the other two. In this we also find three with the unique suffix *mi-dong*. In Chin-han we find nine ending in *kan* and five in *ka-ye*, which are found in neither of the others. It is hardly necessary to say that these cannot be mere coincidences. In each group we find at least one considerable set of endings entirely lacking in the others. As our own ending *ton*, *vill*, *burgh*, *chester* and *coln* have an original significance, so these ending *ro*, *ri*, *mi-dong*, *kan* and *ka-ya* have a meaning which should supply us with important clues to the origin of the people of southern Korea.

The marked polysyllabism of these names makes it impossible to imagine a Chinese origin for them. It is seldom that a Manchu or Mongol name of a place exceeds two syllables. On the other hand we find in Japan and Polynesia a common use of polysyllabic geographical names. A thorough discussion of the subject here would be out of place, but this much must be said, that several of these endings, as *ro*, *piri* and *kan*, find their almost exact counterpart in the Dravidian languages of southern India, where they mean *village*, *settlement* and *kingdom*.

The argument in favor of the southern origin of the people of the three Hans is a cumulative one. The main points are the structure and vocabulary of the language, the nonintercourse with the people of northern Korea, the custom of tattooing, the diminutive size of the horses found nowhere else except in the Malay peninsula, the tradition of the southern origin of the people of the island of Quelpart, the physiologic-

al similarity between the people, especially the females, of Quelpart and Formosa, the seafaring propensities of the people of the three Hans, their ignorance of the value of gold and silver, the continuous line of islands stretching along the whole coast of China together with the powerful ocean current which sweeps northward along the Asiatic coast, the tradition of the Telugu origin of the ancient sultans of Anam and the love of head ornaments.

Such was the status of southern Korea when Ki-jun arrived at Keum-ma-gol. By what means he obtained control of the government is not related but the fact remains that he did so and founded a new kingdom which was destined to survive nearly two centuries. Ki-jun died the same year. No details are given of the events that transpired during the next hundred years or more excepting that one Chinese work states that during the reign of Emperor Wu-ti 140-88 B. C. frequent envoys went from Ma-han to the Chinese court. We are also told that off the coast of Ma-han among the islands lived a tribe called the Chu-ho, a people of smaller stature than the people of Ma-han, and speaking a different language. They cut the hair and wore skins for clothing but clothed only the upper part of the body. They came frequently to Ma-han to batter cattle and pigs.

Ki-jun's seventh descendant was Hun, with the title of Wün-wang. His reign began in 57 B. C. during the reign of the Han Emperor Hsuan-ti and in the second year the great kingdom of Sil-la was founded in Chin-han. In his twenty-second year the great northern kingdom of Ko-gur-yü was founded, 35 B. C., and nineteen years later the kingdom of Ma-han fell before the forces of Pak-je. It is necessary therefore for us to investigate the origin of these three great kingdoms of Sil-la, Ko-gur-yü and Pak-je.

Chapter VI.

The founding of Sil-la, Ko-gur-yü and Pak-je . . . Sil-la . . . legend . . . growth . . . Tsushima a vassal . . . credibility of accounts . . . Japanese relations . . . early vicissitudes . . . Ko-gur-yü . . . four Pa-yus . . . legend . . . location of Pu-yü . . . Chu-ung founds Ko-gur-yü . . . growth and extent . . . products . . . customs . . . religious rites . . . official grades . . . punishments . . . growth eastward . . . Pak-je . . . relations between Sil-la and Pak-je . . . tradition of founding of Pak-je . . . opposition of wild tribes . . . the capital moved . . . situation of the peninsula at the time of Christ.

In the year 57 B. C. the chiefs of the six great Chin-han states Yün-jün-yang-san, Tol-san-go-hō, Cha-san-jin-ji, Munsun-Gā-sū, Keum-san-ga-ri and Myŭng-whai-san-go-ya held a great council at Yün-chün-yang-san and agreed to merge their separate reigns into a kingdom. They named the capital of the new kingdom Sŭ-ya-bŭl, from which the present word Seoul is probably derived, and it was situated where Kyōng-ju now stands in Kyung-sang Province. At first the name applied both to the capital and to the kingdom.

They placed upon the throne a boy of thirteen years, named Hynk-kū-se, with the royal title Kū-sŭ-gan. It is said that his family name was Pak, but this was probably an afterthought derived from a Chinese source. At any rate he is generally known as Pak Hynk-kū-se. The story of his advent is typically Korean. A company of revellers beheld upon a mountain side a ball of light on which a horse was seated. They approached it and as they did so the horse rose straight in air and disappeared, leaving a great, luminous egg. This soon opened of itself and disclosed a handsome boy. This wonder was accompanied by vivid light and the noise of thunder. Not long after this another wonder was seen. Beside the Yün-yung Spring a hen raised her wing and from her side came forth a female child with a mouth like a bird's bill, but when they washed her in the spring the bill fell off and left her like other children. For this reason the well was named the Pal-ch'ŭn which refers to the falling of the bill. Another tradition says that she was formed from the rib of a dragon which inhabited the spring. In the fifth year of his reign the youthful king espoused this girl and they typify to all Koreans the perfect marriage.

As this kingdom included only six of the Chin-han states, it would be difficult to give its exact boundaries. From the very first it began to absorb the surrounding states, until at last it was bounded on the east and south by the sea alone, while it extended north to the vicinity of the Han River and westward to the borders of Ma-han, or to Chi-ri San. It took her over four hundred years to complete these conquests, many of which were bloodless while others were effected at the point of the sword. It was not until the twenty-second generation that the name Sil-la was adopted as the name of this kingdom.

It is important to notice that the island of Tsushima, whether actually conquered by Sil-la or not, became a dependency of that Kingdom and on account of the sterility of the soil the people of that island were annually aided by the government. It was not until the year 500 A. D. or thereabouts that the Japanese took charge of the island and placed their magistrate there. From that time on, the island was not a dependency of any Korean state but the relations between them were very intimate, and there was a constant interchange of goods, in a half commercial and half political manner. There is nothing to show that the *daimyos* of Tsushima ever had any control over any portion of the adjacent coast of Korea.

It gives one a strong sense of the trustworthiness of the Korean records of these early days to note with what care the date of every eclipse was recorded. At the beginning of each reign the list of the dates of solar eclipses is given. For instance, in the reign of Hyŏk-kŏ-se they occurred, so the records say, in the fourth, twenty-fourth, thirtieth, thirty-second, forty-third, forty-fifth, fifty-sixth and fifty-ninth years of his reign. According to the Gregorian calendar this would mean the years 53, 31, 27, 25, 14, 12 B. C. and 2 A. D. If these annals were later productions, intended to deceive posterity, they would scarcely contain lists of solar eclipses. The marvelous or incredible stories given in these records are given only as such and often the reader is warned not to put faith in them.

The year 48 B. C. gives us the first definite statement of a historical fact regarding Japanese relations with Korea. In that year the Japanese pirates stopped their incursions into Korea for the time being. From this it would seem that even at that early date the Japanese had become the vikings of the East and were carrying fire and sword wherever there was enough water to float their boats. It would also indicate that the extreme south of Korea was not settled by Japanese, for it was here that the Japanese incursions took place.

In 37 B. C. the power of the little kingdom of Sil-la began to be felt in surrounding districts and the towns of Pyon-han joined her standards. It was probably a bloodless conquest, the people of Pyŏn-han coming voluntarily into Sil-la. In 37 B. C. the capital of Sil-la, which had received the secondary

name Kenin-sung, was surrounded by a wall thirty-five *li*, twelve miles, long. The city was 3,075 paces long and 3,018 paces wide. The progress made by Sil-la and the evident tendency toward centralisation of all power in a monarchy aroused the suspicion of the king of Ma-han who, we must remember, had considered Chin-han as in some sense a vassal of Ma-han. For this reason the king of Sil-la, in 19 B. C., sent an envoy to the court of Ma-han with rich presents in order to allay the fears of that monarch. The constant and heavy influx into Sil-la of the fugitive Chinese element also disturbed the mind of that same king, for he foresaw that if this went unchecked it might mean the supremacy of Sil-la instead of that of Ma-han. This envoy from Sil-la was Ho-gong, said to have been a native of Japan. He found the king of Ma-han in an unenviable frame of mind and it required all his tact to pacify him, and even then he succeeded so ill that had not the Ma-han officials interfered the king would have had his life. The following year the king of Ma-han died and a Sil-la embassy went to attend the obsequies. They were anxious to find opportunity to seize the helm of state in Ma-han and bring her into the port of Sil-la, but this they were strictly forbidden to do by their royal master who generously forebore to take revenge for the insult of the preceding year.

As this was the year, 37 B. C., which marks the founding of the powerful kingdom of Ko-gur-yŏ, we must turn our eyes northward and examine that important event.

As the founder of Ko-gur-yŏ originated in the kingdom of Puyŏ, it will be necessary for us to examine briefly the position and status of that tribe, whose name stands prominently forth in Korean history and tradition. There were four Pu-yŏs in all; North Pu-yŏ, East Pu-yŏ, Chŏl-bŏn Pu-yŏ and South Pu-yŏ. We have already, under the head of the Tan-gun, seen that tradition gives to Pu-ru, his son, the honor of having been the founder of North Pu-yŏ, or Puk Pu-yŏ as it is commonly called. This is quite apocryphal but gives us at least a precarious starting point. This Puk Pu-yŏ is said by some to have been far to the north in the vicinity of the Amur River or on one of its tributaries, a belief which is sustained to a certain extent by some inferences to be deduced from the following legend.

THE KOREA REVIEW

MARCH

1901

Xylographic Art in Korea.

The art of carving characters and pictures on wood for the purposes of printing has flourished in Korea for upwards of fifteen hundred years. The histories that were published in this country about that time give evidence that this art even at that early date had attained considerable perfection. If we wish to go back to an earlier date still we find according to one historical statement that one of the Chinese classics was published in southern Korea before the time of Christ, but of this we cannot be sure. The high degree of civilization that arose in southern Korea in the early centuries of our era make it quite sure that ceramic art as well as xylographic reached a degree of perfection that is unknown in the peninsula today. The high degree of civilization in Sil-la is hinted at in the fact that the largest bell in Korea and one of the largest in the world is at Kyōng-ju in southern Korea and has hung there for over sixteen centuries.

Korean art in its various manifestations does not form a consistent whole. In the highly developed field of embroidery we find that while the finer details are worked out with minute care the larger and more important elements are neglected especially the fundamental principle of perspective. In ceramics the detail or ornamentation is not the main consideration but elegance of shape. In the art of cutting pictures on wooden blocks we shall find still another law prevalent.

By giving a few illustrations it is my purpose to show wherein lie the predominant characteristics of Korean pictorial art.



As the readers of this magazine are aware there are two opposing schools one of which advocates the law that only objects at rest are proper subjects for the painter's brush while the other insists that a horse going at full speed, for instance, is a proper model. It is not our purpose to advocate either one side or the other of this question but merely to state that the



Koreans seem to have hit upon a happy combination of the two ideas, for in the accompanying pictures, which were drawn and cut by a Korean artist entirely from his own standpoint and in accord with Korean traditions, we will see that there is no lack of animation, but at the same time the people and ani-

imals are not necessarily moving *at the moment* the picture is conceived. In other words the artist has caught them at an instant's pause in the work they were doing. At least such a pause is conceivable from even a cursory glance at the pictures. By this means the artist has avoided both extremes. The figures do not look as if they were sitting for their photographs; nor do they look as if caught by a snapshot in mid air. I do not say that this is always the case but the rule seems to be a general one. The result is a certain repose and dignity of which even the crudities of development along other lines cannot deprive the picture. The idea is there in its entirety and put in such a way as to fix the attention and arouse the interest of the one who sees it.

In the second place these pictures have humor. The personages who are pictured seem so unconscious of our critical examination and they all seem to be taking life so seriously that we smile in spite of ourselves. At first glance the pictures look strange to us but a little examination will reveal, I think, a naturalness of pose and a certain *naïveté* of treatment, if I may use that term, which is altogether delightful. Take for instance the picture of Chumong crossing the river on the fishes' backs. His vengeful brother stands upon the bank grasping his sword with both hands thinking only of his escaping victim and not paying any attention to the miraculous character of the escape. His attendant, however, who has less at stake has struck an attitude of blank amazement in view of the miracle.

In the third place we notice that each picture has a distinct central point of interest. The eye does not wander from point to point to find different points of interest. Everything in the picture points to one single central idea and bears a distinct relation to that idea. This is plainly seen in the picture showing the grave of Kim Hu-jik. The King is out hunting, as the falcon and the dog and the dead deer plainly show. The people in the background are quiescent waiting the good pleasure of the King, who bends to listen to the sounds which come forth from the grave of Kim Hu-sik the wise statesman whose advice the King has scorned, for this Kim had chidden the King for spending so much time in sport. Now a miraculous voice comes from his grave bewail-



박혁거세



BIRTH OF HYUK-KU-SE.

THE FIRST APOSTLE OF BUDDHISM IN KOREA.





AN ANCIENT DANCE.

ing the evils that are upon the state because of the King's remissness. The picture is a complete entity with no adventitious and diverting side issues; none of those artistic after-thoughts which have spoilt so many a work of art by robbing them of simplicity.

In the fourth place these works of art are direct. They have a single word to speak and they speak it without rhetorical embellishment, which may be the height of eloquence. The lack of shading, for one thing, in the pictures, their entire innocence of anything like *chiaroscuro*, while it excludes them from the precincts of finished art, cannot debar them from the outer purlieus of pure art. The Greeks used to paint their statues to imitate life. Without doubt the art was more finished but, as we today believe, it was at the expense of purity. Art is not an imitation of life but a rendition into tangible symbols of ideal life. So we believe that these attempts of the Korean people show no little ability to grasp the fundamentals of art.

SŪL CH'ONG.

FATHER OF KOREAN LITERATURE.

In the list of the really great literati of Korea, as so recognized by the scholars of the present dynasty and enrolled in the calendar of literary saints known as the Yu-rim-nok (the "Forest of Scholars,"), there are two names selected from the ancient kingdom of Sil-la. Sŭl Ch'ong and Ch'ŏe Ch'i-wŭn. And as Sil-la is thus chronologically the first kingdom which is acknowledged to have possessed men worthy the name of literateurs, these two names necessarily head the list of the famous scholars of Korea. In their order Sŭl Ch'ong comes first and then Ch'ŏe Ch'i-wŭn. It is the purpose of this sketch to tell something about the first named of these worthies.

Sŭl Ch'ong was the first man to hand down to posterity in Korea a lasting fame as a scholar. That there were other literati before him versed in scholarship we have every evi-

dence. Sŭl Ch'ong himself must have had a teacher. Many of these men may have been the equals or even the superiors of Sŭl Ch'ong, but fate in Korea has been unkind to them and we know very little about them, their names having either altogether disappeared, or else are given scant notice in the notes to Korean histories with fragmentary quotations from their writings. As far as the estimate of the present day scholarship of Korea is concerned, as shown in the canonized worthies of Korea's literary past, the father of letters with them is Sŭl Ch'ong. Now this of course runs us into a problem of the first magnitude—that of the date of the beginning of Korean literature, the discussion of which we reserve for the close of our sketch.

As to the year of Sŭl Ch'ong's birth we have no definite statement, but we know that he rose to fame in the reign of King Sin-mun of the Sil-la dynasty, who occupied the throne A. D. 681-692. The period in which he flourished was therefore about the end of the seventh century of the Christian era. Sŭl Ch'ong was born of celebrated parentage. His father was named Wŏn Hyo. He had early taken orders as a Buddhist monk and had risen to the rank of an abbot. This, in a nation in which the established religion was Buddhism, was a post of some importance. That Wŏn Hyo was a learned man is clear. It is stated that he was versed in the Buddhist writings which were known in Korea both in the Chinese character and the Pa-li. Some of Sŭl Ch'ong's originality and thirst for learning may undoubtedly be traced to his father the old abbot. After remaining a monk for some time Wŏn Hyo abandoned the Buddhist priesthood. No reason for this course is given, but it may be that already the ferment of the Confucian writings was beginning to make itself felt and the old abbot was one of the many who advocated the adoption of the China Sage and his ethics. Certainly the son became the source and fountain of the present dominance of Confucian Civilization among the Korean people. That the abbot was not only a learned man but also something of a celebrity seems clear from the fact that having abandoned Buddhism he further divested himself of his vows by forming a matrimonial alliance with the reigning house. His wife, the mother of Sŭl Ch'ong was the princess Yo-suk. Some extraordinary influence must have

been back of the fortunes of an unfrocked monk by which he could disregard his vows and marry into the family of the King. This princess was a widow.

Of the early training of Sŭl Ch'ong we have no account, but in all probability he grew up at Court taking his studies under his father. From him he may have imbibed that love of the Chinese Classics which led him to open a school for the explanation of them to the common people. He was placed in high posts at the Court in recognition of his fearlessness of statement and his extensive acquirements. Four things have contributed to his fame.

The Mun-hon-pi-go is authority for the statement that he wrote a history of Sil-la. If so all traces of it, with the exception of the bare mention of the fact, have disappeared. This is to be regretted like many other things which have happened in Korea, for it would have been most interesting to be able to look in on that famous little kingdom through the eyes of such a man as Sŭl Ch'ong. But the work is gone and we have only the tantalizing statement of the fact that it once existed.

The second thing on which the fame of Sŭl Ch'ong rests is the "Parable of the Peony." This is preserved for us in the Tong-guk Tong-gam and as it is an interesting piece of parabolic teaching I venture to give it.

It is said that one day King Sin-mun of Sil-la having a few leisure moments called Sŭl Ch'ong to him and said :

"Today the rain is over and the breeze blows fresh and cool, it is a time for high talk and pleasurable conversation, to make glad our hearts. You will therefore narrate some story for me which you may have heard." To the royal command Sŭl Ch'ong replied :

"In ancient times the Peony having become king planted a garden of flowers and set up a red pavilion in which he lived. Late in the spring when his color was brilliant and his form lordly all the flowers and the buds came and, doing obeisance, had audience of him. Among these came the lovely Chang-mi whose beautiful face blushed pink and her teeth were like jade. Clad in garments of beauty and walking with captivating grace before the king she found opportunity to secretly praise his great fame and high virtue and

making use of all her wiles sought to make him her captive."

"But then came Old White Head (the chrysanthemum) a man of lordly mien, clad in sack-cloth, with a leathern girdle and a white cap on his head: who, leaning on his staff, with bent body and halting step, approached the king and said: 'Your servant who lives outside the wall of the royal city is given to musing on things. His Majesty surrounded by his servants shares with them excellent food but in his napkin he carries a good medicine. Therefore I said to myself, even though one possess silk and grass-cloth in abundance, it is not wise to cast away the cheap weeds but not knowing Your Majesty's thought about this I have come to inquire.'"

"The king replied to this—'My lord's speech is of wisdom but it will not be easy to obtain another beautiful Chang-mi.' Then the old man continued: 'When the King has near him old lords he prospers but when he is intimate with beautiful women he perishes. It is easy to be of one mind with the beautiful women but it is hard to be friendly with the old lords. Madame Ha-heui destroyed the Chi dynasty of China, and Madame So-si overthrew the O dynasty. Mencius died without being accepted by his generation; and the famous General P'ung-dang grew old and his head whitened with the snows of many winters, but he could not succeed in his plans. From ancient times it has ever been so, what then shall we do?'"

"Then it was that King Peony acknowledged his fault and we have our proverb: 'King Peony confesses he has done wrong.'"

To this parable of Sŭl Ch'ong King Sin-mun listened with intense interest. It laid bare the foibles of Kings with such an unsparing hand that the very boldness of the story attracted him. Whether it had a personal application in his case or not, we are not told. At any rate Sŭl Ch'ong was ordered to reduce the parable to writing and present it to His Majesty that he might have it as a constant warning to himself. It showed great cleverness on the part of Sŭl Ch'ong to make the story hinge about the peony, for the flower was new in Korea at that time. Of its introduction into the peninsula the following interesting story is told. During the reign of Queen Sŏn-duk A. D. 632-647 Tai Tsung, second emperor of the

Tang dynasty, sent to the Sil-la Queen a painting of the peony and some of its seeds. On receiving it the Queen looked it over and said: "This is a flower without perfume for there are no bees or butterflies about it." This statement was received with amazement, until on planting the seeds and obtaining a specimen of the flower the Queen's observation was found to be correct. The interest about the flower in Korea was therefore enhanced by this incident and the King was the more prepared to make the application that Sŭl Ch'ong evidently intended. The parable of Sul Ch'ong has been handed down from generation to generation as a piece of uncommon wisdom to guide Kings, and has commentators and exponents even in this dynasty. It is regarded as one of the literary treasures of Korea.

The third thing for which the memory of Sŭl Ch'ong is cherished, and which is his greatest claim to fame from the Korean standpoint, is the work he did in introducing the common people to the Chinese Classics. The times were favorable to the Chinese Sage in Korea. The great Tang dynasty was on the dragon throne in China. The warlike Päk-che and Ko-gu-ryŭ people were attacking Sil-la on all sides so that the southern kingdom was driven to seek aid from Tang. This was granted and the Tang alliance cemented the relation between Korea and her great neighbor. The Tang year style was introduced, for Korea had at that time her own chronology. Communication between the two became frequent and cordial and the young men of Sil-la, even scions of the royal house, went to Tang for their education. The result could hardly be otherwise than an increase in the influence of China among the Sil-la people and the introducing of many things from that land. In this we may have a hint of the motives which underlay the action of Sŭl Ch'ong's father, the old abbot, in laying aside his vows as a monk and taking unto himself a wife. The philosophy of China probably became a matter of partisanship and its advocates carried the day for the time being in Sil-la and the downfall of Buddhism began.

Probably no man contributed more to this than Sŭl Ch'ong and in this fact we find the origin of the peculiar sanctity in which he is held among the Koreans. The record of the canonized scholars of Korea above mentioned - The For-

est of Scholars—tells us that “Sŭi Ch'ong began to explain the meaning of the Nine Classics, or sacred writings of the Confucian Cult. in the Sil-la colloquial. He thus opened up their treasures to future generations and conferred inestimable blessings on Korea.” The explanation of this statement appears to be that up to that time the Sil-la people had carried on the study of the Classics in the language of Tang and that it was not until the time of Sŭi Ch'ong that a man arose who attempted to put them in Korean colloquial. This is a most interesting fact. For we here strike the period when really began in all probability that transformation of the Korean language which has so enriched it with Chinese terms and idioms. Sŭi Ch'ong was in his way a sort of Korean Wycliffe. Lacking a native script in which to reduce the Classics to the vernacular, he got no further than oral instruction of the people in their tenets, but that that was an advance of vast importance is evidenced by the stress laid on it in the eulogies of Sŭi Ch'ong in Korean history. Had he had a medium for writing he would, like Wycliffe, have stereotyped the Sil-la form on the Korean vocabulary and saved many words for us which are lost today. And Wycliffe had his Lollards who went about reading the Bible to the common people in the tongue they could understand. So Sŭi Ch'ong set the vogue in Korea of the verbal explanation of the Classics in the language of the people. He popularized the Sage of China in Korea and in less than twenty-five years the portraits of Confucius and the seventy-two worthies were brought from Tang to Korea and a shrine to the Sage was erected, where one day Sŭi Ch'ong himself was destined to occupy a place as a saint. Thus this son of a Buddhist ex-abbot became an epoch marking force in the introduction of Chinese civilization among the Koreans. And it seems conclusive to the writer that it is from this time rather than from the time of Ki-ja that we must date the real supremacy of the Chinese cult in Korea. That is, the civilization which Ki-ja gave Korea must have suffered an eclipse and gone down in the barbarian deluge which had Wi-man and On-jo and other worthies of Korean history for its apostles. Without setting up the claim that Sŭi Ch'ong was the actual founder of Chinese civilization in Korea it does seem clear that he was something more than the

apostle of a Confucian renaissance in the Peninsula. Certainly in Sŭi Ch'ong's own Kingdom of Sil-la the national history up to his time bears little trace of Confucian ethics. Up to A. D. 500 the *su-fang* or burying alive of servants and followers with the dead had continued and was only discontinued at that late date. It is said that at royal funerals five men and five women were always interred alive to accompany the departed spirit. This certainly points to a barbarism not compatible with Confucianism. Buddhism had been the established religion for two hundred years and if any traces of Confucian civilization had existed it would have been buried beneath the Indian cult. During its supremacy it was the civilizing force in the country and to it is to be attributed such amelioration of the laws and customs of the people as the abolishing of the cruel custom of burying alive, a custom that would suggest only mid-African savagery. Finally if the Confucian cult had prevailed in Sil-la previous to Sŭi Ch'ong it would have produced scholars whose names would have been preserved for us by the Confucian school which has undoubtedly dominated Korea for the last 500 years. As no names are given to us we are led to the conclusion that Sŭi Ch'ong was, in a special sense, the one who inaugurated the reign of Confucian philosophy in Korea. And Confucius is the propulsive force in Chinese civilization. The great conquering power of China in Asia in the past is traceable, not to the prowess of her arm, though under some of the dynasties this has been great; nor is it to be found in manufacturing skill, though at this point some of the people of the Chinese empire are very industrious and clever; but it has been the Code of Confucius.

This great Code is made up of something more than simply the Five Cardinal Precepts guiding human relationships; it also contains a philosophy, political and social, specially adapted to the stage in the development of tribes coming out of a segregated state of existence, in which they demand something that will bind them into a national whole. Confucianism supplied this. It is well adapted to that stage of political existence where a people are in a transition state from a tribal and patriarchal form of government to pronounced nationality; hence its attractiveness to Asiatic peoples. Several other features might also be mentioned of almost equal importance but

the one indicated will give us a gauge to measure the value of Sŭi Ch'ong's service to his country. He set in movement those forces which have done more to unite the scattered and different tribes in the peninsula into one people, than the political sagacity of Wang-gŏn, founder of the Ko-ryŭ dynasty, or the military genius of Yi T'a-jo, founder of the reigning line of monarchs. With Sŭi Ch'ong began that school of scholars who have written all the Korean literature we have, and have compelled us, in a way, to accept their views on the history and principles of the Koreans, and to become in a sense their partisans.

The fourth and last claim of Sŭi Ch'ong to fame is based on his invention of the I-du or interlinear symbols to facilitate the reading of Chinese despatches. As this curious system, the first attempt of Korea to grapple with the difficulties which grew out her adoption of Chinese, has been very fully described by Mr. Hulbert in the pages of the *Korean Repository* (Vol. 5, p. 47) I would refer the reader to that interesting article. Suffice it to say that Sŭi Ch'ong in his endeavor to popularize Chinese in Sŭi-la found it necessary to invent symbols which would stand for the grammatical inflections of the Sŭi-la language, and which, introduced into a Chinese text, would make clear the grammatical sense. The system contained in all, as far as we can ascertain today, 233 symbols. These symbols were divided into the following groups. Two of them represented one syllable grammatical endings, ninety-eight of them stood for two syllable endings, fifty-two of them for three syllable endings, forty-six of them for four syllable endings, twenty-six of them for five syllable endings, five of them for six syllable endings, and four of them for seven syllable endings. One stipulation in connection with the system was that it was obligatory on all lower class men in speaking, or rather writing, to a superior. Whether as invented by Sŭi Ch'ong it contained more than 233 symbols and some of them have been lost, or whether it contained less than 233 but has been added to in the course of time, we cannot now say. But it is a matter for congratulation that so many of the symbols with their equivalents have been preserved to us, for they will prove of much value in a historical study of the grammatical development of the Korean

language. It remained in force until the time of the invention of the Korean alphabet in the 13th century and even later.

We now come to a crucial question in connection with the whole history of Sul Ch'ong: Is he entitled to be called the Father of Korean Literature? If not why then is he the first scholar deemed worthy of remembrance and all before him consigned to oblivion? It seems clear to the writer that there have been two schools of scholarship in Korea which for lack of a better classification may for the present be known as the Buddhist School and the Confucian School. The writer would adduce the following reasons for this classification.

(1). No one acquainted with the facts can take the position that the writing of books in Korea began with Sul Ch'ong in Sil-la. In that country itself previous to Sul Ch'ong we have every reason to believe that there were learned men who must have produced works on history, religion, poetry and romance. Some of their names have come down to us. Kim Ch'un-ch'un who afterward reigned in Sil-la as King Mu-yŏl, and his son Kim In-mun were both of them mentioned for their skill in making verses in the Chinese. Earlier in the dynasty a special school was established under the auspices of Buddhism where the youths of Sil-la listened to lectures on filial piety, respect, loyalty, and faithfulness, by monkish professors. Out of their number must have come the men we hear mentioned as writing up the archives of the nation and producing works on various subjects.

(2). Turning from Sil-la to the other two kingdoms which shared the peninsula with Sil-la, viz. Pāk-che and Kō-gu-ryū, we find traces of literature among them which are not mentioned in the canonical records of scholarship. In Kō-gu-ryū we know of one work which reached the large size of 100 volumes. Under the influence of Buddhism Pāk-che had many scholars, some of whom won lasting fame by giving Buddhism and letters to Japan. Why is it that worthies of Kō-gu-ryū who could produce the "Yū-geui," (above mentioned) and those of Pāk-che who became the tutors of a foreign nation, nowhere find mention in the annals of the present school of literateurs in Korea, while Sul Ch'ong and Ch'ŏl Ch'i-wŏn are the only ones of all that long period accorded recognition? Surely the reason must be that they are regarded

ed as belonging to a different school from the one which now dominates Korea.

(3). It is to be noticed that the discrimination in the canonical records is altogether in favor of writers who belong to the Confucian School of philosophy. Buddhism had a long reign in Korea. And its character as far as learning is concerned has been the same in Korea as elsewhere. Supported by the gifts of the government and the people, the monks had little else to do but study, and that they did so is clear from the character of Sŭi Ch'ong's father. Did these men produce nothing worth handing down to posterity? Did no scholars exist among them? It seems only reasonable to suppose that they did exist and that they wrote on history, religion, biography, philosophy and ethics and these with their successors down to A. D. 1392 would constitute the Buddhist School. But where are their works? This is not such a difficult question to answer. In the first place, at the very best the works produced need not to have been numerous. It is not the intention of the writer to give that impression. The writers of the Buddhist School may have been the authors of much that is strange and inexplicable in Korean history of today. Then the slow painful process by which books were reduplicated by hand would not be favorable to the multiplication of copies of their works. This would make it easy for these works, during the period of neglect ushered in by the supremacy of the Confucian School, to disappear or be utterly lost. If we should recognise this classification and acknowledge the existence of these two schools in Korean literature and thought the Buddhist School would, to a great extent, ante-date the Confucian School, though there was a time when they were co-existent, and a time when during the reign of the Ko-ryŭ dynasty (Xth. to the XIVth. centuries) that Buddhism again became uppermost and the Confucian School suffered a partial eclipse.

The Confucian School which is dominant in Korea today began with Sŭi Ch'ong. He was the one who set in motion the forces from which has evolved the present school of thought in Korea. Now we note that the Confucian School has produced nearly all the literature which we possess worthy the name in Korea today. In history, philosophy, ethics, law,

astronomy, biography they are the workmen upon whom we are forced to rely. It has not been a continuous school. Only two Scholars in Sil-lu are specially noted, and thirteen in the Ko-ryŭ dynasty, a period of four hundred years until we reach the present dynasty, A. D. 1392. But they kept the lamp of their school burning and laid the foundations of the present complete conquest of the Korean mind by the Chinese Sage.

At the head of this school unquestionably stands Sŭl Chong, the son of the ex-Buddhist abbot. And to the extent to which literature and learning has emanated from that school is he the Father of Korean Letters. This enables us to fix the beginnings of Korean literature in the seventh century of the Christian era, for while the personal contributions of Sŭl Ch'ong to the literature of today are insignificant still he was the one who put in operation the forces from which the literature has been evolved.

And the School which he founded has not been ungrateful to his memory. His final reward came when he was canonized as a Confucian Saint and enshrined with the tablets of Confucius to share with the Sage the worship of Korean literati. This occurred during the reign of the Ko-ryŭ king Hyŏn-jong, in the year 1023 and the title of Marquis of Hong-nu was conferred on him.

GEORGE HEER JONES.

A Leaf from my Journal.

I was stopping at a little country town, when the evening conversation turned upon the position of woman in the home. A young man from a neighboring village had remarked that some of the Christian women there had forgotten their baptismal names. Another suggested then when their names were called in Heaven and they did not recognize them it would be rather embarrassing. Thereupon the subject of women's names, or rather their lack of them, came up. Someone asked if girls in America had names given them just the same as the boys and whether they retained their girlhood names after marriage. When this had been explained the question was branched

What term should a Korean husband use in addressing his wife or in speaking of her to others? One man answered that if there was a child in the family the wife would be called "—'s mother" as we would say "Charlie's mother" but if there were no children at all it would be decidedly embarrassing.

On the other hand a Korean woman cannot call her husband by his given name, as it would be considered disrespectful; indeed such a thing is unheard of. Neither can she say "Tell my husband to come," as this would also be disrespectful. For the same reason she cannot say "Tell Mr. — to come" but would have to say "Tell the gentleman of this house to come," or she may say "Tell —'s father to come," or in case she has no son she may mention a nephew and say "Tell —'s uncle to come." According to country custom she may mention the name of the village where he married her and say "Tell the — ville gentleman to come."

The husband in speaking to others of his wife commonly refers to her as "The person at our house." The wife and the husband are in the same predicament, for just as she cannot address him by his surname nor his given name nor even call him "husband" even so to the husband the wife has no name and even if she had one in girlhood it would be out of the question to use it after her marriage.

It was remarked that foreign gentlemen in addressing their wives often made use of the term "My Dear," but the Koreans agreed unanimously that this would not do here for if a man should use such a term to his wife all his relatives would think he was crazy.

Mr. Chun said that after adopting Christianity he came to dislike his former habit of using "half talk," to his wife (addressing her as an inferior) while she had to use high language to him as to a superior. He mentioned the matter to his mother and said he had determined to use the forms of equality to his wife but his mother objected so strongly that he was obliged to refrain from following what he felt to be a good impulse, which he believed came from a new life within him and not from specific instruction from the foreigner on the subject. He said that after moving to his present home where he lived alone with his wife he had been using the forms of equality to

her and that she was delighted, and her treatment of him had undergone a marked improvement. And he finished by remarking pointedly :

"The rest of you fellows had better try it."

Young Mr. Sin said he would try it but was much afraid his father would make trouble. I asked why, and he replied that it would seem to the parent that a part of the honor due him was being taken away and given to the wife. The neighbors would also say that the son was weak-minded and on this account the father would object to such a change.

Mr. Chun said that he had heard that the foreigner kissed his wife when going away but that any young man in Korea would be ridiculed for such a thing. If a man were living with his parents, as is usually the case, he would not say good-bye to his wife at all, but only to his parents. If he were living alone with his wife he might say good bye but kissing her would never do — at least it would never do to be caught at it.

Young married people are not supposed to talk to each other in the hearing of their parents. In a Korean house it is easy to hear what is said in the adjoining room and even at night, after retiring, if the young couple should talk the father would call out:

"Be still there! What are you young things making such a noise about?"

When told that in America or Europe it is customary for a lady to sit while the gentleman being introduced to her must rise and bow they all agreed that it was strange the foreigners should have customs turned up side down like this, and treat woman as if she were man's superior.

In Korea, to use Mr. Chun's words, "The young woman must honor her husband as if he were a king and must obey her father-in-law and mother-in-law as her own parents.

S. B. MOORE.

Odds and Ends.

Prophecy. Prophecy has played no small part in the history of Korea. Almost every event of great significance has been preceded by omens and signs or else by

direct verbal prophecy. It is quite natural for us to imagine that these traditions originated after the events to which they referred and we are pretty safe in so believing, but we must bear in mind that for hundreds of years there has been a prophecy extant to the effect that at some future time the capital of Korea will be at Kye-ryong San in Ch'ung-ch'ung Do. When the founder of this dynasty sent out a commission to select a place for his new capital it is said they went to Kye-ryong San and began to build but were mysteriously warned that that was a site reserved for the capital of a future dynasty. The plain beneath that mountain is scattered with cut stones which are said to be remains of that mistaken attempt. This site is well described by the late Rev. D. L. Gifford in *The Korean Repository*. Here then at least we have one prophecy which we know to be prior to the event. The Koreans seem to accept it as worthy of belief though they, as well as we, hope the time is still far off. In connection with this prophecy it is said that in 1394 the founder of the dynasty had a dream in which he saw a hen snap off the head of a silk-worm. No one could explain it till a courtier with unaccountable temerity suggested that the hen was the *Kye* of Kye-ryong and the silkworm's head was *Chanda* (silk worm's head) which is applied to the bold western spur of Nam San in this city. In other words the dynasty whose seat was to be at Kye-ryong San would destroy this dynasty. Of course there was nothing to do but pronounce the death penalty.

Mathematics vs. Chinese.

Even in Korea we sometimes run across an instance where the study of Chinese is not the all in all of a successful life. In the reign of Hôn-jong Tá-wang (1835-1850) a man named Sin had a grandson who at eight years old refused to study, but spent all his time in play. After exhausting every argument both mental and corporal the grandfather placed a measure of wheat before the boy and told him that if he did not count them all before night he would receive a severe whipping. The boy listened in silence and when his grandfather had gone resumed his play as if nothing had happened. All day he played until the sun was within half an hour of the western horizon. Then he called for a pair of scales and weighing out a couple of ounces he proceeded to count them. Then he weighed the

whole measure of wheat and by a simple arithmetical process estimated the whole number. When the grandfather entered, after learning from the boy's tutor that he had been playing all day, he asked severely how many grains of wheat the measure contained. The boy glanced contemptuously at it and said "Thirty-seven thousand six hundred and eighty-four." The old gentleman of course thought the boy was merely guessing at it and said as much, but the youngster said if he did not believe it he might count them himself and see. The grandfather wanted to be just, so he called in a dozen men and by working all night they found that the boy was exactly right. The lad grew up to be the celebrated General Sin Gwang-hui.

**The Story
did it.**

Yung-jong Tà-wang cherished a great affection for his mother to whom he gave a separate palace just to the north-west of the Kyōng-bok Palace. Her servants knew the King could not deny her anything and they knew she would shield them from punishment whatever they might do. One day they fell to beating a wine-merchant because he insisted upon their paying for the wine they had imbibed. They were consequently arrested and thrown into jail by command of the Minister of Law. When the Queen's mother heard of it she hastened to ask the King to depose and execute the Minister of Law. He was immediately seized and the death penalty pronounced, but being given leave to speak he said:

"Once on a time an aged couple lived in Seoul with their only son who was a hunch-back. They had sought everywhere for means to cure him but of course without avail. One day as they sat in their little room they heard someone going along the street calling out 'Hunch-backs straightened! Hunch-ba-a-a-acks straightened!' They rushed to the door and called him in. He said he could straighten their son's back quite easily and after pocketing a modest fee he called for a block and a mallet. He bound the cripple to the block and then by one tremendous blow of the mallet straightened the poor fellow's back—but of course it killed him. Whereupon the parents fell upon the mender and were like to tear him to pieces. But he shook them off and remarked calmly 'I simply engaged to straighten his back and I have done it.' So when Your Majesty appointed me to execute the laws I did it faith-

fully and if it became necessary to punish the servants of Your Majesty's august mother I could not shrink from the responsibility. It should have been stipulated in advance that they were not amenable to the laws of the land." The King cried "Strike off his hands. He is a better man than I."

Cinderella.*

There was to be a great gala day and the wicked step-mother said to Cinderella:

"You cannot go until you have husked a bag of rice and filled this broken crock with water." And off she went with her favorite daughter to enjoy the festival.

Poor Cinderella sat down in despair but a rush of wings and a clamorous twittering made her look up. And there she saw a flock of birds fluttering about the rice, and in a trice they had it all husked for her. And then an imp crawled out of the fire-hole and mended the crack in the water jar so that she filled it in a moment. Then off she went to the picnic and had the best time of them all in spite of her step-mother's ugly looks.

The next time, the step-mother said "You must hoe out all the weeds in this field before you can go," and left her weeping. But a great black cow came out of the woods and ate up all the weeds in ten mouthfuls. She followed the cow into the woods and there found some most delicious fruit which she gathered and took to the festival. Her jealous sister asked about it and when told about the cow determined to get some fruit like that herself. So the next gala day she stayed at home and let Cinderella go. The cow came out of the woods as before but when the girl followed it led her through tangled thorn bushes where her face was scratched until her shallow beauty was all gone.

An Engineering feat.

Let no one say hereafter that the Koreans are not ingenious. They say that when the present East Gate was built they found that it was not plumb, but leaned toward the East. So they made long ropes of hemp and tied them to the top of the gate while the other ends were fastened to the Water Gauge Bridge [수표다리] a mile and a half away! When it rained

*This story is better told in

of course the ropes shrank and drew the gate into place. This was irrespective of the fact that the bridge is perhaps a tenth as heavy as the gate.

**Brains vs.
Muscle.**

When the tiger and the rabbit met the former smiled grimly and licked his jaws in pleasant anticipation; but the rabbit summoned all his wits to his aid and said:

"Look here, I would hardly make a good mouthful for such a big chap as you. I will show you how to get a square meal."

The tiger looked interested.

"Come and lie down here on this ice in this clear spot and keep perfectly still and I will go around and drive the game right down to you. But you must keep your eyes tightly closed until I give you the signal. Even when you hear a crackling noise do not open your eyes: that is only the game approaching and if you open your eyes the animals will see you and flee."

So the tiger lay down on the ice and closed his eyes and waited patiently. At last he heard a rustling sound but did not open his eyes until he heard the rabbit call: when behold, all about him was piled a heap of brushwood that the rabbit had gathered and set on fire. He attempted to spring over it but found that his shaggy hair was frozen to the ice and he could not move. And so he burned to death.

Editorial Comment.

In the January number we began our review of the status of Korea at the beginning of the century by affirming that the civilized nations of the earth are joined in a federation of amity and concord. Some exceptions have been taken to this statement. Our purpose is not to make excuse for the statement but to reaffirm it, for there has been no serious talk of declaring war with China. Our treaties with her have not been abrogated, our ministers have not been recalled. Relations have been strained by the fact that parties

who had no intrinsic right to interfere in the management of Chinese affairs overawed and for the time held in their power the government at Peking but no one has ever doubted that if the Emperor of China, the sole source of authority, could be once gotten out of rebellious hands the former friendly relations would be resumed. So much for China. As for the South African war that is an affair within the confines of the British Empire and, though perhaps inter-racial, it is not international. It is true that every power capable of signing a treaty has done so and is at peace with every other power. Korea was the last to come into line: whether she did so willingly or unwillingly makes no difference so long as she today accepts her position.

Again we find that every industrial change disorganizes the ranks of labor until the transition period is past and that very disorganization may be called a sign of better times to come, just as the introduction of power looms into England caused widespread suffering for a time but was followed by marked improvement in the condition of the laboring classes. Our purpose was to leave this impression in regard to the transition stage in which Korean labor now finds itself but we did not deem it necessary to go into all the details, supposing of course that much might be left to the penetration of the reader. As we said, the cost of living has increased faster than the wages of labor but the result must be in Korea is in every other land that wages will catch up in the long run and be even more satisfactory than before. Wages have already gone up in a remarkable manner. All artisans, such as carpenters, masons etc. receive today from fifty to sixty percent more than they did ten years ago but as yet this is not enough, for rice has gone up eighty or a hundred percent. That an equilibrium, at least, will be attained no one can doubt.

News Calendar.

About the beginning of March a Japanese resident of Chemulpo named Yoshigawa demanded that the Koreans on

Roze Island in Chemulpo harbor be removed as the island had been purchased by himself. The matter was referred by the Kamni of Chemulpo to the government at Seoul.

The investigation which followed has caused considerable disturbance in high places. In the course of the investigation Kim Yŭng-jun was accused of having instigated the anonymous letters which were received by the foreign representatives, which were mentioned in the January number of the Review. Charges and counter-charges were made in a rather promiscuous manner and the result is that the finding of the Supreme Court reads as follows: In the tenth moon of last year when Kim Yŭng-jun was consulted in regard to the matter of Roze Island he said that there was one way out of the difficulty, namely to send letters to the Legations threatening them with destruction and in the confusion consequent upon this to kill four leading men (whose names need not appear here) and reconstruct the government. In this case the matter of Roze Island would become insignificant.

The Supreme Court condemned Kim Yŭng-jun to be strangled, Chu Sŭk-myŏn to be banished for life for having withheld important information, Min Gyŭng-sik to be banished for fifteen years for not having given information immediately about the anonymous letters and Kim Gye-p'il to be banished for three years for having been implicated in sending the anonymous letters.

The sentence of death was executed upon Kim Yŭng-jun during the night of the 18th inst. Min Yŭng-jun, Min Yŭng sun, Yi Chŏ sun and Yi Chi-yong who were important witnesses in the case have been exonerated and released.

The annual stone fights seem to have begun rather sharply, as three men have already been killed in them. When the police interfered with this "amusement," as the people call it, a large number of soldiers sided with the people and the mimic war went on in spite of the constabulary. As Hamlet said of Danish was-sail drinking, this custom of stonefighting is more honored in the breach than the observance. It has little to commend it.

The native papers state that His Majesty the Emperor took 3,000 shares in the projected Seoul-Fusan Railroad and the Crown Prince took 400.

It appears that opium smoking has been indulged in by a considerable number of the Korean soldiers and active measures are being taken to put a stop to the pernicious habit.

On the 5th inst the Foreign Office telegraphed to the Korean Minister in Tokyo to return to this country.

The Korean Government has been invited to make an exhibit at the international exhibition which is to be held this year in Scotland. It is not likely that the Government will see its way to accept the invitation.

A report comes from P'yŕng-an province that there is a recrudescence of the Tong-hak trouble there but that the local authorities are putting it down with a strong hand.

On the 8th inst the Government suffered a serious loss in the burning of the new mint at Yong-san. It is said to have contained several hundred thousands of dollars worth of bullion. We wait with impatience to learn how much of the melted bullion is recovered from the ruins. The loss in buildings and machinery alone runs up into the hundreds of thousands, none of which is covered by insurance.

The people of South Ch'ung-ch'ung Province are agitated over the work of what they call a female propagandist of the Greek Church, who is seemingly meeting with a favorable reception on the part of some few of the people, in that vicinity. An order for the arrest of this person was given at the Police headquarters but it was countermanded soon afterwards.

The new time-table of the Seoul-Chemulpo R. R. is an improvement upon the previous one. Five trains a day each way should be enough to satisfy even the most impetuous of us. The time table of this road will always be accessible in the advertising columns of the Review.

The French Minister M. Colin de Plancy arrived in Seoul on the eleventh inst.

Cho Min-hen has been appointed Minister to United States, Kim Man-su Minister to France, Min Yung-don Minister to England and Italy, Yi Pong-jin Minister to Russia, and Min Ch'ŭl-hun Minister to Germany.

Dr. and Mrs. E. H. Baldock returned to Seoul on the 28th ult.

Mr. and Mrs. Bostwick arrived from America on the 6th inst.

The Korean Ministers to America, England, Italy, France and Germany will start for their posts on the 26th inst.

Dr. C. C. Vinton and family returned to Seoul from their furlough in America on the 12th inst.

The government has purchased all the property belonging to the Presbyterian Mission in Chong-dong, Seoul, and we understand that the missionaries occupying this property will remove to a site outside the West Gate.

E. V. Morgan Esq., Secretary of the U. S. Legation, has been appointed Second Secretary to the U. S. Embassy to Russia and will leave for his new post this week. The congratulations and best wishes of a large circle of friends will go with him. The Seoul Union and the Korea Branch of the Royal Asiatic Society as well as the Legation are deprived, by his departure, of a valuable officer. We do not believe that even the gaiety of a European Capital will make him forget the "Land of Morning Freshness."

By the courtesy of the English Church Mission the valuable collection of books on Korea and the Far East, called the Landis Library, has been placed in the hands of the Korea Branch of the Royal Asiatic Society. A large number of other similar works have been loaned by Mr. Kenmure, the Agent of the British and Foreign Bible society and by others. They are kept for the present in the office of the British and Foreign Bible Society and may be loaned to members of the Society upon application. The Korea Branch is to be congratulated on having this nucleus of a library at this early period in its career. These books are merely loaned to the Society but they will be of equal value to the members as if they were the property of the Society.

On the 17th inst. a leopard came down into the grounds of the Kyōng-bok Palace and killed a tame deer. Over a hundred soldiers were sent to capture the animal, which they did after an exciting chase.

The budget for the year 1901 has been completed at last and we give herewith a summary of its contents:

Total Revenue.....	\$9,079,457
Total Expenditure.....	9,078,682
The Revenue is derived from:	
(1) Land tax.....	\$8,296,473 ²
(2) Mint.....	550,000
(3) Miscellaneous.....	90,000
(4) Balance from 1900.....	342,983
<hr/>	
Total	\$9,079,456

The proposed Expenditure is as follows:

For the Imperial Palace.....	\$900,000
" " Household Department.....	61,030
" " Imperial Bodyguard.....	73,242
" " Cabinet.....	38,298
<hr/>	
Total	1,072,570

The Home Department

Main Office expenses.....	35,279
The Mayor's office.....	6,112
Provincial governors.....	91,692
The open ports.....	43,074
Quelpart administration.....	4,222
The county Prefectures.....	780,470
Hospitals.....	7,352
Vaccination bureau.....	3,282
Sacrifices etc.....	866
<hr/>	
Total	972,599

The Foreign Office.

Main office expenses.....	25,842
Superintendents of Trade.....	51,250
Korean Legations abroad.....	150,560
Board of Trade.....	16,900
<hr/>	
Total	244,552

The Finance Department.

Main office expenses.....	56,303
Pensions.....	535
Customs.....	141,600
Mint.....	300,000
Interest on debt.....	63,950
Bounties.....	1,956
Transportation.....	200,000
<hr/>	
Total	764,324

²In which is included Customs returns of \$400,000.

The War Department.

Main office.....	44,522
The army.....	3,553,386

 Total 3,594,911

The Law Department.

Main Office expenses.....	31,803
The Supreme Court.....	14,895
The City Court.....	10,076

 Total 56,774

The Police Department.

The Main office.....	284,918
The Prisons.....	19,298
Provincial Courts.....	51,462
Police at Open Ports.....	69,386
Travelling expenses.....	975

 Total 426,039

The Educational Department.

The Main Office.....	\$24,771
Observatory.....	24,774
Schools.....	105,179
Subsidies.....	25,440
Private school.....	7,960
Students abroad.....	15,920

 Total 203,747

The Agricultural Department

The Main office.....	32,990
Public improvements.....	37,127

 Total 70,117

The Privy Council.

Main office.....	17,152
Cavalry reserves (?).....	56,032

Surveying bureau.

The Main office.....	\$29,661
Surveys etc.....	100,000

 Total 129,661

Bureau of decorations.

 Total \$22,345

Bureau of Communications.

The Main office.....	20,730
Post office.....	160,350
Telegraph office.....	217,000

 Total 398,080

Emergency fund.

Law revision.....	\$1,903
Road and ditch repairs	20,000
Constabulary.....	1,000
Petty repairs.....	9,000
Aid to mariners who are wrecked etc	4,000
Pauper burial.....	300

Total 36,203

Entertainment of Japanese guard.....Total \$480

Audit of Mines.....Total 1,848

Reserve fund

The treaty between the Empire of Tâ Han and the Kingdom of Belgium was ratified on the 23rd inst at the Foreign Office in Seoul. It was signed by M. Leon Vincart on the part of Belgium and by Pak Cheson, Minister of Foreign Affairs on the part of Korea.

By a translator's mistake we gave in the January number what purported to be the customs receipts of Fusan for the past twenty-three years. It should of course have read "*for the past year.*"

KOREAN HISTORY.

It must have been about fifty years before the beginning of our era that King Hā-bu-ru sat upon the throne of North Pu-yü. His great sorrow was that Providence had not given him a son. Riding one day in the forest he reached the bank of a swift rushing stream and there dismounting he besought the Great Spirit to grant him a son. Turning to remount he found the horse standing with bowed head before a great boulder while tears were rolling down its face. He turned the boulder over and found beneath it a child of the color of gold but with a form resembling a toad. He gave it the name Keum-wa or "Golden Toad."

Arriving at the age of manhood, Keum-wa looked about for a wife. As he was walking along the shore of U-bai-su (whether river or sea we do not know) he found a maiden crying. Her name was Yu-wha, "Willow Catkin." To his inquiries she replied that she was daughter of the Sea King, Ha-hāk, but that she had been driven from home because she had been enticed away and ravished by a spirit called Ha-mo-su. Keum-wa took her home as his wife but shut her in a room to which the sun-light had access only by a single minute aperture. Marvelous to relate a ray of light entered and followed her to whatever part of the room she went. By it she conceived and in due time gave birth to an egg as large as five "measures." Keum-wa in anger threw it to the pigs and dogs but they would not touch it. Cattle and horses breathed upon it to give it warmth. A stork from heaven settled down upon it and warmed it beneath her feathers. Keum-wa relented and allowed Yu-wha to bring it to the palace, where she wrapped it in silk and cotton. At last it burst and disclosed a fine boy. This precocious youth at seven years of age was so expert with the bow that he won the name of Chu-mong, "Skillful Archer." He was not a favorite with the people and they tried to compass his death but the king protected him and made him keeper of the royal stables. Like Jacob of Holy Writ he brought his wits to bear upon the situation. By fattening the poorer horses and making the good ones lean he succeeded in reserving for his own use the

fleetest steeds. Thus in the hunt he always led the rout and secured the lion's share of the game. For this his seven brothers hated him and determined upon his death. By night his mother sought his bed-side and whispered the word of warning. Chu-mong arose and with three trusty councillors, O-i, Ma-ri and Hyūp-pu, fled southward until he found his path blocked by the Eum-ho River. There was neither boat, bridge nor ford. Striking the surface of the water with his bow he called upon the spirit of the river to aid him, for behind him the plain smoked with the pursuing hoof-beats of his brothers' horses. Instantly there came up from the depths of the river a shoal of fish and tortoises who lay their backs together and thus bridged the stream.

Fantastic as this story seems, it may have an important bearing upon the question of the location of Pu-yŭ. Can we not see in this great shoal of fish a reference to the salmon which, at certain seasons, run up the Amur and its tributaries in such numbers that the water is literally crowded with them? If there is any weight to this argument the kingdom of Pu-yŭ, from which Chu-mong came, must have been, as some believe, along the Sungari or some other tributary of the Amur.

Leaving his brothers baffled on the northern bank, Chu-mong fared southward till he reached Mo-tun-gok by the Posul River where he met three men, Cha-sa, clothed in grass cloth, Mu-gol in priestly garb and Muk-hŭ, in seaweed. They joined his retinue and proceeded with him to Chŭl-bon, the present town of Song-ch'ŏm, where he founded a kingdom. He gave it the name of Ko-gu-ryn, from Ko, his family name, and Ku-ryŭ, a mountain in his native Pu-yŭ. Some say the Ko is from the Chinese *Kao*, "high," referring to his origin. This kingdom is also known by the name Chŭl-bon Pu-yŭ. It is said that Pu-ryn River flowed by the capital. These events occurred, if at all, in the year 37 B. C. This was all Chinese land, for it was a part of the great province of Tong-bu which had been erected by the Emperor So-je (Chao-ti) in 81 B. C. Only one authority mentions Chu-mong's relations with Tong-bu. This says that when he erected his capital at Chŭl-bon he seized Tong-bu. China had probably held these provinces with a very light hand and the founding of a

vigorous native monarchy would be likely to attract the semi-barbarous people of northern Korea. Besides, the young Ko-gu-ryū did not seize the whole territory at once but gradually absorbed it. It is not unlikely that China looked with complacency upon a native ruler who, while recognising her suzerainty, could at the same time hold in check the fierce denizens of the peninsula.

We are told that the soil of Ko-gu-ryū was fertile and that the cereals grew abundantly. The land was famous for its fine horses and its red jade, its blue squirrel skins and its pearls. Chu-mong inclosed his capital in a heavy stockade and built store-houses and a prison. At its best the country stretched a thousand *li* beyond the Yalu River and southward to the banks of the Han. It comprised the Nang-nang tribe from which Emperor Mu-je named the whole north-western portion of Korea when he divided northern Korea into four provinces. On the east was Ok-ju and on its north was P'u-yū. It contained two races of people, one living among the mountains and the other in the plains. It is said they had a five-fold origin. There were the So-ro-bu, Chū-lo-bu, Sun-no-bu, Kwan-no-bu and Kye-ro-bu. The kings at first came from the So-ro-bu line but afterwards from the Kye-ro-bu. This probable refers to certain family clans or parties which existed at the time of Chu-mong's arrival and which were not discontinued. Chu-mong is said to have married the daughter of the king of Chū-lo-bu and so he came into the control of affairs in a peaceful way and the institutions of society were not particularly disturbed.

Agriculture was not extensively followed. In the matter of food they were very frugal. Their manners and customs were somewhat like those of P'u-yū but were not derived from that kingdom. Though licentious they were fond of clean clothes. At night both sexes gathered in a single apartment, and immorality abounded. Adultery, however, if discovered, was severely punished. In bowing it was customary for these people to throw out one leg behind. While travelling, men more often ran than walked. The worship of spirits was universal. In the autumn there was a great religious festival. In the eastern part of the peninsula there was a famous cave called Su-sin where a great religious gathering occurred each

autumn. Their religious rites included singing and drinking. At the same time captives were set free. They worshipped likewise on the eve of battle, slaughtering a bullock and examining the body for omens.

Swords, arrows and spears were their common weapons. A widow usually became the wife of her dead husband's brother. When a great man died it was common to bury one or more men alive with his body. The statement that sometimes as many as a hundred were killed is probably an exaggeration. These characteristics were those of the Nang-nang people as well as of the rest of Ko-gu-ryŭ. The highest official grades were called *jang ga-dŭ*, *No-p'ŏ*, *Ko-jŭn-dŏ*. Some say their official grades were called by the names of animals, as the "horse grade" the "dog grade" the "cow grade." There were special court garments of silk embroidered with gold and silver. The court hat was something like the present *kan* or *skai-cap*. There were few prisoners. If a man committed a crime he was summarily tried and executed, and his wife and children became slaves. Thieves restored twelve-fold. Marriage always took place at the bride's house. The dead were wrapped in silks and interred, and commonly the entire fortune of the deceased was exhausted in the funeral ceremony. The bodies of criminals were left unburied. The people were fierce and violent and thieving was common. They rapidly corrupted the simpler and cleaner people of the *Ye-mŏk* and *Ok-jŭ* tribes.

No sooner had Chu-mong become firmly established in his new capital than he began to extend the limits of his kingdom. In 35 B. C. he began a series of conquests which resulted in the establishment of a kingdom destined to defy the power of China for three quarters of a millennium. His first operations were against the wild people to the east of him. The first year he took *Pu-ryu* on the *Ya-lu*, then in 29 B. C. he took *Hŏng-in*, a district near the present *Myo-hyang San*. In 27 B. C. he took *Ok-jŭ*, thus extending his kingdom to the shore of eastern Korea. In 23 B. C. he learned that his mother had died in far off *Pu-yŭ* and he sent an embassy thither to do honor to her.

The year 18 B. C. beheld the founding of the third of the great kingdoms which held the triple sceptre of Korea, and

we must therefore turn southward and examine the events which led up to the founding of the kingdom of Pāk-je.

When Chu-mong fled southward from Pu-yü he left behind him a wife and son. The latter was named Yu-ri. Tradition says that one day while playing with pebbles in the street he accidentally broke a woman's water jar. In anger she exclaimed "You are a child without a father." The boy went sadly home and asked his mother if it was true. She answered yes, in order to see what the boy would do. He went out and found a knife and was on the point of plunging it into his body when she threw herself upon him saying "Your father is living and is a great king in the south. Before he left he hid a token under a tree, which you are to find and take to him." The boy searched every where but could not find the tree. At last, wearied out, he sat down behind the house in despair, when suddenly he heard a sound as of picking, and noticing that it came from one of the posts of the house he said "This is the tree and I shall now find the token." Digging beneath the post he unearthed the broken blade of a sword. With this he started south and when he reached his father's palace he showed the token. His father produced the other half of the broken blade and as the two matched he received the boy and proclaimed him heir to the throne.

But he had two other sons by a wife whom he had taken more recently. They were Pi-ryu and On-jo. When Yu-ri appeared on the scene these two brothers, knowing how proverbially unsafe the head of a king's relative is, feared for their lives and so fled southward. Ascending Sam-gak San, the mountain immediately behind the present Seoul, they surveyed the country southward. Pi-ryu the elder chose the country to the westward along the sea. On-jo chose to go directly south. So they separated, Pi-ryu going to Mi-ch'ü-hol, now In-ch'ü'n near Chemulpo, where he made a settlement. On-jo struck southward into what is now Ch'ung-ch'ing Province and settled at a place called Hui-rye-sung, now the district of Chik-san. There he was given a generous tract of land by the king of Ma-han; and he forthwith set up a little kingdom which he named South Pu-yü. The origin of the name Pāk-je is not definitely known. Some say it was because a hundred men constituted the whole of On-jo's party. Others say

that it was at first called Sip-je and then changed to Pāk-je when their numbers were swelled by the arrival of Pi-ryu and his party. The latter had found the land sterile and the climate unhealthy at Mi-ch'ū-hol and so was constrained to join his brother again. On the other hand we find the name Pāk-je in the list of original districts of Ma-han and it is probable that this new kingdom sprang up in the district called Pāk-je and this name became so connected with it that it has come down in history as Pāk-je, while in truth it was not called so by its own people. In the same way Cho-sūn is known today by the medieval name Korea. Not long after Pi-ryu rejoined his brother he died of chagrin at his own failure.

It must not be imagined that these three kingdoms of Sil-la, Ko-gu-ryū and Pāk-je, which represented so strongly the centripetal idea in government, were allowed to proceed without vigorous protests from the less civilized tribes about them. The Mal-gal tribes in the north, the Suk-sin and North Ok-jū tribe in the north-east and Ye-mak in the east made fierce attacks upon them as opportunity presented. The Mal-gal tribes in particular seem to have penetrated southward even to the borders of Pāk-je, probably after skirting the eastern borders of Ko-gu-ryū. Nominally Ko-gu-ryū held sway even to the Japan Sea but practically the wild tribes roamed as yet at will all through the eastern part of the peninsula. In the eighth year of On-jo's reign, 10 B. C., the Mal-gal forces besieged his capital and it was only after a most desperate fight that they were driven back. On-jo found it necessary to build the fortresses of Ma-su-sūng and Ch'il-chung-sūng to guard against such inroads. At the same time the Sūn-bi were threatening Ko-gu-ryū on the north, but Gen. Pu Bun-no lured them into an ambush and routed them completely. The king rewarded him with land, horses and thirty pounds of gold, but the last he refused.

The next year the wild men pulled down the fortresses lately erected by King On-jo and the latter decided that he must find a better site for his capital. So he moved it to the present site of Nam-han, about twenty miles from the present Seoul. At the same time he sent and informed the king of Ma-han that he had found it necessary to move. The following year he enclosed the town in a wall and set to work teach-

ing agriculture to the people throughout the valley of the Han River which flowed near by.

In the year which saw the birth of Christ the situation of affairs in Korea was as follows. In the north, Ko-gu-ryū, a vigorous, warlike kingdom, was making herself thoroughly feared by her neighbors; in the central western portion was the little kingdom of Pāk-je, as yet without any claims to independence but waiting patiently for the power of Ma-han so to decline as to make it possible to play the serpent in the bosom as Wi-man had done to Ki-ja's kingdom. In the south was Sil-la, known as a peaceful power, not needing the sword because her rule was so mild and just that people from far and near flocked to her borders and craved to become her citizens. It is one of the compensations of history that Sil-la, the least martial of them all, in an age when force seemed the only arbiter, should have finally overcome them all and imposed upon them her laws and her language.

Chapter VII.

Change of Ko-gu-ryū capital... Sil-la raided... Legend of Suk-ta'-ha... fall of Ma-han... beginning of Chinese enmity against Ko-gu-ryū... the three kingdoms differentiated... King Yu-ri degrades... extension of Ko-gu-ryū... Japanese corsairs... remnant of Ma-han revolts... fall of Pa-yu... origin of *in-gan*... siege of Ko-gu-ryū capital raised... Sil-la's peaceful policy... patronymics... official grades... unoccupied territory... kingdom of Ka-rak... legends... position... dependencies.

We read that in 2 A. D. the king of Ko-gu-ryū was about to sacrifice a pig to his gods, when the pig escaped and taking to its heels was chased by the courtier Sül-chi into the district of Kung-nā. He caught the animal near Wi-na Cliff, north of the Ch'o-san of today. When he returned he described the place to the king as being rough and consequently suitable for the site of a capital. Deer, fish and turtles also abounded. He gave such a glowing account that the king was fain to move his capital to that place, where it remained for two hundred and six years.

In 4 A. D. Hyuk-kū-se, the wise king of Sil-la died and seven days later his queen followed him. It is said that they

were so completely one that neither could live without the other. Nam-hā his son, with the title of Ch'a-ch'a-ung, reigned in his stead. A remnant of the Nang-nang tribe, hearing of the death of King Hyŭk-kŭ-se, thought it a fitting time to make a raid into Sil-la territory, but they were beaten back.

In the third year of his reign, Nam-hā built a shrine to his father and then put the management of the government into the hands of a man named Sŭk-t'al-hā who had become his son-in-law. This man is one of the noted men of Sil-la and his origin and rise are among the cherished traditions of the people.

Somewhere in north-eastern Japan there was a kingdom known as Ta-p'a-ra and there a woman, pregnant for seven years, brought forth an egg. The neighbors thought it a bad omen and were minded to destroy it but the mother, aware of their intentions, wrapped the egg in silk and cotton and placing it in a strong chest committed it to the waters of the Japan Sea. In time it drifted to A-jin Harbor on the coast of Sil-la where an old fisherwoman drew it ashore and found upon opening it that it contained a beautiful child. She adopted him and reared him in her humble home. It was noticed that wherever the child went the magpies followed him in flocks, so they gave him the name of Sŭk, the first part of the Chinese word for magpie. The second part of his name was T'al, "to put off" referring to his having broken forth from the egg, and the final syllable of his name was Hā meaning "to open" for the fishwife opened the chest. This boy developed into a giant both physically and mentally. His foster-mother saw in him the making of a great man, and so gave him what educational advantages she could afford. When he had exhausted these she sent him to enter the service of the great statesman Pyo-gong the same that had acted as envoy to Pāk-je. Pyo-gong recognised his merit and introduced him at court where his rise was so rapid that ere long he married the king's daughter and became vicegerent of the realm, the king resigning into his hands the greater part of the business of state.

The year 9 A. D. beheld the fall of the kingdom of Mahan. We remember that Ki-jun became king of Mahan in 123 B. C. He died the same year and was succeeded by his son Ki-t'ak with the title Kang-wang, who ruled four years.

It was in 58 B. C. that Ki-jun's descendant Ki-hun (Wūn-wang) ascended the throne. It was in the second year of his reign that Sil-la was founded and in his twenty-second year that Ko-gu-ryū was founded. After twenty-six years of rule he died and left his son, Ki-jūng, to hold the scepter. It was this king who, in his sixteenth year gave On-jo the plot of land which became the seat of the kingdom of Pāk-je. Twenty-six years had now passed since that act of generosity. Pāk-je had steadily been growing stronger and Ma-han had as steadily dwindled, holding now only the two important towns of Wūn-san and Kōm-hyūn. In fact some authorities say that Ma-han actually came to an end in 16 B. C. at the age of 177 years but that a remnant still held the towns of Wūn-san and Kōm-hyūn. The balance of proof is however with the statement that Ma-han kept up at least a semblance of a state until 9 A. D.

The first sign of hostile intent on the part of Pāk-je against her host, Ma-han, had appeared some years before, when Pāk-je had thrown up a line of breast-works between herself and the capital of Ma-han. The latter had no intention of taking the offensive but Pāk-je apparently feared that Ma-han would divine her hostile intent. Ma-han hastened to send a message saying "Did I not give you a hundred *li* of land? Why do you then suspect me of hostile designs?" In answer, Pāk-je partly from shame and partly because she saw that Ma-han was wholly unsuspecting of her ulterior designs, tore down the barriers and things went on as before. But now that Ma-han was utterly weak, the king of Pāk-je decided to settle the matter by one bold stroke. He organised a great hunting expedition and under cover of this approached the Ma-han capital and took it almost without resistance. Thus, as Wi-man had paid back the kindness of Ki-jun by treachery so now again On-jo paid back this last descendant of Ki-jun in the same way.

Up to this time China had looked on with complacency at the growth of Ko-gu-ryū but now Wang-mang the usurper had seized the throne of the Han dynasty. His title was Hsin Wang-ti. One of his first acts seems to have been directed against the powerful little kingdom that had supplanted the two provinces of Tong-bu and P'yŏng-ju into which China had

divided northern Korea. He was probably suspicious of a rapidly growing and thoroughly warlike power which might at any time gather to its standards the wild hordes of the north and sweep down into China.

Here was the beginning of a long struggle which lasted with occasional intermissions until Ko-gu-ryū was finally destroyed some eight centuries later. Ko-gu-ryū was uniformly China's foe and Sil-la was as uniformly her friend and ally. Pāk-je was now one and now the other. It may be in place to say here that the three powers that divided the peninsula between them were strongly differentiated. Ko-gu-ryū in the north was a strong, energetic, fierce, unscrupulous military power, the natural product of her constituent elements. Sil-la was the very opposite: always inclined toward peace and willing oftentimes to make very large concessions in order to secure it. Her policy was always to conciliate, and it was for this mainly that at the last China chose her as the one to assume control of the whole peninsula. Pāk-je differed from both the others. She was as warlike as Ko-gu-ryū but as weak in military resources as Sil-la. She therefore found her life one scene of turmoil and strife and she was the first of the three to succumb.

It was in 12 A. D. that Wang-mang sent an envoy to Yu-ri, king of Ko-gu-ryū, demanding aid in the work of subduing the wild tribes of the north. This was refused by the headstrong Yu-ri, but the Emperor compelled him to send certain troops to accompany the Chinese army. They however took advantage of every opportunity to desert, and large numbers of them formed a marauding band that penetrated the Liao-tung territory and plundered and killed on every hand. For this cause the Emperor sent against Ko-gu-ryū a strong force under Gen. Om-u, who speedily brought the recalcitrant Yu-ri to terms, took away his title of royalty and left him only the lesser title of Hu or "Marquis." From that day began the policy of reprisals on Chinese territory which Ko-gu-ryū steadily pursued until it cost her life.

These were stirring days in all three of the kingdoms of the peninsula. In 13 A. D. Ko-gu-ryū extended her territory northward by the conquest of the Yang-nak tribe and at the same time she seized a strip of land beyond the Liao River

It was in 58 B. C. that Ki-jun's descendant Ki-hun (Wūn-wang) ascended the throne. It was in the second year of his reign that Sil-la was founded and in his twenty-second year that Ko-gu-ryū was founded. After twenty six years of rule he died and left his son, Ki-jūng, to hold the scepter. It was this king who, in his sixteenth year gave On-jo the plot of land which became the seat of the kingdom of Pāk-je. Twenty-six years had now passed since that act of generosity. Pāk-je had steadily been growing stronger and Ma-han had as steadily dwindled, holding now only the two important towns of Wūn-san and Kōu-hyūn. In fact some authorities say that Ma-han actually came to an end in 16 B. C. at the age of 177 years but that a remnant still held the towns of Wūn-san and Kōu-hyūn. The balance of proof is however with the statement that Ma-han kept up at least a semblance of a state until 9 A. D.

The first sign of hostile intent on the part of Pāk-je against her host, Ma-han, had appeared some years before, when Pāk-je had thrown up a line of breast-works between herself and the capital of Ma-han. The latter had no intention of taking the offensive but Pāk-je apparently feared that Ma-han would divine her hostile intent. Ma-han hastened to send a message saying "Did I not give you a hundred *li* of land? Why do you then suspect me of hostile designs?" In answer, Pāk-je partly from shame and partly because she saw that Ma-han was wholly unsuspecting of her ulterior designs, tore down the barriers and things went on as before. But now that Ma-han was utterly weak, the king of Pāk-je decided to settle the matter by one bold stroke. He organised a great hunting expedition and under cover of this approached the Ma-han capital and took it almost without resistance. Thus, as Wi-man had paid back the kindness of Ki-jun by treachery, so now again On-jo paid back this last descendant of Ki-jun in the same way.

Up to this time China had looked on with complacency at the growth of Ko-gu-ryū but now Wang-mang the usurper had seized the throne of the Han dynasty. His title was Hsin Whang-ti. One of his first acts seems to have been directed against the powerful little kingdom that had supplanted the two provinces of Tong-bu and P'yūng-jū into which China had

divided northern Korea. He was probably suspicious of a rapidly growing and thoroughly warlike power which might at any time gather to its standards the wild hordes of the north and sweep down into China.

Here was the beginning of a long struggle which lasted with occasional intermissions until Ko-gu-ryū was finally destroyed some eight centuries later. Ko-gu-ryū was uniformly China's foe and Sil-la was as uniformly her friend and ally. Pāk-je was now one and now the other. It may be in place to say here that the three powers that divided the peninsula between them were strongly differentiated. Ko-gu-ryū in the north was a strong, energetic, fierce, unscrupulous military power, the natural product of her constituent elements. Sil-la was the very opposite: always inclined toward peace and willing oftentimes to make very large concessions in order to secure it. Her policy was always to conciliate, and it was for this mainly that at the last China chose her as the one to assume control of the whole peninsula. Pāk-je differed from both the others. She was as warlike as Ko-gu-ryū but as weak in military resources as Sil-la. She therefore found her life one scene of turmoil and strife and she was the first of the three to succumb.

It was in 12 A. D. that Wang-mang sent an envoy to Yu-ri, king of Ko-gu-ryū, demanding aid in the work of subduing the wild tribes of the north. This was refused by the headstrong Yu-ri, but the Emperor compelled him to send certain troops to accompany the Chinese army. They however took advantage of every opportunity to desert, and large numbers of them formed a marauding band that penetrated the Liao-tung territory and plundered and killed on every hand. For this cause the Emperor sent against Ko-gu-ryū a strong force under Gen. Om-u, who speedily brought the recalcitrant Yu-ri to terms, took away his title of royalty and left him only the lesser title of Hu or "Marquis." From that day began the policy of reprisals on Chinese territory which Ko-gu-ryū steadily pursued until it cost her life.

These were stirring days in all three of the kingdoms of the peninsula. In 14 A. D. Ko-gu-ryū extended her territory northward by the conquest of the Yang-māk tribe and at the same time she seized a strip of land beyond the Liao River

This shows that the castigation inflicted by Wang-mang had not been very severe.

At the same time Sil-la was being harrassed along her southern sea board by Japanese corsairs, and while her small army was busy driving these out the wild people of Naug-nang attacked her on the north. It is said that one night a meteor fell in their camp and frightened them back to their own country and thus Sil-la was saved.

Two years later the king Yu-ri of Ko-gu-ryū died and his son Mu-hyūl ascended the throne, bestowing on his father the title Tong-myūng or "Eastern Brightness." The same year saw a remnant of the overthrown kingdom of Ma-han, under the leadership of Captain Chu-geun, attempt to wrest the scepter from Pak-je and restore the fallen house, but they were defeated and together with their wives and children were put to the sword. About this time an ancient royal seal was unearthed in northern Sil-la, where Kang-neung now lies. It became the royal seal of Sil-la.

The next year Ko-gu-ryū, ever on the lookout for aggrandisement, made the conquest of Pu-yū, the land from which Chu-mong had fled. The tradition is as follows. To so the king of Pu-yū, had become possessed of a red crow with two bodies but only one head. The soothsayers said, "Two countries will be joined under one head". The king replied "Then it means that I shall conquer Ko-gu-ryū." So he sent the bird to the king of Ko-gu-ryū as a gage of war, but that astute monarch replied "Red is the color of the south. I shall therefore conquer you." Thereupon he took the initiative and sent a powerful army northward to make good his threat. The story says that as the army entered Li-mul forest the soldiers found swords clashing together but wielded by invisible hands. These they seized and hastened on. Soon they were joined by a gigantic warrior with a white face who joined their party and gave his name as Kwe-yu.

Approaching the capital of Pu-yū, they brought up at night before an extensive marsh. The Pu-yū king, thinking to surprise them by a night attack, attempted to cross the marsh, but became mired. The giant Kwe-yu dashed into the swamp and brought to the Ko-gu-ryū king his rival's head. Upon this the Pu-yū forces surrendered, all but the

brother of the fallen king who fled with a hundred followers and settled near the Ya-lu River, calling the place Kal-sa. This Ko-gu-ryŭ winked at.

In 24 A. D. the king of Sil-la died, having nominated as his successor not his son but Sŭk-t'al-hŭ his son-in-law. After the obsequies had been performed Sŭk-t'al-hŭ insisted that the prince assume the throne, but he in turn insisted that the dead king's orders be followed. As a compromise Sŭk-t'al-hŭ proposed that they should find a man with sixteen teeth in his upper jaw, as this was a sign of unusual wisdom, and that upon him the throne should be bestowed. When it came to the test, it was found that the prince himself was the man. He could no longer refuse and ascended the throne under the title of Yi-sa-geum, or "Sixteen Teeth." The present word In-gum which means "king" was doubtless derived from or is a corruption of this Sil-la word.

Meanwhile Ko-gu-ryŭ had been pushing her conquests steadily. Kŭ-ma and Kŭ-da, two northern districts or "kingdoms" were absorbed and other conquests were contemplated. The Emperor beheld these enlargements of Ko-gu-ryŭ with some concern and in 27 A. D. sent a strong force to bring her to terms. At the first encounter the forces of Ko-gu-ryŭ were routed and fell back toward the capital which, as we have seen, was then at or near the present town of Eui-ju. The king hastily summoned a council of war at which it was decided to man the walls of the capital and try to hold out until the enemy should be compelled by lack of food or the severity of the weather to raise the siege. The Chinese knew that there was little water within the wall and had high hopes of compelling a speedy surrender. This was all too true and there was soon much distress in the city; but a certain cottier said "If you will give me all the fish in the city I will undertake to make the enemy raise the siege or I will pay the penalty with my life." He was given permission and soon he had the soldiers along the wall going through the motions of a bath, using fish scales for water. The scales glittered in the sun like drops of water and the enemy supposing that there must therefore be a good store of water in the city despaired of taking it by siege and so struck their tents and returned to China.

The marked difference between Ko-gu-ryŭ and Sil-la was well illustrated by the events of this year. While Ko-gu-ryŭ was reaching out covetous hands in every direction and carrying fire and sword into the hamlets of inoffensive neighbors, Sil-la was pursuing a course of such good will to all both without and within her borders that natives of the wild tribes to the north of her came in large numbers and settled on her soil, glad to become citizens of so kind and generous a land. The king himself made frequent tours of the country alleviating the distress of widows, orphans and cripples. It was in 32 B. C. that he changed the name of the six original families which united in founding Sil-la. The men of Yang-san, Ko-hŭ, T'a-su, Ul-jin, Ka-ri, and of Myŭng-whal were named respectively Yi, Ch'ŏe, Son, Chŏng, P'a and Sŭl. These names will be recognised at once as among the most common patronymics in Korea at the present day, which adds confirmatory evidence that Korea of to-day is essentially the Korea of the south. When we add to this the fact that the names Pak, Kim, An, Ko, Sŭk, Yang, So, Sŭ, Kwŭn, P'a, Im, Na, Hyŭn, Kwak, Ho, Whang, Chang, Sim and Yu originated in southern Korea the argument becomes well-nigh conclusive. The only names of importance that did not originate in southern Korea are Min, Song, On, Cho, and Han; and many of these originated in what must have been Ma-han territory. At the same time the king established seventeen official grades and called them respectively I-bŭl-son, I-ch'ŭk-son, I-son, P'a-jin-son, T'a-a-son, A-son, Kil-son, Sa-son, etc.

It must be remembered that as yet neither of the "Three Kingdoms" had begun to occupy all the territory that nominally belonged to it or that lay within its "sphere of influence." Between them lay large tracts of land as yet unoccupied except by wild tribes. It is more than probable that at no point did any of these kingdoms actually touch each other. Ko-gu-ryŭ was broadening out northwards, P'ak-je was at a standstill and Sil-la was growing rather by immigration than by occupation of new territory. As yet Sil-la had taken but four districts outside of the original six, and so we see that a large part of the south was still in the hands of the original inhabitants as given in the list of the settlements of the three Hans. In 41 A. D. the nine districts whose names ended in

kan, namely A-do-gan, Yō-do-gan, P'i-do-gan, O-do-gau, Yu-su-gau, Yu-ch'un-gan, Sin-ch'un-gan, Sin-gwi-gan and O-ch'un-gan, formed a confederacy and called it the "Kingdom of Ka-rak". They placed their capital at Ka-rak, the present town of Kim-hā, and made Keum Su-ro their king. Tradition says that he obtained his Queen in the following way. A boat approached the shore bearing a beautiful woman, Queen Ho, whose ornamental name was Whang-ok or "Yellow Jade". She came from the far southern kingdom of A-yu-t'a, otherwise known as Ch'un-ch'uk. It is said that she lived a hundred and fifty-seven years and that the king survived her one year. All that is told us of the history of this rival of Sil-la is the list of her kings which will be found in the chronological tables. After an existence of 491 years it came to an end in the reign of the Sil-la king Pūp-heung. It is also affirmed that when Sil-la fell in 935, some worthless wretches who defiled the grave of Keum Su-ro were mysteriously killed, one by the falling of a beam, one by an invisible archer and nine others by a serpent eighteen feet long. The records say that when the Japanese, at the time of the great invasion three centuries ago, dug open this king's grave they found great store of gold and jade. The skull of the monarch was of prodigious size, and beside his body lay two women whose features were well preserved but which dissolved and melted away when exposed to the air. It is barely possible that we here have an indication that embalming was practiced, but if so we have no other intimation of it.

Ka-rak extended eastward as far as Wang-san River, six miles to the west of the present Yang-san; to the north-east as far as Ka-ya San, the present Ko-ryūng; to the south and south-west as far as the coast and on the west to Chi-ri San. From this we see that it was little inferior to Sil-la in size.

Ka-rak had five dependencies, namely the districts known under the common name of Ka-ya. They were So-ga-ya, Ko-ryūng-ga-ya, Song-san-ga-ya, Tā-ga-ya and A-ra-ga-ya. They correspond respectively to the present towns of Ko-sūng, Ham ch'ang Sūng-ju, Ko-ryūng and Ham-an. Tradition says that one day when the chiefs of the nine tribes of Ka-rak were banqueting they saw upon the slope of Sung-bong, called also Ku-yii bong, a singular cloud. From the sky

above it came a voice. They hastened up the mountain and there found a golden box containing six golden eggs. These opened and disclosed six boys. One of the was Keum-Su-ro who became king of Ka-rak and the other five were made chiefs of the five Ka-ya, subject to Ka-rak. Of these Ka-ya states we know the founder of only one. He was descended from Kyön-mo-ju, the female divinity of Ka-ya Mountain who wedded a celestial being, Yi-ja-ga. Their off-spring was Yi-i-a-si, who founded one of the Ka-ya states. The Ka-ya states fell before Sil-la some five hundred years later in the reign of King Chin-haeng.

Chapter VIII.

Vicissitudes of Ko-gu-ryu...last Ma-han chief joins Sil-la...Pak-je and Sil-la become sworn enemies...legend of Kye-rim...Pak-je worsted...Ko-gu-ryu's strength on the increase...Sil-la's rapid growth...Ka-ya attacks Sil-la...Ko-gu-ryu make compact with Ye-mak...Sa-sang's evil reign...roads in Sil-la...Japanese raid...legend...an epicurean...Pak-je's victory...origin of government loans...Yun-u's trickery...capital of Ko-gu-ryu moved...wild tribes attack Sil-la...democratic ideas in Sil-la...Ko-gu-ryu breaks with China...and attacks Sil-la...China invades Ko-gu-ryu...the king retreats...relieved through treachery...capital of Ko-gu-ryu moved to P'yung-yang...beginning of feud between Korea and Japan...reforms in Pak-je...third century closes...progress of Sil-la...how Eul-bal became king of Ko-gu-ryu...a noble lady of Sil-la sent to Japan.

Mu-hyül, the third king of Ko-gu-ryu died in 45, leaving the kingdom to the tender mercies of his son a worthless dethroned. Four years later he in turn made way for Hã-u, a member of a collateral branch of the family. Following the traditions of Ko-gu-ryu this ruler professed loyalty to China on the one hand and seized all the Chinese territory he could lay hands on, on the other. In 54 he was assassinated by one Tu-no and the seven year old grandson of king Yu-ri was placed on the throne, a regent being appointed to carry on the government until the boy reached his majority. The good work continued. Ten forts were built in western Liao-tung to guard against Chinese advances, which shows that she had regained nearly all the territory she had lost at the hands of

the parventi Wang-mang. The following year she took formal possession of the territory of Ok-jū on the eastern coast.

In the year 58 Yu-ri, the third king of Sil-la died. He must not be confounded with Yu-ri the second king of Ko-gu-ryū. The sound is the same but the character is different. It was he who had the difference of opinion with Suk-t'al-hā in regard to the succession. As he died without issue the reins of government naturally passed into the hands of the aged statesman Suk-t'al-hā. He was sixty-two years old when he assumed the cares of royalty. In his fifth year the one remaining Ma-han chief, Māng-so, who had escaped the appetite of Pāk-je, went over to Sil-la, as he concluded it was no longer possible to prolong a hopeless struggle against Pāk-je. Pok-ant fortress thus passed into the hands of Sil-la. Strange to say Pāk-je not only did not resent this but even made overtures to Sil-la for a friendly meeting of their respective kings in the following year. Sil-la refused to sanction this, and the rebuff was too much for the equanimity of Pāk-je. From that day the attitude of Pāk-je toward Sil-la was one of studied hostility, broken only by an occasional spasmodic attempt at reconciliation. Among the three kingdoms, Sil-la was the only one that preserved her dignity intact and kept herself untainted by the charge either of avarice or pusillanimity.

The year 66 brought forth another of those wonders that embellish the legendary lore of Korea. The king of Sil-la was awakened one night by the loud cackling of a hen, which seemed to come from a forest to the south. A messenger was sent to see what was the cause of the disturbance and he found a box hanging from the branch of a tree, while on the ground beneath it there clattered a white hen. When the box was placed before the king and he had opened it a handsome child was found. It received the name Keum Yūn-ji. Some say this Yūn-ji was merely a part of the name while others affirm that it is a pure Sil-la word meaning "baby". Up to this time the kingdom had been called Sū-ra-būl but now the king changed it to Kye-rim, *kye* meaning "hen" and *rim* meaning "woods." So the kingdom was called "Hen in the Woods", not a very dignified name but one, perhaps, that fitted well the military prowess of the kingdom.

In 68 Pāk-je deemed herself strong enough to undertake

operations against Sil-la. She began by seizing the fortress of Wa-san. She enjoyed possession of it for nine years but in the end she paid dear, for it was retaken by Sil-la and the Pak-je garrison was put to the sword. This year also saw a continuation of Ko-gu-ryŭ's forward policy and the little settlement of Kal-sa which had been made by Pa-yu fugitives was absorbed. She followed this up by the conquest of Chura farther north. Her military strength seems to have been on the rapid increase.

In so the great Sŭk-t'al-hā died and was succeeded by the son of King Nam-hā. He must have been of advanced age and yet not so old as to prevent his becoming the greatest conqueror that Sil-la ever produced. During the thirty-two years of his reign he added to the Sil-la crown the districts of Eum-jip-pŭl, Ap-to, Pi-ji, Ta-bŭl, Ch'ŏ-p'al, and Sil-jik. These together with U-si and Ku-ch'ji, which had been added the year before his accession, formed a considerable increase in the territory of the kingdom and added not a little to Sil-la's reputation as a military power. This king, P'a-sa, was one of those men who seem to take hold of affairs by the right end and bring success from seeming failure. He was as great an administrator as he was mild a conqueror. He attended so carefully to the needs of the people that it is said that during most of his reign food was so plentiful that the wayfarer needed no money to pay for food or lodgings along the road.

The kingdom of Ka-ya, whose origin we noted in the previous chapter, now assumed the offensive against Sil-la. The first intimation we have of this is the fact that Sil-la in 88 built two forts named Ka-so and Ma-du, the first of which was to guard against the encroachments of Pak-je and the second to guard against those of Ka-ya. It was not till three years later that Ka-ya actually opened hostilities by inaugurating an expedition against Sil-la. As the event is not disclosed by the annalists we may conclude that it was unsuccessful.

Ko-gu-ryŭ now extended the field of her military operations. She made friends with the people of Ye-mŭk, to the east, and together with them began a series of raids into Chinese territory beyond the northern borders. The sixth king of Ko-gu-ryŭ, T'a-jo Wang, had now reached the sixty-ninth year of his reign so he turned over to his brother, Su-sŭng,

the administration of affairs. This brother was as ambitious as the king and continued the league with Ye-māk and the encroachments upon China. But he was disloyal to his brother and tried to form a combination against him. In this he was not successful. The reign of this T'ă-ju Wang was the longest one on record in Korean annals. He held the scepter ninety-four years, thereby sorely trying the patience of his heir apparent. That gentleman came to the throne at the green old age of seventy-six, in the year 147 A. D. He showed however that his memory had not yet failed him for one of his first acts was to arrest and put to death all the wise men who had chidden him for attempting to unseat his brother. Ko Pok-chang a celebrated scholar of that day was so overwhelmed in view of this barbarous act that he asked to be destroyed with the rest of the wise men, a wish that was probably granted. One day this singular monarch having seen a white fox cross his path, an evil omen, asked a soothsayer what it might portend. That individual suggested that if the king should reform even the worst of omens would turn out happily. The soothsayer lost his head as a result of his candor; but from that day on, whenever the king wanted to consult a soothsayer he found that they were all engaged in important work at some distant point.

King Il-seung of Sil-la whose reign began 134 was the first to pay attention to the building of good roads throughout the country. In his fifth year he built a road from his capital to Chuk-yŏn, now Pung-geui, and another one over Kye-ip Pass. These became very important thoroughfares. We also find that his successor continued this good work by opening roads thro to the north of the kingdom. These kings were not many years behind the Romans in recognising the vast importance of good roads both for administrative and military purposes.

The relations between Sil-la and Japan are graphically described in the single statement that when someone circulated in the capital the rumor that a company of Japanese were coming the people fled precipitately from the city until it was half depopulated. When the mistake was discovered they gradually came back.

The interesting legend of Yŏng-o and Se-o belongs to the year 158, though it scarcely merits the "once upon a time" of

a nursery tale. Yüng-o a poor fisherman lived with his wife Se-o beside the waters of the Japan Sea on the eastern shore of Sil-la. One day as Yüng-o was seated on a great boulder beside the water, fishing, he felt the rock tremble and then rise straight in air. He was carried, to his great consternation, eastward across the sea and deposited in a Japanese village. The Japanese folk took him for a god and made him their king at once. When his wife found that he did not return from fishing she went in search of him. Ascending the same rock that had carried him to Japan she experienced the same novel extradition that had so surprised her spouse. She found him metamorphosed into a king and was nothing loath to become queen. But their departure brought disaster to Sil-la for the sun and moon were darkened and the land was shrouded in gloom. The sooth-sayers said it was because someone had gone to Japan. An envoy was sent post haste to those islands in search of the fugitives, but found to his dismay that they had become king and queen of one of the kingdoms there. He told his story and besought them to return, but they seemed well satisfied with the change. Se-o however brought out a roll of silk and gave it to the envoy saying that if the king of Sil-la would spread it out and sacrifice upon it the light would return. The event proved the truth of her statement and when the king uttered the words of invocation the sunlight burst forth again and all was well. It is an interesting but melancholy fact that most of the arguments used to show a Korean origin of things Japanese are based upon evidence nearly if not quite as credible as this story. The Japanese work entitled the *Kojiki* bears the same relation to the carefully detailed history of Sil-la that the *Nibelungenlied* bears to the works of Tacitus.

When the time came for Sn-süng, the sanguinary king of Ko-gu-ryü to die a young scapegrace by the name of Ch'a dö came to the throne. His idea of royalty was that it consisted in one long orgie. He attempted to carry out his ideal but was cut short within a year by the assassin's knife. His motto, in his own words, was "Who does not wish to enjoy life?" Epicureanism may have existed in Korea before but it had never had so frank a disciple. Päk-ko a relative of the murdered king was called from a mountain fastness whither

he had fled for safety. They had to ask him three times before they could convince him that it was not a mere decoy.

By the year 168 either Pak-je had grown so strong or Sil-la so weak that the former deemed it a fit time to make a grand demonstration all along Sil-la's western border. It is said she carried back a thousand captives to grace her triumph. Sil-la, though filled with rage, was not in condition to return the compliment in kind. She however sent an urgent letter pointing out the advantages of peace and asking that the captives be returned. We may imagine how this was received by the proud army flushed as it must have been by an unwonted victory.

About this time was begun one of the ancient customs of Korea that has ever since exerted an important influence upon the life of the people. While hunting the king met a man weeping bitterly and upon being asked what was the matter replied that he had not a grain of food to give his parents. Thereupon the king gave him an order on the government granary with the understanding that when autumn came he should pay it back. Thus originated the *whan sang* or custom of making government loans in the spring to be paid back with interest in the autumn. When this king died he was succeeded by the grandson of old Sūk-t'al-hā. He took in hand the work of instilling new life into the well nigh dead bones of Sil-la. His first action was to establish two military stations at the capital so that it might not be at the mercy of the first adventurer that might pass that way. He also ordered the people to pay less attention to the construction of fine government buildings and more to agriculture, the back bone of the state.

Nam-mu the tenth king of Ko-gu-ryū died at night and the queen, desiring to gain an extension of her power, slipped out of the palace and hastened to the house of the king's oldest brother Pal-gi. She stated the case and urged him to hasten to the palace and assume the royal prerogative. He refused to believe that the king was dead and accused her of immodesty. She then hurried to the house of the younger brother Yū-u and repeated the story. The young man accompanied her and when morning broke it was found that he was established in the palace and ready to meet all comers. Pal-gi raged and cursed. He stormed the palace with his retainers, but being unsuccessful, was fain to beat a retreat to Liao-tung.

THE KOREA REVIEW

APRIL

A Vagary of Fortune.

A KOREAN ROMANCE.

"Your son will die on his eighteenth birthday precisely at noon."

Three men were standing on a ledge of rock high up on a mountain side in central Korea. Behind them, built into the side of the cliff, half cave and half hut, was the home of a holy recluse. Before them the sun was sinking to rest behind a serrated line of mountain peaks that formed the western horizon: but the thoughts of these three men were neither on the hut behind nor on the scene before them. The most striking figure of the three was that of the hermit whose long scanty beard exaggerated the thinness of his face and whose eye, lit by the true ascetic fire, showed the power of mind to out-live matter.

The second figure was that of a high-born Korean, somewhat past middle age, dressed in the flowing robes that make the Korean gentleman the most dignified of all the dwellers in the Far East. The imperiousness of his mien and of his eye showed a man born to command. He was, in sooth, the Prime Minister of Korea. Beside him stood his only son, *Sun-chang-i*, a boy of fifteen years.

"Your son will die on his eighteenth birthday precisely at noon."

The Prime Minister had not been able to withstand the temptation to look into the future and assure himself of the boy's success in life and this doom had been pronounced not by an ordinary fortune-teller, or *muibong*, but by the saintliest hermit in the land.

The father's face bore a look of defiance against fate itself as he seized the boy's hand and led him rapidly down the steep path to the valley below where his escort awaited him. But the hermit remained standing on the mountain crag looking away into the distance with prophetic eye, careless alike of life or death.

As an embassy was about to be dispatched to the court at Peking, the Prime Minister secured an appointment in it for the boy and when he set out bade him consult the best diviner in that capital and see if the prophecy would be confirmed.

When Sun-chang-i came before that venerable man and told his story the old man shook his head and said:

"It is true. You must die on your fifteenth birthday" but after looking intently at the boy for some time he seized a pen and wrote a single sentence. Handing it to the boy he said:

"If there is anything that can save you it is that." Sun-chang-i took it with trembling hands and read the peculiar words.

"It is a great wrong for a nobleman to kill a slave without good cause but how much worse is it for a wife to kill her husband?"

Pondering this in his mind he turned his foot-steps toward his distant home but the harder he thought the more bewildered he became. What possible relation could there be between him and nobleman's killing a slave or a wife's killing her husband? Yet he was willing to use every possible means to avert his fate and so he put the piece of paper in his *chum-ani* or pouch and kept it safe.

While he was absent from home on this journey an event occurred in Korea that had an important bearing upon his career and so we must leave him for the time, and go back to his father's house.

As the Prime Minister sat in his official reception room attending to the business of the office an attendant entered and announced that there was a criminal case to be considered. A slave had attacked his master and beaten him almost to death. The case was clear. The prisoner himself did not deny the charge. The Minister in his indignation ordered the prisoner to be treated as a capital criminal, to have his

head struck off, to have his wife strangled and to have his son tortured and finally killed. It was done and the whole family was destroyed, as the minister thought; but one member of it had been overlooked. A young girl, named Yi Wha, stood by while her father and mother were executed.

As she witnessed the awful spectacle her very soul seemed to be on fire. All purer and better emotions were dried up within her, the spirit of revenge flooded her whole being and took possession of every part. Life lay before her not full of promise and hope but of black despair, valuable only as it offered an opportunity to avenge the unmerited suffering of her mother and brother. This one ambition took possession of her and her first step showed the depth of its hold upon her. She would not seek a hasty revenge. It should be maturely planned and carried out in such a manner that there should be no possibility of failure. She gathered together her few wretched garments and throwing the bundle over her shoulder started for the country begging her way as she went. She entered the mountainous country to the east and pushed on until she was in the midst of a wild and uninhabited district where she left the road and made her way up the side of a thickly wooded mountain. She searched until she found a comparatively level spot and there she made herself a hut of branches and turf. The next day saw her gathering wood and carrying it to the neighboring village and selling it for a pittance. She also made a little garden beside her hut and planted it, but her main work was the gathering and selling of wood.

A year passed by at the end of which she made a journey to the capital and returned with a beautiful sword hidden beneath her skirt. It represented the earnings of a whole year. From this time on she gathered and sold only enough wood to procure the food that was necessary to keep body and soul together. But she spent a greater part of her time in another and more mysterious manner. She had cleared a round open space in front of her hut and made it smooth and hard and there hour after hour and day after day she girded up her skirt with a rope belt and with the flashing weapon in hand practiced the sword dance. During the intervals of rest she seated herself before a smooth hard stone and sharpened the sword until its edge was as keen as that of a razor. Her in-

tention was to perfect herself in the great sword dance until she should be able to surpass the best dancers at the capital and then when she should be called to dance before the high dignitaries of the land her good sword would aid her to avenge on the son of the Prime Minister the deep injury that her family had received of his father's hands. Ah! that would be better than killing the Prime Minister himself for he had but one son and his death would end the line as her brother's death had ended their's.

But we must leave the girl Yi Wha as she sits grinding the edge of her avenging sword or throwing her limbs about in the wild ecstasy of the sword dance, and follow the fortunes of her intended victim.

When the boy Sun-chang-i reached his home after his journey to China he told his father what the soothsayer had predicted but said nothing about the mysterious sentence which he had received. On hearing this report the old gentleman gave up all hope that the prophecy might be false and surrendered to the inevitable, but he could not bear the constant presence of his son. It was a perpetual source of pain. So he decided to send the boy away from him and never see him again. Under pretense of attending to the boy's education he sent him to study at a school in a distant part of the country and as he bade him good bye he said:

"Stay at the school until I tell you to return. Do not come back until you receive a specific order from me."

So Sun-chang-i left his father's house. He was a diligent and careful student and made rapid progress but the thought of his coming fate constantly arose before his mind. "Of what use is my studying if I am to die on my eighteenth birthday? It would be better for me to spend the few years that remain in travelling and enjoying this good world which I must leave so soon." As he had no money with which to carry out this resolve he decided to break through the injunction of his father and go up to Seoul and ask for some money with which to travel. What was his father's surprise therefore to see his son before him. "Pardon me, father, for breaking your commands but consider my position. Doomed to die in two years and a half, of what use are the Chinese classics to me? It would be far better for me to enjoy what little of life is left me in travel and observation. I have therefore come up to Seoul

to ask you as a last request to give me the means to carry out my plan. I will promise never again to appear before you." The father immediately fell in with this idea and gave his son a considerable sum of money and sent him off.

The boy immediately set out upon his travels. Southward he wandered to the confines of the land and beyond to the island of Che-ju where under the shadow of old Hal-la San he looked into the fathomless hole from which four thousand years ago the fabled founders of T'um-na rose. Then he visited the ancient site of Sil-la's capital, and fingered the jade flute that emits no sound if taken beyond the confines of its resting place. He visited the monastery where the rice kettle is so large that the cook has to go out in a boat to stir the rice in the middle. He beheld the eight wonders of the eastern coast, witnessed the battle of wild cats and rats on the island of U-leung, dreamed away a month among the monasteries of Diamond Mountain, saw the reflection of his face in Ki-ja's well, a jar of whose waters is a pound heavier than that of any other water in the land. But the boy was restless and dissatisfied, ever wishing that the terrible secret of his fate had not been made known to him, ever pondering the enigmatical words upon the piece of paper which he still preserved. Finally his wanderings led him among the rugged mountains of the province of *Kang Han* celebrated in Korean story for their grandeur and beauty. Here in the contemplation of nature he found more peace than he had known for many a month. It seemed to reconcile him to his fate.

One afternoon he lingered longer than was his wont among the mountains and when he turned back toward the little hamlet where he lodged, night was already coming on. Before he had accomplished half the distance darkness had settled down upon him. The path grew indistinct and presently he became aware that he had wandered from it. On each side towered high wooded slopes dimly visible against the half clouded heavens. Sun-chang-i sat down on the root of a great pine and tried to decide what it would be best to do in this predicament, but before he reached a conclusion his eye caught the glimmer of a fire far up the opposite height.

"Ah! there is the hut of some hunter or wood-gatherer, and I must seek its shelter for the night."

Suiting the action to the word he forced his way through underbrush and over fallen trees straight up the side of the mountain until he found himself in a small cleared spot beside the house. But a curious sight arrested his attention and made him stop before announcing himself. At one side of a circular spot of hard trodden earth in front of the house burned the bright fire of pine knots which had attracted his attention from below. But in the center of the open spot and facing the fire stood a young girl, her hair flying loosely over her shoulders, her arms bare and her skirt girded up so as to give free action to the limbs. Poised in her hand she held a glittering sword whose polished surface reflected the blaze of the fire.

Slowly she raised it until it pointed toward the zenith than her other hand rose slowly to a horizontal position. Slowly her lithe form swayed from side to side. Slowly her body turned to right and left trembling with suppressed emotion. Then her motions became more animated. She turned completely around with a light quick step then sprang to the right and left and presented the sword as if in a contest. Quicker and quicker she turned, faster and faster she struck and parried while the glittering sword seemed in the flashing rays of the fire to make a halo of diamond light about her head. Faster and faster she sped, fast and faster fell the blows, when, at the very climax of her frenzy, she gave a bound like a wounded tigress to the edge of the ring and buried half the blade in a rotten log which lay beside the fire. Leaving the weapon quivering in the log she covered her face with her hands and fell to the ground crying.

"I am avenged ! avenged !"

Long she lay there as in a swoon and long the boy stood gazing in wonder not unmixed with fear at the startling spectacle. He had seen the sword dance before but never danced like this, never with such a thrilling ending. The fury of that last thrust and the flash of her eye as the weapon sank into the wood made his flesh creep with horror for just so might a man pierce his deadliest foe. But at last he felt the necessity of making his presence known. Approaching into the ring he gave a low cough to attract the girl's attention and he succeeded better than he had expected. She

sprang to her feet with a scream of terror, snatched the sword from its unnatural sheath and faced the intruder like a tigress at bay.

"Who and what are you?" she panted.

"I am only a belated traveller who has lost his way. I saw the light of your fire from the valley below and I made my way here to beg your hospitality for the night. I meant no harm." Yi Wha stood a moment gazing at him incredulously but finally let fall the point of her sword and answered:

"But I am a woman and alone; how can I offer you the hospitality of this miserable hut?"

"True, but when I saw your fire from below how was I to know? However, I will not enter your hut. Let me only lie here by the fire until the morning. I ask nothing more."

"No" replied the girl "You must occupy the hut and I will stay here by the fire. I am accustomed to such a life while I see that you have lived in better circumstances and the exposure would be more difficult for you to bear." So she prevailed upon him to occupy the hut while she seated herself beside the fire and watched out the long hours of the night. But neither of them could sleep. He could not banish from his mind that flashing eye, that splendid form, proud as a queen's though clad in rustic garb. She was the first being that had been able to stir him from the deep despondency into which the knowledge of his overhanging fate had plunged him.

"Ah! if I could only rest here forever! If I could only persuade this wild creature to be my wife how willingly would I share the hardships of her mountain life!"

The girl likewise pondered upon the singular encounter, the young man's delicacy and his evident nobility of character. Softer feelings for the time drove out the hateful thoughts which she had cherished so long. "Alas, if I had not been chained to the awful destiny in store for me; if it had been my lot to be the happy wife of some honest, generous man like this, how my worthless life might have blossomed into hope." And so the long hours passed until the morning broke, which brought Sun-chang-i one day nearer to his doom and Yi Wha one day nearer her revenge.

When he emerged from the hut he found her busily pre-

paring the morning meal. They saluted each other with evident embarrassment, the result of their mutual thoughts about each other, but as Sun-chang-i busied himself in helping his hostess their restraint wore off and soon they were conversing as freely and affably as if they had been old acquaintances. They shared the frugal repast, Sun-chang-i drawing it out as long as possible: but when it was done he had no possible excuse for staying longer so he reluctantly said good-bye, after thanking the girl for her kindness, and wended his way down the mountain to the nearest village where he determined to spend a few days in hopes of meeting again his mountain hostess. Every day his eye scanned the road along which she must come, but she did not appear. He felt an inexplicable longing to see her again and when a week had passed it had grown to such proportions that he decided that he would invent some means by which he could communicate with her. He knew that in his present guise she would look upon him with great suspicion for his dress and language both betrayed his noble birth. He did not care to conceal his identity but only to allay her suspicion as to his intentions.

So he purchased a common woodman's dress and swinging an axe over his shoulder struck into the forest and made his way toward Yi Wha's cabin. But before he reached it the sound of an axe greeted his ears and presently he caught sight of his interesting friend striking lusty blows at the body of a thick pine. On her face there was the same stern look as when she drove the sword point into the rotten log, as if each blow of the axe severed the head of a deadly enemy, and when the great tree came crashing to the ground there was the same fierce look of unholy triumph.

When she caught sight of him she started violently and the tell-tale blood came surging up to her face, while the only words that she could frame were:

"You here!"

"Yes, I am here" he answered "but come, sit down with me on this tree that you have just felled and let me tell you why I am here and in these garments."

Her eyes fell before his glance and she seemed inclined to turn and fly but by a strong effort she controlled herself and quietly sat down on the mossy trunk.

"Now listen," he said "You and I are two honest people, however strange our present position may be when compared with the usual conventionalities; but there is something in each of our lives that sets us apart from ordinary men, something that frees us from conventional standards. I am born of a noble family, but for no fault of my own I am cast out, ostracized, disowned. I am a wanderer without house or home. What avails my nobility? I should be driven from my father's door were I to return. I have no means with which to live as becomes my birth and so it happens that I have cast off my nobleman's clothes and am dressed as becomes my worldly position but I retain my high blood and my intrinsic nobility. These are not incompatible with a life of manual labor. But why do I say this to you? Because I have seen that your real nobility of mind is as much higher than your birth as my birth is higher than my present position, so you are every bit my equal and I ask you to be my wife, to let me share the toil of this rugged life with you, to lean upon you, if need be, until these hands unused to toil shall become hardened to the plow and axe, hoping for the time when you shall lean on me. Answer me. Will you be my wife?"

Who shall describe the conflict that was raging in her heart. Love beating at the portal where revenge held sway. On the one hand her lover's ardent gaze and on the other those accusing eyes of her murdered father! Love and duty! One or the other she must choose: both she could not. She scorned herself that this new feeling, this strange warm feeling whose life was just begun and might be counted in hours should dispute the empire of her heart with that despot, Revenge, which had been her only hope and aim for years. No! she could not give it up. She turned to her lover.

"You do not know what you ask. Let me tell you once for all that mine is a devoted life: devoted to one terrible object that before many years have passed must be accomplished and once accomplished must sweep my life with it to a doom I dread to contemplate. I cannot tell you all. Let it suffice that ere two years are passed I shall have surrendered up my life to a noble cause. Yet do not mistake me or deem me insensible of the love you offer me. Were it not for another over-

mastering passion that holds me in its power I feel that I could love you as few men have ever been loved. Oh that I had never met you." She covered her face with her hands and wept aloud while her whole frame shook with the intensity of her emotion. While Sun-chang-i waited for this paroxysm to pass he was busily revolving in his mind what he should say. When she could listen he said:

"I have not told you all. I, too, am doomed to die before two years have passed. Here is still another evidence that Heaven has destined us for each other. There are two years of life before us. Let us live them together. Even the knowledge of our impending fate cannot rob us of the happiness of that short interval, for we are not of those who fear death. I promise you that when the time comes for the fulfilment of your mission whatever it may be I will not detain you an instant. Together we will cast off these human bonds and who can tell but we shall meet hereafter, our several missions accomplished, to renew this sweetest of all relationships that I ask you to form. Come. Will you not live the remaining fragment of your life with me?"

Then love renewed the battle against vengeance and won.

"Why should I not yield?" she said to herself "He absolves me from all obligation after two years are expired. Why should I not in the mean time take just one taste of the happiness of life? If only I perform my dreadful task at last all will be well; besides he too is destined to an early death and so I shall not leave him to mourn my loss." She turned and put her hand in his while her glorious eyes thrilled him through and through with a nameless delight as she softly answered.

"Yes, I will be your wife to honor and love you. Only this, when my time has come I must go and do my work. If you will let me put that duty first, the duty to a dead father, I will be yours in all else. I would not dare to do it were it not that you will not survive me long to mourn my loss."

So, beneath the forest trees, these lovers plighted their troth. How little did the maiden think when she made that one condition that the man she was to kill was the very one to whom she had pledged her love and from whom she had exacted the promise that in *nothing* would he hinder her in the

performance of her dreadful task whatever it might be. A quiet unpretentious wedding at the house of one of her acquaintances sealed their mutual compact and together they took up their abode in the mountain hut.

NARRO.

(Concluded in the next number.)

The Introduction of Chinese into Korea,

TRANSLATED FROM THE INTRODUCTION TO COURANT'S
BIBLIOGRAPHIE CORÉENNE.

Documents relating to the introduction and the use of Chinese characters in Korea are few in number. The *Sam-guk Sa-gen*, a work written in Chinese in the eleventh century does however mention several interesting facts which show that the history of Chinese writing differs for the various states then occupying the Peninsula. Ko-gu-ryō, situated to the north-west, appears to have extended at certain periods over a considerable part of what is to-day Manchuria; by its very position it had relationships in the way of commerce and war with the Kingdoms of North China, and so it is in the territory of Ko-gu-ryō that legend and history fix the site of the governments of Tan-gun*, Keni-jat and Wi-man†. The last two of these were Chinese refugees, and so with them should we find the first appearance of civilization, at least the Chinese form of it.

The *Sam-guk Sa-gen* mentions that in 600 A. D., it being the eleventh year of King Yōng-vang §, the Prince commanded Yi Mun-jin, a doctor of the College of Literati, to epitomize the ancient histories of the country. Yi Mun-jin wrote a work of five volumes on the subject. The *Sam-guk Sa-gen* adds the following words: "Since the origin of the Kingdom, characters have been in use, for at that time there existed one hundred volumes of memoirs, written by different persons, called *Yugen*. At this time the text was revised

T. G. T. G.—Tong-guk Tong-gem, 東國通鑑 S. G. S. G.—Sam-guk Sa-gen, 三國史記 * 檀君 † 箕子 ‡ 衛滿 § 嬰陽

and fixed." The antiquity of at least a limited use of Chinese characters in the country is further supported by the fact that from the time of T'ê-jê*, who ascended the throne in 53 A. D., the names of kings are all explainable in Chinese; till toward the end of the fourth century the Chinese expression made use of is at the same time the name of the sovereign and that of the locality where his tomb is situated; the designations or special names of the kings are, on the other hand, Buddhistic. It was in 372 A. D., the second year of King So Su-rim† that the new religion was introduced into Ko-gu-ryû and it led to a revival of Chinese study. Buddhistic books were introduced and the King established a school called Tâ hak for the teaching of young people (T.G.T.G.IV, 4; S.G.S. G. XVIII 3).

For the Kingdom of Pâk-che, situated at the South of Ko-gu-ryû, on the west side of Korea, the *Sam-guk Sa-geni* limits itself to noting from some more ancient documents that in the reign of Keum So-jo (346-375 A. D.) they began to use writing to note down events (S.G.S.G. XXIV.) Is this only a question concerning the origin of written annals? Would it not seem unlikely that a Kingdom possessing the art of writing had existed more than three centuries and a half without its even having occurred to any one to note down important events? I should be inclined to think, for my part, that writing was known nothing of till this time, and that it was brought by Buddhist missionaries who then went everywhere throughout the Peninsula (T.G.T.G.IV, 7.) It is only a hundred years later that the names of the kings of Pâk-che cease to be simple transcriptions without sense in Chinese, and take the form of temple names; particular names in Pâk-che as in Ko-gu-ryû remain about all, till the absorption of these states by Sil-la, pure and simple transcriptions.

It is true that ancient Japanese works on history date the arrival of the scholar Wa-ni (Wang-in) at 285 A. D.. He was a native of Pâk-che and brought with him the *Analeis* and the *Thousand Character Classic*. This statement has been accepted by the greater number of European scholars, but Mr. Aston has proven that many of the ancient Japanese an-

*太祖 †小獸林

nals are not worthy of confidence; in particular he has shown that all the period of relationship between Päk-che and Japan has been interpolated by ancient Japanese authors, in such a way as to fill up the gaps in the half fabulous chronology which they find in the traditions. On this point he is of the same mind as the Japanese scholar Motoori. Mr. Aston brings down the events of this period two cycles or one hundred and twenty years. The introduction of Chinese characters into Japan would then have taken place at the end of the fifth century and this date coincides very nearly with that of the use of writing in Päk-che. As to the name of the *Thousand Character Classic* mentioned at this time, there need be no difficulty, since the work seems to have been a first edition, before that of the sixth century which has come down to us.

Sil-la, occupying the south-east of the Peninsula, was more distant from China than its neighbors and extended along eastern regions still barbarian. It is strange indeed to read in the *Sam-guk Sa-geni* (1. 6) that King Yu-ri, in the ninth year of his reign (32 A. D.) gave to the inhabitants of the six cantons of his Kingdom, Chinese family names, Yi, Ch'oe, Son, Ching, Pa and Söl, the three royal families being called Pak, Sök and Kim. If the correctness of these assertions is proven, we would conclude from it that there was a knowledge of Chinese characters on the part of the people of Sil-la at this remote period. We must not fail to mention as proof in support of this the history of those Chinese who came to the country of Chin han, in order to escape the tyranny of the Emperor Chi of Tshin and who gave to the country, on landing, the very name of the dynasty that chased them from their native land. Chinese authorities have in fact made the two names Chin and Tshin to agree. We might also mention the refugees from north Korea, the state of Keui-ja which was Chinese in origin as referred to in the opening lines of the *Sam-guk Sa-geni*. But all this is the shifting region of legend: in fact as one runs through the *Sam-guk Sa-geni*, it is not before the end of the sixth century that we commence to find Chinese names for people. Till that time all the names made use of have the unmistakable appearance of words transcribed from a foreign language. The three royal names of Pak, Sök and Kim are to be found, it is true, dating from the

sixth century, but the explanation in the *Sam-guk* on the subject of these names shows clearly that Chinese characters were used to represent the native word which they resembled in sound. This is true, at any rate, in two cases out of the three. Moreover what is the documentary value of the *Sam-guk Sa-gui* for this remote period? This is a question which I shall examine later.

Even though the family names in question had been in use since the founding of the Kingdom, it does not prove that Chinese characters had been employed since that time in the country. If we admit as a fact the statement of an ancient Chinese immigration, it would not be astonishing that the descendants of these fugitives, in forgetting almost all the culture of their mother country and with it the art of writing, had preserved the simplest customs of their civilization and before everything else the family names, and even a tradition of the mysterious signs representing them. But that is only a supposition, and the fact drawn from the reading of the *Sam-guk* is that up to the second half of the sixth century the names were not in use.

On examination of the proper names of the kings of Sil-la it appears that before the reign of Sil-sŭng* who ascended the throne in 402 A. D. they were transcribed from a foreign language; the very name Sil-sŭng has a Chinese appearance. That of his successor has two forms of spelling and seems indeed to be a transcription of Korean. Cha-pi† who reigned from 458 to 479 might have taken his name from Buddhistic books; but the two designations of the King following (479-500), the one at last Pi-chō‡, has nothing of Chinese about it. Apart from these the names employed to designate the kings are easily explainable and resemble the names of Chinese temples.

It was King Chi-cheung, in 503, who abandoned for the first time his Korean title *Ma-rip-gan* for the Chinese title *Wang*. At the same time the chief officials asked of him that he fix definitely the name of the Kingdom. Till then they had called it Sa-ra §, Sa-ro ¶ and Sil-la **, but now they were of the opinion that the last appellation should be held to, for *Sin*

*寶聖 †慈悲 ‡政處 §斯羅 ¶斯盧 **新羅

(*Sil*) meaning "new," indicates virtue always renewed, and *la* means to unite the districts of the four cardinal points. (S. G. S. G. IV, 2.) As to the reasons given for the use of the word *Wang* they are based on the use of the word *Wang* for "King" and *Che* for "Emperor" in Chinese histories and bear witness to a serious acquaintance with the language of the neighboring country. It is difficult to accept the statement that during more than 500 years the kingdom had no name fixed. The words *Sa-ra*, *Sa-ro* and *Sil-la*, phonetically related, are without doubt only different transcriptions of the same native word; what was not fixed till that time was the characters employed in the transcription of the same. The need for an invariable orthography corresponds to a time when the Chinese language obtained considerable influence and became the official language. It is almost at the same time (517 A. D.) that the *Sam-guk* commences to give a considerable number of administrative titles which are all explainable in Chinese; before this time it mentions but few names of officers or official positions and those which are found are almost always transcribed from Korean.

The introduction of Buddhism seems to date back to the middle of the fifth century, when the monk Menk-ho-ja* came from Ko-gu-ryū in the reign of Nul-ji (417-455) and when the monk A-toi settled in the kingdom in the reign of Pi-ch'ū (479-500) but the *Sam-guk* warns us that the correctness of that statement is questioned. The preaching of Buddhism dates only in a manner that is certain from 528, or the fifteenth year of Pūp-heung (T.G.T.G.V, 11) (S.G.S.G.IV 4). The diffusion of the new religion was rapid and that of the Chinese language marched with the same step. We see also that in 545 King Chin-heung gave command to henceforth write out the history of the kingdom. It was only a little later that the College of Literati was founded in imitation of China, at which time also we find mention of people of Sil-la versed in Chinese, such as Kim Ch'un-ch'ū and Kim In-mun.

Thus while the development of Chinese studies in Ko-gu-ryū antedates the end of the fourth century, and while the same period marks the introduction of them into Pūp-che, the

*曇胡子 + 阿道

Kingdom of Sil-la does not seem to have profited by the progress of civilization until later, after Japan, in the course of the sixth century.

Now to what extent are the statements that I have made on the authority of the *Sam-guk Sa-gwen* to be depended on? That is to say, what is the documentary value of this work? It was written by a high officer of the court of the Kings of Ko-ryū, Kim Pu-sik*, who lived at the end of the eleventh century and at the beginning of the twelfth, two centuries and a half after the disappearance of the three kingdoms whose history he wrote, at a time when the monarchy of Ko-ryū had borrowed much from the Songs of China. The ancient language and institutions were forgotten or no longer understood, more because of the contempt felt by the literati of the Chinese school for their barbarian ancestors than in consequence of opposition between Ko-ryū, the northern and military monarchy, and Sil-la the Kingdom of the south which was the last survival of the Hans. The tribes of Ka-yat, and the Kingdoms of Pāk-che and Ko-gu-ryū absorbed by Sil-la in the sixth and seventh centuries were still more than ever forgotten. These diverse circumstances were somewhat unfavorable to the compilation of an exact and impartial history; however, we must not lose sight of the fact that the *Sam-guk Sa-gwen* is the most ancient Korean work existing on the history of the country. The authenticity has never been questioned, the style is simple and bears marks of antiquity and good faith, the plan of the work is very clear and throughout imitative of the historical memoirs of Ta Ma-ch'ün.

Besides this work having been prepared by royal order Kim Pu-sik must have had at his disposal all documents then existing which have to-day disappeared. He mentions some of them without giving anywhere a complete list, and as he has not included in his work any chapters on literary history, deviating in this respect from Chinese models, we have on ancient literature only fragmentary notes few in number. We know at least that Kim Pu-sik consulted them as well as the archives and other documents and we state that his work is in accord throughout with Chinese histories and with some

*金富軾 †伽鄒

ancient Korean works of a later period yet sufficiently remote to be drawn from the same source. What then was the degree of correctness of the documents that Kim Pu-sik had? Among books and archives of whatever kind, if those which relate to Ko-ga-ryŏ seem to date indirectly from the very origin of the Kingdom, they do not go farther back than the end of the fourth century for Pak-che and the commencement of the sixth for Sil-la, for it is at this double epoch that Chinese writing was introduced and developed in South Korea, as I have shown above and as Ma Toan-lin states, and nowhere does there exist any trace or mention of writing used before this time. Then all the most ancient history rests on simple oral tradition, most uncertain. This will explain the doubtful points, the miraculous doings, the lack of definite information for the first four or five centuries of Korean history. The cyclical characters of the years which are found at the beginning of the *Sam-guk* could very easily be added after it was done, as has taken place for the early history of China and Japan; the astronomical phenomena noted might furnish a verification. Mr. Aston has made an attempt at this process but without any result.

But the fact that engages my attention at this moment, namely the introduction of writing, marks precisely the limit between oral tradition and written history. Little time passed by till the art unknown till then to Koreans was applied to the recording of events: the annals of Pak-che date from the very introduction of Buddhism into the peninsula, those of Sil-la commence seventeen years after the first definite preaching of the Hindoo religion in the Kingdom. These facts stated of the *Sam-guk* on the subject of the first transplanting of characters are worthy of confidence on the same score as all later events and without being subject to the doubt that I have mentioned with regard to the ancient history of Korea.

What was first brought by the Buddhist monks were the books of their religion; then followed the Chinese Classics, various historical works, works on astronomy, astrology, medicine and some Taoist books. The indications that I have found from Ma Toan-lin and among Korean authors on the subject of books brought from China are to be found in the Bibliographie in the places assigned by the nature of the

work- to which they relate. These are the works that have been studied by Koreans especially in the College of Literati established by the different Kings of the peninsula. They were also in the hands of the *Wha-rang*, young people chosen by the Kings of Sil-la for their grace and intelligence, taught physical exercise and all intellectual elegance and called then to the highest offices. These works were made the object of examination, begun in Sil-la at the end of the eighth century. Sons of influential families devoted themselves with earnestness to Chinese study: from 542 Koreans went to study in China. The most celebrated statesmen of Sil-la such as Kim Heum-un, Kim Yu-sin and Kim In-mun, the last a son of the King, were celebrated for the extent of their literary knowledge.

Not content with studying foreign books Koreans endeavored to write in the language of their instructors. The *Mun-hün Pi-go* quotes a phrase written in Chinese taken from the annals of the Kingdom of Ka-rak, without stating whether the quotation is drawn directly from the annals, which would seem little likely, or whether it was mentioned in another work. However that may be, this Kingdom, having submitted to Sil-la in 532 A. D. it follows that before this date there were Koreans of the south able to write in Chinese. The passages that the *Sam-guk* draws from the annals of the three Kingdoms and from other ancient memoirs, the texts of decrees and petitions that it repeats are in the same language: a little later it is in Chinese that the King of Sil-la corresponds with the governor sent by the Tangs. There is no noticeable difference between the style employed by the Koreans and that of the Chinese of the same period: perhaps originally Chinese were employed as official secretaries in the peninsula as seems to have been frequently the case with the Tartar people of the north of China: perhaps the Korean writer limited himself to copying phrases from Chinese books and inserting them from end of end. The Japanese of antiquity were very expert in this sort of mosaic. Mr. Satow says that they came to treating subjects purely native without using a phrase that had not been taken from Chinese works. It might not be impossible that it was from facts of this kind that the tradition was handed down which makes Ch'oe ch'i-wün the

first Korean who wrote Chinese and that until him they had confined themselves to phrases taken entire from authors.

JAS. S. GALE.

(to be continued.)

Odds and Ends.

Exorcising Spirits.

The Korean practice of driving out evil spirits is well illustrated at the American gold mines at Un-san in the north, whenever a Korean miner is killed in the mine. The Koreans suppose that his death is caused by some spirit of the earth who feels himself aggrieved in some way or for some cause. No sooner does the accident occur than all the miners come flocking from the shaft, and work is at a complete standstill until the matter is adjusted. It ordinarily takes an hour and a half or two hours to get things back to a working basis. The wife of the dead man or his nearest female relative is summoned to the mouth of the mine. Live chickens and pigs are brought in goodly numbers. The miners provide themselves with rude drums or kettle-pans or anything else that will produce a loud sound, while some arm themselves with brooms. When these preparations are complete the chickens are tied fast and thrown one by one down the empty shaft, and the pigs are treated the same way. At the same time the woman kneels at the edge of the shaft and holds her hand as far down in it as she can reach, with the thumb and fore-finger pinched tightly together. It is supposed that she has gotten hold of the evil spirit. Meanwhile they all listen to the sounds that come up the shaft from the immolated animals and when they hear the right sound they all give a loud shout and the woman draws out her hand as if she were drawing out the spirit. The thumb and fore-finger are still tightly held together. At this point the miners begin to beat the woman severely and the tom-toms and drums beat and the sweepers sweep the floor and the air as if sweeping out the evil influence. The woman is beaten till so exhausted that she can no longer hold thumb and finger together and her hand opens. This means that the spirit has been exorcised and soon the miners go back quietly to their work.

The Shogun. The Shogun of Japan is known among Koreans as the Kwan-bâk. The story of the origin of this term Kwan-bâk may not be known to many of our readers and so we venture to give it here. In the reign of Emperor So je of the Former Han dynasty in China that august ruler was aided in the administration of the government by a celebrated Prime Minister named Kwak Kwang who, singularly enough, was unacquainted with the Chinese characters. This man attained to such an eminence that no business could be brought to the notice of the Emperor without first passing through his hands. This became stereotyped into the phrase *San kwan bak kwang* which means "First make the matter known to Kwang." The two middle words of this formula, Kwan-bâk, were applied to the Shogun, for while the Mikado was the nominal Supreme Ruler of Japan, practically the government of that country rested in the Shogun.

Small Pox. The Koreans call the Small-pox fiend Ho-gu Pyul-sang and this means the Fierce Fickle Fiend. He is wont to come and stay thirteen days. Note the unfortunate number. To get rid of him the Koreans make the "counterfeit presentment" of a horse of *sali* wood and beside it they place a tempting array of bread and other food whereby they try to induce the fiend to eat and then mount the horse and ride away. Out of this custom has arisen the saying *Sali-mal-la*, "give him a *sali-wood* horse to ride." This is used of any one whose visits are frequent and inconveniently long—in other words a bore.

Question and Answer.

(9) *Question.* Is there such a thing as a genuine hereditary nobility in Korea?

Answer. Theoretically the line of demarcation between the *Yang-ban* and the *Sung-nom* classes is very distinct but practically there has been so much intermixture that the line is a very broad one. This intermixture however has taken place very largely during the last hundred years. It was not so long ago that every Korean of the lower class was a serf

owing service to some neighborhood gentleman and for whose good conduct that gentleman was, within certain bounds, responsible. But within the ranks of veritable *Yang-bans* there are widely different degrees of nobility. There are doubtless many who can trace their descent straight back a thousand or fifteen hundred years and who have always been specially eligible for office but so far as we know there is no such thing as a patent of nobility in Korea and the *Yang-ban* class as a whole forms far too great a proportion of the entire population to be called "the nobility" in any such sense as the titled class in England, for instance, are so called.

(10) *Question.* What is the origin and nature of the custom called the *Po-sam*.

Answer. There are two answers to this question neither of which are highly complimentary to the Korean. The less objectionable one is this:--Several hundred years ago this custom "broke out" in Korea for it was a sort of epidemic like witch burnings and Jew baitings in lands far to the west. It was customary to consult soothsayers to find out whether the life of a prospective bride would be a happy one, especially in cases where the young woman came from a noble and wealthy family. If the fortune-teller announced that she would become a widow an attempt would be made to thwart the fates by having recourse to the *Po-sam*. The day before the real wedding was to take place a young boy would be inveigled into entering the bride's house and there he would be seized and compelled to go through a mock marriage ceremony with the prospective bride. After this was done he would be immediately strangled and the body would be smuggled out of the house under cover of the night. The young woman having thus *become a widow* has supposedly fulfilled the prediction of the soothsayer and on the morrow can proceed to her real marriage without fear.

It happened that about the time this grewsome fad was in vogue the Government pierced the wall of Seoul with a gate on the slopes of Nam san between what is now called the Sungu-mun and the top of the mountain. It was called the Little South Gate or Nam-so-mun. Someone happened to notice the juxtaposition of the two events and the geomancers after solemn examination of the spot declared that the making of

this gate had liberated evil spirits from the ground and it was through their influence that this evil custom had arisen. The gate was forthwith closed and "consequently," according to native belief, the custom soon died out. The word *Po-sam* is derived from two native words meaning respectively a *blanket* and to *wrap*, referring obviously to the manner in which the unfortunate boy was destroyed. An examination of the wall of Seoul in the vicinity indicated will show the place where the gate was walled up.

Editorial Comment.

WM. E. GRIFFIS, D. D., the well-known author of "The Hermit Nation," in a letter to the *Review* makes some suggestions of great value which are so concisely worded that we cannot do better than quote them *verbatim*. He asks if information cannot be given about:—

- (1) Any relics or remembrances of Hendrik Hamel or his companions.
- (2) A historical notice of the *Korean Repository*.
- (3) How P'yŭng-yang looks today, etc., etc.
- (4) The American Expedition of 1871 from the Korean standpoint.
- (5) Song-do, its present aspect and its past history.
- (6) The railroad route between Seoul and Fusan.
- (7) The route between Seoul and Eui-ju.
- (8) The *Miryuk* or stone images.
- (9) Fauna and marine life.
- (10) Old battle flags, mural pictures, nature worship, etc.
- (11) A special article devoted to each of the eight original provinces.
- (12) Folklore, etc.
- (13) Translation of Korean novels.
- (14) Street Songs.
- (15) Foreign Legations.
- (16) Material progress.

It will be noticed that we have given attention already to one or two of these subjects but we have here a valuable list of questions all of which are of the greatest interest.

The new imperial palace has been steadily growing in size by the purchase and inclusion of surrounding properties. The government, which means practically the Household Department, desired to include the Customs premises in the palace grounds but, without apparently estimating the difficulties involved in the removal and proper bestowal of the accumulated archives of such an institution as the Imperial Customs, and the housing of those in charge of them, it asked Dr. J. Mc. Leavy Brown to vacate the premises on the shortest possible notice. As this was manifestly impossible, he made the very reasonable and necessary request that time be given for the arrangements to be made but without refusing to accede to the demands of the government when kept within the limits of the possible.

Thereupon Dr. Brown was informed that the government had decided to dispense with his services. As everyone knows, the matter assumed an international significance as well it might in view of the very high standing of the parties involved and in view of that which could be read between the lines of the whole transaction. The arguments were conclusive and the government was induced to withdraw its demand.

It hardly needs be said that the Imperial Customs has always been a financial sheet anchor to windward for the Korean ship of state. It has been a great and valuable conservative element among the fluctuations of what we might call experimental finance in the peninsula. By wise forethought and frequently misunderstood economy Dr. Brown was able to pay off several millions of government debt to Japan and thus extricate Korea from a serious situation. If his conservatism has seemed draconic it must be remembered that such conservatism was needed to counterbalance an equal extreme in the opposite direction and effect a healthful equilibrium.

The Customs of Korea have had a steady and healthy growth and very few mistakes have been made. Now that the government has obtained a loan of five million dollars from France the value of the Customs comes to the fore for it forms the only security that is satisfactory to the creditors. At such a time it is necessary that the customs should be administered as they have been and in such a way that the receipts

can be applied without fail to the liquidation of those debts whose liquidation forms the basis and proof of Korea's solvency.

The government claims that much of the blame for the misunderstanding lies with Kim Kyn-hui who acted as interpreter between Dr. Brown and the Palace and in consequence he has been banished for ten years to Ch'ul-do, an island off Whang-ha Province.

The Korean government is to be congratulated on its wise determination to retain in the highest post within its gift a man like J. McLeavy Brown whose nationality and whose known sentiments proclaim him to be unalterably in favor of Korean autonomy.

We may be pardoned for trespassing thus far into the field of politics, for this is a matter that touches Korea's welfare so nearly that not to mention it would lay us open to the charge of remissness.

News Calendar.

W. H. Emburley has secured a foreign house in close proximity to the terminal station of the Seoul-Fusan Railroad and is opening it as a foreign hotel. It will meet a long felt want and we wish him all success in the venture.

Rev. Arthur Brown D. D., Secretary of the Presbyterian Mission Board arrived in Seoul on the 23rd. He intends to travel in the interior and inspect the work of the mission in Whang-ha and P'yŏng-an Provinces.

The Japanese Minister, Mr. Hyashi, has approached the Government in regard to permission to establish a system of wireless telegraphy on the coast and also to lay submarine cables between several of the ports.

On the 12th inst. the Military School, at whose head is the energetic Gen. Yi Hak-kyun, enjoyed a very successful field day at the Hong-je-wun in the valley beyond the Peking Pass. A goodly number of foreigners were present and enjoyed the sham fight which took place in the morning. In the afternoon there was rifle practice in which the foreign guests were invited to participate and from which resulted a good deal of fun in spite of an occasional sore shoulder.

March 27th was the birthday of His Imperial Highness the Crown Prince. The Diplomatic and Consular body and the foreign employees of the government were received in audience in the morning and had the pleasure of wishing the Prince long life and happiness.

We note with satisfaction that the Korean Religious Tract Society has decided to issue an occasional Bulletin to serve as an advertising medium and a means of communication between the officers and the members of the Society. This ought to increase the interest of the general membership in the important work of this Society. Several amendments to the constitution have been proposed which will put the Society on a better working basis.

The first of a series of Chinese Readers for use in native Schools has just been published. It is from the pen of Rev. Jas. S. Gale. It is well adapted to the end in view and will much facilitate the study of Chinese. There can be no doubt that the enormous number of Chinese derivatives in Korean renders necessary a study of Chinese *words* but we hold the opinion as heretofore that this can be done without the use of the Chinese Character just as an English speaking person can know what a *gymnast*, a *physician*, a *policy*, a *machine*, a *placemat* or an *architect* is without knowing the Greek alphabet or the Greek language, from which they are derived. The roots on which these borrowed words are based can be studied as well in English; so the Chinese words can be learned as well, if not better, without the time-wasting toil of learning the ideograms. The Korean language and literature would deserve a written medium of their own even if there were as yet no alphabet; how much more then do they deserve it when Korea possesses an almost perfect alphabet which only hide bound prejudice and caste feeling have spurned as *common*. As if the best things in the world were not common! We have nothing but words of praise for the book to which we refer when once we admit the wisdom of the policy of which it is the outcome but here we hesitate.

In preparing the new tomb for the late Queen it was found that the rock came near to the surface at the point where the grave was to have been. This, according to the laws of Korean geomancy, was an unpropitious sign and render-

ed the place quite unsuitable. A very large sum of money had been expended on it, which of course is lost. It was reported that two of the geomancers who recommended the site committed suicide but this appears to have been an exaggeration. At any rate sixteen geomancers have been arrested in connection with the affair and they are being examined under torture to find out who is responsible. It is reported that another site will be selected not far from the same place.

It is with profound regret that we are obliged to record the death, at Mok-po on the twelfth instant, of Mrs. Eugene Bell after an illness of only three days. Rev. and Mrs. Bell have been for the past seven years members of the American Presbyterian Mission, South, and they both came from Kentucky. Mrs. Bell was the daughter of Rev. Dr. Witherspoon, a name well known throughout the middle west. The body was brought to the foreign cemetery and interred on the afternoon of the 19th inst. She left two little children, one five years old and the other two. Mr. and Mrs. Bell resided for some years in Seoul and have a wide circle of acquaintances and friends who will always remember them with the deepest interest. Mr. Bell is leaving for America immediately but we trust that his absence will be only temporary.

On the 16th inst. the Korean Ministers to England, Italy, Germany and France started for their posts. Kim Man-su was accredited to France, Min Yuang-don to England and Italy and Min Ch'ul-hun to Germany. Before their departure arrangements for their support had been provided for only the space of one month after their arrival at their respective posts. Just how it is going to be done does not yet appear but we trust the success of the enterprise will not be jeopardized by lack of funds. Cho Min-hui the newly appointed minister to the United States left Seoul on the 19th inst.

Hon. Wm. H. Stevens of New York has been appointed Korean Consul-General in America in place of Everett Frazar Esq. deceased.

A party of mounted Chinese brigands raided the town of Mu-san on the northern border during the latter part of March. The Korean garrison gave them a very lively time of it, for the raiders were driven back with a loss of thirty killed and

wounded. The Korean loss was twenty in killed and wounded. It appears that the Korean soldier can stand up successfully against an enemy when the two sides are fairly matched.

The three years concession for lumbering on the north-eastern border, which was granted to a Russian firm three years ago has been extended twenty years.

Song Ki-un the Korean Minister to Japan who returned to Seoul on April 3rd was immediately reappointed to the same post.

It is an interesting fact that the newly appointed ministers to Europe and America were obliged to cut off their hair and dress in European style. When this condition was made known to Kim Man-su he averred that he would rather throw up the position than cut off his top-knot. For this he was subjected to a deal of good natured badinage and finally succumbed to the argument that as a great many men had been willing to give their lives for their country he surely ought not to let a mere top-knot stand in the way of such an important public service.

The Prime Minister, Yun Yong-sun resigned and Sim Sun-t'ak was appointed in his place.

Ten thousand rifles and a million rounds of ammunition were landed at Chemulpo on March 20th for use in the Korean Army.

All the money needed for the Seoul Pusan R. R. has been subscribed twice over and so this important work is removed from the field of possibilities and takes its place among the certainties of the near future. May the time soon come when we shall no longer be at the mercy of the tides, the fogs and the other dangers and inconveniences of the western coast of Korea.

An attempt has been made to rehabilitate the Imperial Mint which burned last month. Sufficient machinery was saved to carry on the minting of nickels at the rate of \$6000. worth a day. Some of the damaged machinery was sent to Japan to be repaired.

On the ninth inst. the British Minister, J. H. Gubbins, C. M. G. presented to His Imperial Majesty the Order of the

Grand Commander of the Indian Empire. It is said that the document accompanying this decoration was one of the very last of this kind which the late Queen Victoria signed with her own hand.

Prof. Martel of the French School and Prof. Bolljahn of the German School have arranged to teach French and German in the Imperial Military School. This is an important departure and one that should be of great value to the School and to the Korean army. English is also taught in the school under the supervision of the principal, Gen. Yi Hak-kyun.

A complaint was lodged with the Minister of Law by the people of Nam p'o in Ch'ung Ch'ang Province alleging that Yang Kyu-t'ai, An Chong-hak, An Pyong-t'ai and Ch'ung Kil-dang (a woman) have been claiming to be Russian citizens and to be propagandists of the Greek Church and under cover of this extorting money from the people and committing other excesses in that district. The Law Department referred the matter to the Foreign Office. It was discovered that the four persons referred to are Russian citizens. The woman's father resided for a time at Petersburg some forty years ago and was a land-owner in Russia. Six years ago she came to Korea with a Russian passport, which she lost. The Russian authorities offer to investigate the matter and punish the woman according to law for traveling in the interior without a passport. We feel sure that the Russian Government will not countenance any abuses on the part of those who claim to be her citizens and to be the heralds of Christianity.

Min Sang-ho and Min Yung-ch'an have been the recipients of handsome gifts from Prince Henry of Prussia through the German Consulate.

Sŭ Pyong-kyu, a graduate of Roanoke College Va. U. S. A. has been appointed professor in the Imperial Middle School. Prof. Sŭ is well known to many foreigners in Korea under his anglicized name of K. B. Surh. There are few Koreans who have so good a command of English as Prof. Sŭ. Seven years, residence in America afforded him an experience that should become of great value to Korea.

The press of the east has been giving very great prominence to the movement of Russian war vessels on the coasts

of Korea, mostly in connection with the Port of Masampo and adjacent waters. Various kinds of comments have been made upon these movements but we have nothing to record in the way of actual news as to what these things means. We do not share the uneasiness which so many seem to feel, for as yet these manoeuvres are nothing more than we might expect in view of the fact that Russia has a coaling station at this point. It is only natural that she should be anxious to survey the neighboring waters. If Japanese, English and United States vessels have frequently surveyed other parts of the Korean coast there seems no reason why Russia should not do so in the vicinity of a port where she possesses such obvious interests. But we may say, without entering upon the field of politics, that it seems singular that this work should be done at a time when the public feeling in Japan is so sensitive over the Manchurian question and when, in consequence, a wrong interpretation is almost sure to be placed upon it.

We regret to say that on the night of the 20th inst. the entire plant and buildings of the *Han-Sung Sin-po* were consumed by fire. This is especially to be regretted because Korea has so few newspapers that this one could not well be spared. We trust that the proprietors will be able to resume the publication of that paper at no distant date.

On the 18th inst. the Korean Government secured a loan of \$5,000,000 from France. The final papers were signed at a Cabinet Council on that day. The loan is to be in the shape of gold and silver bullion. The Imperial Customs returns are mortgaged for the payment of interest which is set at 5½ per cent. The debt is to be paid up in full within twenty-five years.

Since the above was written further particulars have transpired showing that the loan was floated at 90, or in other words that instead of giving \$5,000,000 the French syndicate will give \$4,500,000, on the understanding that \$5,000,000 be paid back within twenty-five years at 5½ per cent. annually. It is stipulated that one third of the amount be in silver bullion and two thirds in gold bullion and that if the quality should be found to be inferior the Government would be allowed to return it. As to the uses to which this money is to

be put, rumor says it is partly for the establishment of a bank and partly for public improvements, such as broadening the sewers and building roads.

From the fact that the loan is to be in bullion one might reasonably infer that the Government purposes to mint it into money. Now the shrinkage in the value of the nickel money has shown that in the long run there is no actual profit to be made by minting money. The metal used and the labor involved will almost inevitably cover all the value of the finished coin if the purity of the metal is preserved. We are anxious so see a thoroughly good and trustworthy Korean currency, one that will not need to be discounted. If this new departure means the beginning of such a currency and the heightening of the financial credit of this Government and if the money is to be used in such a way as to inure to the benefit of the Korean public at large nothing could be more praiseworthy.

Bishop D. H. Moore, the Resident Bishop in the Far East of the Methodist Episcopal Church of America, arrived in Chemulpo on the 23rd inst. and left the next day, in company with Rev. W. B. Scranton the Superintendent of the Korea Mission, to inspect the work in Pyeng-yang. The Annual Meeting of the mission is announced to begin on the ninth of May, in Seoul.

We are sure that many of our readers will be highly pleased to see a translation of the Introduction to Courant's *Bibliographie Coréenne*, by Rev. J. S. Gale, the first part of which appears in this number of the Review. It fairly bristles with points of interest and offers many suggestions that will well repay further study on the part of any who are historically inclined.

Few of us are aware how serious the outlook had become for the Koreans on account of the lack of rain. It meant not only scarcity of food but prevalence of disease, for the rain is the only scavenger in this country and the extreme dryness of the weather invites cholera with all its attendant horrors. For this reason we deem it worthy of record that the welcome rain began to fall on the 25th inst. In the wheat districts of the United States they speak of a "million dollar rain," and without exaggeration, but to these people rain means not only money but life itself.

On the evening of the 26th inst. a reception was rendered Rev. Arthur Brown, D. D., and Mrs. Brown at the residence of Dr. O. R. Avison.

Mr. and Mrs. Blaylock, who were driven out of China by the Boxer movement and who have been spending some months in Seoul, returned to Chefoo about the middle of April intending to return to their mission station in central Shantung as soon as conditions permit, which we trust will be soon.

The regular semi-weekly afternoon teas at the Seoul Union, under the auspices of the Ladies' Lawn Tennis club, began with great eclat on Tuesday the 15th of April. The membership of the Seoul Union has been largely increased during the past year and a large number of new periodicals have been put on the tables of the Reading Room. In fact there are few Reading Rooms in the Far East that are better equipped than this.

A scheme has been evolved whereby the foreigners in Seoul can have an opportunity to read the best fiction that comes from American and English publishers in the shortest possible time after its publication. A competent agent in America will make a selection of the very best novels at the rate of three or four a month and mail them to Seoul. Foreigners by the payment of three yen a year can have the opportunity of reading these books in rotation and at the end of the year the books will be disposed of at auction or in any other way that may be desired by the subscribers. More particular information can be obtained by applying to Dr. C. C. Vinton who at considerable inconvenience has consented to attend to the correspondence and to the proper circulation of the books.

Two of the Geomancers who have been found "guilty" in connection with the matter of the Queen's tomb have been sentenced to decapitation and two others to imprisonment for life. According to the claims of their profession they should know where rocks lie beneath the surface of the soil.

Later advices state that the death sentence on the two geomancers who were held responsible for the mistake in selecting the new site for the Queen's tomb has been transmuted to imprisonment for life.

Something of a sensation has been caused by the work of a mad dog at the Russian Legation, in consequence of which

His Excellency A. Pavloff, the Russian Minister, Prof. N. Birukoff of the Imperial Russian School, a Cossack and a child have gone to Japan on a Russian man-of-war to be treated at the Pasteur Institute in Tokyo. We join with the whole community in hoping that no evil effects will result from this painful incident.

IMPERIAL KOREAN TELEGRAPH RECEIPTS FOR 1900.

Seoul.....	\$19,709.07
Chemulpo	8,011.37
Pyeng-yang	6,463.39
Sam-wha.....	2,722.74
An-ju	1,304.06
Un-san	1,455.46
Eui-ju.....	3,754.56
Kā-sung.....	1,239.21
ik-ja	1,128.52
Kong-ju.....	729.94
Chūn-ju.....	1,507.20
Ok-kū.....	1,632.57
Mun-an	3,417.19
Tā-gu.....	3,105.56
Chang-wūn.....	2,901.92
Fu-san.....	5,733.23
Keum-sūng.....	77.37
Wūn-san.....	4,354.56
Ham-heung	1,065.76
Eun-san*.....	1,531.30
Fuk-ch'ang*.....	152.64
Sūng-jin†.....	81.74
Kyōng-sūng‡.....	32.10
	<hr/>
	\$72,443.26

We would call special attention to this excellent showing which is the result of faithful and energetic work in one of the best regulated departments of the Korean public service. Mr. J. H. Muhlensteth the Director of Telegraphs is one of the oldest foreign residents of Korea and very properly takes a leading place in those material improvements which are slowly but surely lifting Korea in spite of herself.

*Six months only. †Two months only. ‡One month only.

KOREAN HISTORY.

The first twenty five years of the century witnessed unusual activity on the part of the surrounding savages who in view of the constantly increasing power of the three states beheld their territories diminishing. The wild people of Kol-p'o, Chil-p'o and Ko-p'o ravaged the borders of Sil-la but were driven back. On the south she attacked and burned a settlement of Japanese corsairs who had apparently gained a foothold on the mainland. Päk-je was also attacked on the east by the savages and was obliged to build a wall at Sa-do to keep them back. This period saw over a thousand Chinese refugees cross the Yalu and find asylum in Ko-gu-ryü. It also saw U-wi-gü, the fruit of a liaison between the eleventh king of Ko-gu-ryü and a farmer girl whom he met while hunting, ascend the throne of Ko-gu-ryü. It witnessed a remarkable exhibition of democratic feeling in Sil-la when the people rejected Prince Sa-ha-ni and in his place set up Ko-i-rü to be king.

The year 240 was an important one in the history of Ko-gu-ryü. King U-wi-gü was a man of boundless ambition and his temerity was as great as his ambition. Ko-gu-ryü had been at peace with China for eight years when, without warning, this U-wi-gü saw fit to cross the border and invade the territory of his powerful neighbor. The town of An-p'yŭng-hyün in western Liao-tung fell before the unexpected assault. This unprovoked insult aroused the slumbering giant of the Middle Kingdom and the hereditary feud that had existed for many years between Ko-gu-ryü and China was intensified. At the same time U-wi-gü turned his eyes southward and contemplated the subjugation of Sil-la. To this end he sent an expedition against her in the following year. It was met on the Sil-la border by a defensive force under Gen. Sük U-ro who withstood the invaders bravely but was driven back as far as the "Palisades of Ma-du"

where he took a firm stand. As he could not be dislodged the invading army found itself checked. Meanwhile a dark cloud was rapidly overspreading Ko-gu-ryū's western horizon. The great Chinese general, Mo Gu-geum, with a force of 10,000 men advanced upon the Ko-gu-ryū outposts and penetrated the country as far as the present Sŏng-ch'ŏn where he met the Ko-gu-ryū army under the direct command of king U-wi-gū. The result was an overwhelming victory for Ko-gu-ryū whose soldiers chased the flying columns of the enemy to Yang-bāk kok where dreadful carnage ensued. "Whom the gods would destroy they first make mad" proved true in this case. U-wi-gū was so elated over the victory that he declared that a handful of Ko-gu-ryū troops could chase an army of Chinese. Taking five hundred picked cavalry he continued the pursuit; but he had boasted too soon. Gen. Mo Gu-geum's reputation was at stake. Rallying a handful of his braves the latter turned upon his pursuers and handled them so severely that they turned and fled. The Chinese followed up the timely victory and threw themselves upon the army of Ko-gu-ryū so fiercely that the tables were completely turned. It is said that in the engagement that followed Ko-gu-ryū lost 18,000 men. King U-wi-gū, seeing that all was lost, fled back to his capital and awaited developments. But Gen. Wang-geui, Mo Gu-geum's associate, pursued the king across the Yalu and gave him no rest until he had fled eastward to the territory of Ok-jū on the eastern coast. On his way thither he crossed Cank-nyŏng Pass where all his remaining guard forsook him and fled. One of his officials, Mŭ-u, said "I will go back and hold the enemy at bay while you make good your escape". So with three or four soldiers he held the narrow pass while the king found a retreat in a deep valley, where he succeeded in getting together a little band of soldiers. He offered a reward to anyone who should go and bring Mŭ-u safely to him. U-Ok-ku volunteered to go. Finding Mŭ-u wounded and lying on the ground he took him in his arms and carried him to the king. The latter was so delighted to recover his faithful follower that he nursed him back to life by his own hand. A few days later the pursuit continued and the king was again hard pressed. A courier, Yu-ryu, offered to go to the enemy's

camp and in some way stop the pursuit. Taking some food he went and boldly announced that the king desired to surrender and had sent this gift ahead to announce his coming. His words were believed and the general received the gift. But Yu-ryu had concealed a short sword beneath the dishes and when he approached the general he whipped out the weapon and plunged it into the enemy's breast. The next moment he himself was cut down by the attendants. When the king learned that the pursuers had lost their general he rallied his little force, threw himself upon them and put them to flight. The following year U-wi-gō, recognising that his capital was too near the border, decided to remove the court to P'yŏng-yang which had been the capital for so many centuries. Two years later he made a treaty with Sil-la which remained unbroken for a century. He had been cured of some of his over-ambitiousness. Vŭn-bul was his successor.

It the third year of King Ch'ŏm-hŏ of Sil-la, 249 A.D., the first envoy ever received from Japan arrived at the shore of Sil-la. He was met by Gen. Sōk U-ro who addressed him in the following unaccountable manner. "It would be well if your king and queen should come and be slaves in the kitchen of the king of Sil-la". Without a word the envoy turned about and posted back to Japan. An invasion of Korea was determined upon and soon a powerful force landed on the coast of that country. Gen. Sōk U-ro was filled with dismay and remorse. He confessed to the king that he was the cause of this hostile display and begged to be allowed to go alone and propitiate the advancing enemy. It was granted and he walked straight into the Japanese camp and confessed his crime and asked that he alone be punished. The Japanese took him at his word, burned him alive in their camp and returned to their own land without striking a blow. The following year the same envoy came again and was well received by the king, but the widow of Gen. Sōk U-ro desiring to avenge the blood of her husband, obtained permission to work in the kitchen of the envoy's place of entertainment. There she found opportunity to poison his food and thus accomplish her purpose. This of course put an end to all hope of amity between the two countries and that event marks

the beginning of the feud which in spite of occasional periods of apparent friendship, existed between the people of Japan and Korea until the year 1868. Hostilities did not however being at once.

The latter half of the third century beheld few events of special interest in the peninsula. During this period Pak-je seems to have made a spasmodic effort at reform, for we read that she reorganised her official system and set a heavy penalty for bribery, namely imprisonment for life. She also patched up a shallow peace with Sil-la. In Ko-gu-ryŭ a concubine of King Pong-sang tried to incense him against the queen by showing him a leathern bag which she claimed the queen had made to drown her in. The king saw through the trick and to punish the crafty concubine had her killed in the very way she had described. A chief of the Sŭn-bi tribe invaded Ko-gu-ryŭ and desecrated the grave of the king's father. The wild men of Suk-sin attempted to overthrow Sil-la but the king's brother drove them back and succeeded in attaching their territory to the crown of Sil-la. It is said that when Sil-la was hard pressed by a band of savages strange warriors suddenly appeared and after putting the savages to flight, as suddenly disappeared. Each of these strange warriors had ears like the leaves of the bamboo and when it was discovered next day that the ground around the king's father's grave was covered with bamboo leaves it was believed that he had come forth from his grave with spirit warriors to aid his son.

With the opening of the fourth century the fifteenth king of Sil-la, Ki-rim, made an extensive tour of his realm. He passed northward as far as U-du-ju near the present Ch'un-ch'ŭn. He also visited a little independent "kingdom" called Pi-ryul, now An-byŭn, and made many presents, encouraged agriculture and made himself generally agreeable. Not so with the king of Ko-gu-ryŭ. He was made of sterner stuff. He issued a proclamation that every man woman and child above fifteen years old should lend their aid in building a palace. Ko-gu-ryŭ had of late years passed through troublous times and the people were in no mood to undertake such a work. An influential courtier, Ch'ang Cho-ri, attempted to dissuade the king but as he was not successful he settled the question by assassinating the king. Eul-bul, who suc-

ceeded him, had a chequered career before coming to the throne. Being the king's cousin he had to flee for his life. He first became a common coolie in the house of one Eun-nu in the town of Sil-la. By day he cut wood on the hill sides and by night he made tiles or kept the frogs from croaking while his master slept. Tiring of this he attached himself to a salt merchant but being wrongfully accused he was dragged before the magistrate and beaten almost to death. The official Ch'ang Cho-ri and a few others knew his whereabouts and, hunting him up, they brought him to the "Pul-yu water" a hundred and ten li from P'yung-yang, and hid him in the house of one O Mäk-nam. When all was ripe for the final move, Ch'ang Cho-ri inaugurated a great hunting party. Those who were willing to aid in dethroning the king were to wear a bunch of grass in the hat as a sign. The king was seized and imprisoned, and there hanged himself. His sons also killed themselves and Ilul-bal was then elevated to the perilous pinnacle of royalty.

It was about the beginning of this century also that the Japanese, during one of those spasmodic periods of seeming friendship asked the king of Sil-la to send a noble maiden of Sil-la to be their queen. The king complied and sent the daughter of one of his highest officials, A-son-gamp-ri.

Chapter IX.

Rise of Yü, rebellion against China, siege of Kank Fort raised, Ko-gu-ryü surrenders to Yü, Ko-gu-ryü disarmed, Japanese attack Sil-la, Päk-je's victory over Ko-gu-ryü, moves her capital across the Han, Päk-je people in Sil-la, Yü is punished, Buddhism introduced into Ko-gu-ryü, and into Päk-je, amnesty between Ko-gu-ryü and Päk-je, but Ko-gu-ryü continues the war, Päk-je in danger, envoy to Japan, Ch'ö-mün-ge usurps the throne of Päk-je, and is killed, Sil-la prince rescued, Ko-gu-ryü and Päk-je receive investiture from China, China's policy, Nül-ji's reign, Ko-gu-ryü and Päk-je transfer their allegiance, Yü extinct, beginning of triangular war, diplomatic relations, Ko-gu-ryü falls from grace, first war vessel, diplomatic compliments, Päk-je humiliated, Korea moved.

We have now come to the events which marked the rise of the great Yŭn power in Liao-tung. They are so intimately connected with the history of Ko-gu-ryŭ that we must give them in detail. For many years there had been a Yŭn tribe in the north but up to the year 320 it had not come into prominence. It was a dependency of the Tsin dynasty of China. Its chiefs were known by the general name Mo Yong. In 320 Mo Yong-we was the acting chief of the tribe. He conceived the ambitious design of overcoming China and founding a new dynasty. The Emperor immediately despatched an army under Gen. Ch'oe-bi to put down the incipient rebellion. Ko-gu-ryŭ and the U-mun and Tau tribes were called upon to render assistance against the rebels. All complied and soon the recalcitrant chieftain found himself besieged in Keuk Fortress and was on the point of surrendering at discretion when an event occurred which, fortunately for him, broke up the combination and raised the siege. It was customary before surrendering to send a present of food to the one who receives the overtures of surrender. Mo Yong-we, in pursuance of this custom, sent out the present, but for some reason it found its way only into the camp of the U-mun forces while the others received none. When this became known the forces of Ko-gu-ryŭ, believing that Mo Yong-we had won over the U-mun people to his side, retired in disgust and the Chinese forces, fearing perhaps a hostile combination, likewise withdrew. The U-mun chiefs resented this suspicion of treachery and vowed they would take Mo Yong-we single-handed. But this they could not do, for the latter poured out upon them with all his force and scattered them right and left. From this point dates the rise of Yŭn. Gen. Ch'oe-bi fearing the wrath of the Emperor fled to Ko-gu-ryŭ where he found asylum. Here the affair rested for a time. The kingdom of Yŭn forebore to attack Ko-gu-ryŭ and she in turn was busy strengthening her own position in view of future contingencies. Ten years passed during which no events of importance transpired. In 331 Eul-bul the king of Ko-gu-ryŭ died and his son Soé began his reign by adopting an active policy of defense. He heightened the walls of P'yŭng-yang and built a strong fortress in the north, called Sin-sŭng. He followed this up by strengthen-

ing his friendly relations with the court of China. These facts did not escape the notice of the rising Yŭn power. Mo Yong-whang, who had succeeded Mo Wong-we, hurried an expedition against the new Sin-sŭng Fortress and wrested it from Ko-gu-ryŭ. The king was compelled, much against his will, to go to Liao-tung and swear fealty to the Yŭn power. Two years later the capital was moved northward to Wan-do, in the vicinity of the Kŭi-jŭ of today. This was done probably at the command of Yŭn who desired to have the capital of Ko-gu-ryŭ within easy reach in case any complications might arise.

Mo Yong-whang desired to invade China without delay but one of his relatives, Mo Yong-han, advised him to disarm Ko-gu-ryŭ and the U-mun tribe so that no possible enemy should be left in his rear when he marched into China. It was decided to attack Ko-gu-ryŭ from the north and west, but the latter route was to be the main one, for Ko-gu-ryŭ would be expecting the attack from the north. The stratagem worked like a charm. Mo Yong-han and Mo Yong-p'a led a powerful army by way of the sea road while General Wang-u led a decoy force by the northern route. The flower of the Ko-gu-ryŭ army, 50,000 strong, marched northward under the king's brother Mu to meet an imaginary foe while the king with a few undisciplined troops held the other approach. As may be supposed, the capital fell speedily into the enemy's hands but the king escaped. The Ko-gu-ryŭ forces had been successful in the north and might return any day, so the Yŭn forces were forbidden to go in pursuit of the king. To insure the good behavior of the king, however, they burned the palace, looted the treasure, exhumed the body of the king's father and took it, together with the queen and her mother, back to the capital of Yŭn. With such hostages as these Yŭn was safe from that quarter. The next year the king offered his humble apologies and made a complete surrender, in view of which his father's body and his queen were returned to him but his mother-in-law was still held. The same year Ko-gu-ryŭ moved her capital back to P'yŭng-yang. A few years later by sending his son as substitute he got his mother-in-law out of pawn.

In 314 new complications grew up between Silla and

Japan. The Japanese having already obtained one Sil-la maiden for a queen made bold to ask for a royal princess to be sent to wed their king. This was peremptorily refused and of course war was the result. A Japanese force attacked the Sil-la coastguard but being driven back they harried the island of P'ung-do and finally worked around until they were able to approach the capital. Finding the gates fast shut they laid siege to the city. But their provisions were soon exhausted and they were compelled to retire. Then the Sil-la forces swarmed out and attacked them in the rear and put them to an ignominious flight. Some years later the Japanese made a similar attempt but were outwitted by the Sil-la soldiers who made manikins of grass to represent soldiers, and the Japanese, seeing these, supposed that Sil-la had been reinforced and so retired from the contest.

Ko-gu-ryū had been so severely handled by her northern neighbor that she gave up for the time being her plans of conquest in that direction. Instead of this she turned her attention toward her southern neighbor Pāk-je whose territory was a morsel not to be despised. About the year 300 she erected a fort at Ch'i-yang not far from the Pāk-je capital which was then at Nam-han. Into this she threw a large force consisting of 20,000 infantry and cavalry. They began a systematic plundering of Pāk-je. The army of the latter, under the leadership of the Crown Prince, fell suddenly upon this fort and gained a victory, for, when the Ko-gu-ryū forces retired, they left 5,000 dead upon the field. Pāk-je followed up this victory by throwing up a line of breastworks along the southern bank of the Han river to insure against a future surprise on the part of her unscrupulous northern neighbor. But Pāk-je's victories had shown her the weakness of Ko-gu-ryū and reprisals were therefore in order. She equipped an army of 30,000 men and penetrated the country of the enemy. She met no resistance until her army stood beneath the walls of P'yūng-yang. An attempt was made to storm the town, during which the king of Ko-gu-ryū was mortally wounded by an arrow, but the assault failed and the Pāk-je army withdrew in good order. The king of Pāk-je, elated over so many evidences of his growing power, promptly moved his capital across the Han River into Ko-gu-ryū territory. Some say he settled

at Puk-han the great mountain fortress back of Seoul while others say he settled at Nam P'yŏng-yang or "South P'yung-yang," by which is meant the present city of Seoul. Others still say it was at a point a short distance outside the east gate of Seoul. But in spite of the apparent successes of Päk-je it appears that the people were not satisfied. It may be that military exactions had alienated their good will, or it may be that they saw in these ambitious advances the sure presage of speedy punishment at the hands of Ko-gu-ryŭ; but whatever the cause may have been over a thousand people fled from Päk-je and found asylum in Sil-la. The king set aside six villages as their place of residence, and when Päk-je demanded to have them sent back answer was returned that Sil-la could not drive from her borders those who had sought asylum from the ill-treatment of Päk-je.

Three years before this, in 372, the Chinese had gained a signal victory over the Yŭn kingdom and its king, Mo Yong-p'ung, had fled for safety to Ko-gu-ryŭ. It must have been his last resource, for he was likely to find little sympathy there. And so it proved for the king immediately seized him and sent him a captive to China.

The year 372 beheld an event of prime importance in the history of Ko-gu-ryŭ and of the whole peninsula. It was the introduction of Buddhism. It is probable that before this time some knowledge of Buddhism was current in Korea, but as it is eminently a sacerdotal institution but little more than indefinite reports could have been circulated previous to the coming of the monks. We are not told whether this was done at the request of Ko-gu-ryŭ or whether it was at the advice of Pu-gyŏn, one of the petty kings who then divided between them the north of China. Be that as it may, in 372 A. D. images of Buddha were brought by a monk, Sun-do, and also a Buddhist book called Pul-gyŏng. For this the king of Ko-gu-ryŭ returned hearty thanks and forthwith set his son and heir to learning the new doctrine. At the same time he gave an impetus to the study of the Confucian code. It is quite probable that to this new departure is due the fact that the next year the laws of the country were overhauled and put in proper shape for use. In 375 two great monasteries were built in the capital of Ko-gu-ryŭ. They were called Ch'o mun

and I-bu-lan. It should be noticed that the introduction of Buddhism into Korea was a government affair. There had been no propagation of the tenets of this cult through emissaries sent for the purpose, there was no call for it from the people. In all probability the king and his court were pleased at the idea of introducing the stately ceremonial of the new faith. In fact it was a social event rather than a religious one and from that date to this there has not been a time when the people of Korea have entered heartily into the spirit of Buddhism, nor have her most distinguished representatives understood more than the mere forms and trappings of that religion which among all pagan cults is the most mystical.

Päk-je was not long in following the example of her powerful neighbor. In the year 384 a new king ascended the throne of Päk-je. His name was Ch'in-yü. One of his first acts was to send an envoy to China asking that a noted monk named Mararanta be sent to Päk-je to introduce the Buddhist ritual. We notice that this request was sent to the Emperor Hye-nü (Hsia-wu), the proper head of the Eastern Tsin dynasty, while Ko-gu-ryü had received hers at the hands of one of those petty kings who hung upon the skirts of the weakening dynasty and waited patiently for its dissolution. Each of these petty states, as well as the central government of the Tsin, was on the lookout for promising allies and such a request as this of Päk-je could scarcely be refused. Mararanta, whose name smacks of the south and who certainly cannot have been a Ch'naman, was sent to the Päk-je capital. He was received with open arms. His apartments were in the palace where he soon erected a Buddhist shrine. Ten more monks followed him and Buddhism was firmly established in this second of the three Korean states. The greatest deference was paid to these monks and they were addressed by the honorific title To-senng. Silla received Buddhism some fifty years later.

All this time fighting was almost continuous along the Ko-gu-ryü-Päk-je border. The latter stood on the defensive and found it necessary in 386 to build a line of breastworks along the border, extending from Ch'ung-mok-yüng northward to P'al-gon-sung and thence westward to the sea. An amnesty was brought about through a happy accident. A

groom who had accidentally broken the leg of a Päk-je prince's horse had fled to Ko-gu-ryū to escape punishment. Returning now to Päk-je, he purchased pardon by informing the king that if, in battle, the Päk-je forces should direct their whole force against that part of the enemy's line where they should see a red flag flying they would surely be successful. This turned out to be true and Päk-je was once more successful, but followed up her success only to the extent of securing a definite cessation of hostilities and the erection of a boundary stone at Su-gok-sūng to witness forever against him who should dispute the point. But when King Ch'im-yu of Ko-gu-ryū died in 392 and Li-sen Tam-dok came into power all previous obligations were swept away and he proceeded to reopen the wound. He attacked Päk-je fiercely and took ten of her towns. Then he turned northward and chastised the Kfiran tribe. When this was done he came back to the charge again and seized Kwang-nu Fortress. This was an almost inaccessible position on a high rock surrounded by the sea, but the hardy soldiers of Ko-gu-ryū after twenty days of siege found seven paths by which the wall could be reached, and they finally took the place by a simultaneous assault at these various points. When the court of Päk-je heard of this well-nigh impossible feat, all hope of victory in the field was taken away, and they could only bar the gates of the capital and await the turn of events. This king, Tam-dok, was as enthusiastically Buddhist as his father. He made a decree that all the people of Ko-gu-ryū should adopt the Buddhist faith and a few years later built nine more monasteries in P'yōng-yang.

A year later King A-sin of Päk-je sent his son, Chen-ji, to Japan as an envoy. It is likely, but not certain, that it was a last resource of Päk-je to secure help against Ko-gu-ryū. This is the more likely from the fact that he went not only as an envoy but also as a hostage, or a guarantee of good faith. If this was the hope of Päk-je it failed, for no Japanese army was forthcoming. As another means of self-preservation King A-sin formed a great school of archery, but the people did not like it; for exercise in it was compulsory, and many of the people ran away.

In 396, Ko-gu-ryū sent an envoy to the Han capital to pay her respects, but the king of that country charged Ko-gu-ryū

with ambitious designs and sent an army of 30,000 men to seize the fortresses of Sin-sung and Nam-so, thus delimiting the frontier of Ko-gu-ryū to the extent of 700 *li*. They carried back with them 5,000 "houses," which means approximately 25,000 people, as captives. It is difficult to believe this enumeration unless we conclude that it means that the people living within the limit of the 700 *li* were taken to be citizens of Yŭn.

The fifth century of our era dawned upon a troubled Korea. The tension between the three rival powers was severe, and every nerve was strained in the struggle for preeminence. In 402 Nā-mel, the king of Sil-la, died and Sil-sung came to the throne. He sent out feelers in two directions, one toward Ko-gu-ryū in the shape of a hostage, called by euphemism an envoy, and another of the same sort to Japan; which would indicate that Sil-la was still suffering from the depredations of the Japanese corsairs. The envoy to Ko-gu-ryū was the king's brother, Pok-ho, and the one to Japan was also his brother, Mi-sa-heun. We remember that Pak-je already had an envoy in Japan in the person of the king's eldest son Chūn-ji. Now in 405 the king of Pak-je died. Chūn-ji was the rightful heir but as he was in Japan the second son should have assumed the reins of government. As a fact the third son Chūng-nye killed his brother and seized the scepter. Hearing of his father's death, Chūn-ji returned from Japan with an escort of a hundred Japanese, but learning of his brother's murder he feared treachery against himself and so landed on an island off the coast where he remained until the people, with a fine sense of justice, drove Ch'ūn-nye from the throne and welcomed back the rightful heir.

Meanwhile interesting events were transpiring in Sil-la. In 403 Sil-sung, King of that land, fearing lest harm overtake his two brothers whom he had sent the year before to Ko-gu-ryū and Japan, was seeking for some means of getting them back. This might not be an easy thing to do, for to ask their return so soon would perhaps arouse the suspicion of these neighbors, and precipitate a war. Ko-gu-ryū had often taken up arms for a less affront than this. An official, Pak Che-san, volunteered to undertake this delicate mission even though it cost him his life. He went first to Ko-gu-ryū

and there proved so skillful a diplomat that he soon brought Prince Pok-ho back to Silla. The mission to Japan was a different matter, but he was equal to the occasion. Before starting out he said to the king: "I will bring the Prince back though it cost my life: only, before I go, I must ask you to *imprison my family*: otherwise I cannot succeed." The king acceded to this strange request and Pak Che-san, starting immediately as if in flight, without even changing his garments, fled until he came to the Yul Harbor. Given his wife he repulsed, exclaiming "I have determined to die." He apparently feared that the sight of her might shake his loyal purpose. He arrived in Japan as a political fugitive, but the king suspected him until news came that his family had been imprisoned. This seemed to prove his statement and he was received graciously. He pretended that he wished to lead a Japanese force against Silla. Mi-sa-heun, the Prince whom he had come to rescue, was in the secret and heartily seconded the plan. The king made them joint leaders of an expedition. The fleet arrived at a certain island and there Pak succeeded in spiriting Mi-sa-heun away by night in a little boat while he himself remained behind, to delay the inevitable pursuit. Mi-sa-heun begged him with tears to accompany him but he refused to jeopardise Mi-sa-heun's chances of escape by so doing. In the morning he pretended to sleep very late and no one suspected the flight of the Prince until late in the day when concealment was no longer possible. When the Japanese found that they had been duped they were in a terrible rage. They bound Pak and went in pursuit of the run-away. But a heavy fog settled upon the sea and frustrated their plan. Then they tortured their remaining victim and to their inquiries he replied that he was a loyal subject of Kye-rim (the name of Silla at that time) and that he would rather be a Kye-rim pig than a subject of Japan: that he would rather be whipped like a school-boy in Kye-rim than receive office in Japan. By these taunts he escaped a lingering death he torture. They burned him alive there on the island of Mok-do. When the king of Silla heard of his brave end he mourned for him and heaped upon him posthumous honors, and Mi-sa-heun married his preserver's daughter. The wife of the devoted Pak ascended the pass of Ap-sui-yung whence

she could obtain a distant view of the islands of Japan. There she gave herself up to grief until death put an end to her misery.

In 413 a new king came to the throne of Ko-gu-ryū, called Kō-ryūn. As China and Ko-gu-ryū had been kept apart by the intervening Yün, and had acquired some power of sympathy through mutual fear of that power, we are not surprised that the new king of Ko-gu-ryū condescended to receive investiture from the Emperor, now that the latter condescended in turn to grant it. It was formally done, and the act of Ko-gu-ryū proclaimed her vassalage to China. From that time on excepting when war existed between them, the kings of Ko-gu-ryū were invested by the Emperor with the insignia of royalty. Two years later the Emperor conferred the same honor upon the king of Päk-je. It was always China's policy to keep the kingdoms at peace with each other so long as they all wore the yoke of vassalage; but so soon as one or the other cast it off it was her policy to keep them at war.

In 417 Nul-ji came to the throne of Sil-la and began a reign that was to last well on toward half a century. He was a regicide. He had been treated very harshly by the king and had more than once narrowly escaped with his life. It is therefore the less surprising, though none the less reprehensible, that when the opportunity presented of paying off old scores he succumbed to the temptation. He ascended the throne not with the title of I-sa-geum, which had been the royal title for centuries, but with the new title of Ma-rip-kat. However doubtful may have been his title to the crown his reign was a strong one. Among the far-reaching effects of his reign the introduction of carts to be drawn by oxen was the most important.

The friendly relations of Ko-gu-ryū with the Tsin dynasty were cut short by the extinction of that dynasty in 419 but in 435 Ko-gu-ryū made friendly advances toward the Northern Wei dynasty and, finding sufficient encouragement, she transferred her allegiance to that power. Meantime Päk-je had transferred hers to the Sung dynasty which arose in 420.

It was in 436 that P'ung-hong, the "Emperor" of Yün, found himself so weak that he could not withstand the pres-

sure from the Chinese side and asked the king of Ko-gu-ryŭ to grant him asylum. Consent was given and an escort was sent to conduct him to the Ko-gu-ryŭ capital. He found that this sort of life had its drawbacks; for, to begin with, the king did not address him as emperor but simply as king. This was a great affront to his dignity and, though he was treated very handsomely, he assumed such a supercilious bearing that the king had to curtail his retinue and his income. He had been given quarters in Puk-p'ung and from there the mendicant emperor applied to the Sung Emperor for asylum. It was granted, and seven thousand soldiers came to escort him; but ere they arrived the king of Ko-gu-ryŭ sent two generals, Son-su and Ko-gu, who killed the imperial refugee and nine of his attendants. The Sung troops, arriving on the instant, discovered the crime and caught and executed the two generals who had perpetrated it.

In 445 a Ko-gu-ryŭ general was out on a hunting expedition and the chase brought him into Sil-la territory near the present town of Kang-neung. The prefect of the district, in an excess of patriotic enthusiasm, seized him and put him to death. An envoy came in haste to the Sil-la capital demanding why this outrage had been committed. War would have been declared on the spot had not Sil-la been profuse in apologies. She might have spared herself this humiliation for war was sure to break out soon in any case. When Pā-gyŏng came to the throne of Pāk-je in 455, Ko-gu-ryŭ took advantage of the confusion, consequent upon the change, to attack her. Sil-la, who, though ordinarily a peaceful power, had been perforce drawn into war-like operations and had acquired some military skill, now sided with Pāk-je. Sending a considerable number of troops she reinforced Pāk-je to the extent of warding off the threatened invasion. But Pāk-je, though glad to find herself extricated from her position of danger, would allow no feelings of gratitude to stand in the way of her ancient feud against Sil-la; so this act of friendship not only did not help toward peace but on the contrary, by showing Sil-la the fickleness of Pāk-je, made peace all the more impossible. The middle of the fifth century marks the point when all friendly relations between the three Korean states were broken off and an actual state of war existed between

them from this time on, though active military operations were not constant. This we may call the Triangular War.

The key to this great struggle, which resulted in the advancement of Sil-la to the control of the whole peninsula, lay not so much in the relative military strength of the three rival kingdoms as in the skill which each developed in diplomacy. Each was trying to gain the active support of China, knowing very well that if China should once become thoroughly interested in favor of any one of the three powers the other two would be doomed.

We will remember that Ko-gu-ryū had cultivated friendly relations with the Sung dynasty while Pāk-je had made herself agreeable to the Wei dynasty. In this Pāk-je chose the wiser part for the Wei power was nearer and more powerful. In 466 Ko-gu-ryū lost a splendid opportunity to establish herself in the good graces of the Wei Emperor, and so insure her preeminence in the peninsula. The Emperor Hsien-wen made friendly advances and requested the daughter of the king of Ko-gu-ryū for his wife. With a short-sightedness that is quite inexplicable this request was put off by the lame excuse that his daughter was dead. This being easily proved a falsehood, Ko-gu-ryū fell from the good graces of the very power whose friendship she should have cultivated.

The year 467 witnessed an important innovation in Korea. Sil-la took the lead in the construction of war vessels. The one made at that time was doubtless intended for use against the Japanese corsairs. That Sil-la had been gaining along military lines is shown by her successful repulse of a Ko-gu-ryū invasion in this year, in which the wild people of some of the Mal-gal tribes assisted Ko-gu-ryū. After the latter had been driven back, Sil-la built a fortress at Po-enn on her northern border to guard against a repetition of this invasion.

Ko-gu-ryū and Pāk-je were now exerting themselves to the utmost to make capital out of their Chinese alliances. Ko-gu-ryū sent rich presents and richer words to the Sung capital and so won the confidence of that power. Pāk-je, on the other hand, sent word to the Wei Emperor that Ko-gu-ryū was coquetting with the Sung court and with the wild Mal-gal tribes, insinuating that this was all detrimental to the interests of Pāk-je's patron.

THE KOREA REVIEW

MAY

A Vagary of Fortune.

(CONCLUDED.)

46
Ah! how swiftly flew the months as in a dream drawing them nearer to the brink and yet ever the consciousness of certain doom could not blight the happiness of those fleeting months. By tacit consent they never mentioned the time when this must end but the knowledge that the end must soon come drew them closer to each other as if they would concentrate in months the happiness of years. They roamed the mountains together gathering wood, or tilled their little field oblivious of the great struggling, groaning world.

But the end came an apace. Summer faded into autumn, autumn into winter and when the mountain-side awoke to life again beneath the touch of spring a whisper from the world penetrated even to their retreat. An heir had been born to the King and all the land was rejoicing. The twentieth day of the fourth moon was set apart as a universal holiday and the capital was to behold a fête the like of which had never been so much as imagined.

When Yi Wha heard the news her heart stood still, the current of her life was frozen at its fountain-head for she knew that at that fête she must avenge her father's blood upon the son of the Prime Minister. No, she would not swerve. Sweet as her life had been she would for falter. She had counted the cost and put filial duty before all else.

But what a struggle it cost her! Time and again she fled alone into the forest and cast herself upon the ground writhing as if in physical agony and crying out in her despair "I never thought it would be so hard to do, so hard to do."

Meanwhile the time drew near for the fulfillment of the prophecy in regard to Sun-chang-i. The nearer it came the closer he clung to the only being that made life worth living for him. He saw that some strong feeling was swaying his beloved Yi Wha but he forbore to speak for he would know full soon enough. Sometimes his soul rebelled against its fate. Black, bitter thoughts arose within him that there should be a Power that could cut him off from life and love. And yet not that alone; a Power so cruel as to let him anticipate his doom and live it over a thousand times before it came.

And still the inevitable day drew near. The woman, fighting against herself to the very last, put off the day of departure as long as she possibly could, hoping against hope that Providence would grant her some door of escape, but no help came. At last it became necessary for her to start or else she must forego the revenge of which she had dreamed for years, and her dead father's spirit must go unavenged. One night as they sat beside their log fire overwhelmed by the approach of the great crisis in their lives, the wife came near to her beloved and kneeling at his side laid her head upon his knee and gave way to all the pent-up forces of her love and sorrow. When the paroxysm of weeping had past and left her calm again she looked up into his face and whispered:

"I must go tomorrow."

He started and looked from her eyes into the fire as if half-dazed and not comprehending the import of her words. But another thought had flashed like lightning through his brain. It was this. "A few days more will witness my death. Better that she should go and leave me to meet it alone. It will save her one pang." He looked her in the face again.

"I will not by a word hold you back from accomplishing your task. You had my promise when we married. We have had our little span of happiness. Now it must end. Would God it might have lasted longer but it was not to be. Even if you stayed it could not last, for the time draws on when the dread prophecy must be fulfilled and I shall be taken. I have only one more request to make before our parting comes. Will you go with me to the lofty ledge where we have so often sat, and watch the setting of that last sun that we shall see together? There let us take our last fare well."

So they sat there by the fire through the long watches of that night, hand clasped in hand, heart beating to heart, until the crowing of the cock told them they must be on their way. Then she silently slipped from her place beside him and entered the hut. She soon returned prepared as for a journey and beneath her ample skirt hung the sword which was to give her father's troubled spirit rest. She found Sun-chang-i still sitting by the fire, his head bowed upon his breast, insensible to all but the bitter thoughts which filled him. She gently took his hand and brought back his thoughts to the realities. Before they took the path which led to their favorite retreat they turned a moment and let their eyes linger on those dear familiar objects. That humble hut which had sheltered them from many a storm, that little plot of ground which had brought forth enough to satisfy their few wants, those simple implements of their daily toil. A mother hen came clattering forth with her downy brood and scratched in the moist loam for worms. The sparrows twittered forth from beneath the thatch. Nothing of this escaped that last fond look of theirs. It well-nigh unnerved them, but the wife was the first to recover and drawing Sun-chang-i after her she hastened along the mountain path.

The brisk walk, the bracing mountain air and the cold dew that shook in diamond drops upon them from the bushes that half hid their path in the grey light of dawn, calmed and soothed their fevered minds as nothing else could have done, and when, panting from the climb, they stepped out upon the lip of the great precipice which faced the rising sun it was with a subdued and chastened exultation. The eastern horizon unfurled its blood-red banner in honor of the advancing sun. The morning star melted before the orb she heralded. The sullen eagle shook out his plumage and with sagacious eye scanned the mountain side for prey.

Long they stood there gazing out upon that grand expanse of mountain and valley. At last the beautiful woman drew him back to a rustic seat where they had often sat and seating herself by his side began to speak of the happy years that they had spent together and from that she came on to the occasion of their sad parting.

"I never have told you yet what my mission is and you

never have told me about yours. Let us now before we part clear up every secret that has been between us. It is not right that we should keep anything from each other in this last hour. It was best to keep silence until now lest the mutual knowledge should mar the happiness of those sweet years which we have passed, but now the time has come to tell all. Let me hear your sad story and then you shall hear mine."

"As for me," answered Sun-chang-i, "there is little enough to tell, but what there is you shall hear. Years ago my father consulted a soothsayer in regard to me and the answer was 'Your son will die on his eighteenth birthday exactly at noon.' My father did not believe it and sent me to China to consult the most renowned soothsayers but they all made the same answer. When I returned home and told my story my father sent me away to save himself from the constant pain of seeing me who was doomed to die so young. I went back to him and asked for money to travel with. He gave it and I wandered north and south until your kindly fire lighted me to your side."

When he finished Yi Wha remained a long time buried in profound thought and then drawing a deep breath as if to throw off some dead weight that clung about her heart she said:

"You are happy for you have only to wait for death while I—but let me tell my story from the beginning and you shall judge. My father was a slave, but only in body. He was the son of the daughter of a high official who, having committed some offence against the Government, was executed, his wife and daughters, according to the custom of the land, being degraded to the position of slaves. It was my father's misfortune that his parents transmitted to him all their pride. His was not a spirit that could brook the cruelty and contempt that are the bondman's daily portion. Had it not been that his first master was far more considerate than most, his proud spirit would have revolted years before it did. At last a change came. His old master died and he fell into the hands of the heir, an overbearing, consciousness brute, despite his noble birth, more fit to be my father's slave than master. No one can describe the conflicts which my

father had with his own pride, for he was determined if possible to keep himself in check if only for the sake of his wife and children. He was ambitious for us and he secretly taught my brother and myself the Chinese character hoping some day to be able to purchase our freedom. But the fatal day came. His boorish master in a fit of drunken anger wantonly smote him in the face. Every drop of my father's noble blood leaped to resent the unprovoked and cowardly assault. He sprang upon the coward and hurled him the ground stunned and bleeding but not dangerously hurt. Of course there could be but one result. My father, mother and brother were seized and cast into prison while I, too terrified to realize my cowardice, fled to a friend's house and, being overlooked in the uproar that ensued, I unfortunately escaped. Heavily veiled I hovered about the tribunal where my father was on trial. Oh! it was short enough. It was only a slave that was being tried for assaulting his master. Small grace would such a man find in the judge's eyes. Never mind the provocation. The fact alone condemned the prisoner. Nor that alone, his only son was condemned to die with him, and his wife. Oh! how was it that I ever consented to outlive that day? How but to avenge upon that wicked judge the crime—yes crime that he had committed by cutting off our house in the person of my blameless brother! That night I crept out beyond the black shadow of the city wall to the place of execution and there beside the headless bodies of my loved ones I knelt and lifting my hands toward Heaven, which alone witnessed my oath, I swore to cut off the issue of that cruel judge even as he had cut off the hope of our house."

The woman, worked up to a pitch of frenzy by the recital of her wrongs, sprang to her feet, her face and form on fire with the thought of her anticipated revenge. She drew the sword from its scabbard and flashed it toward the zenith.

"And I will do it. Yea, by that glorious sun, by that blue sky and by the Power that rules beyond them, I will cut off that man's line, *Prime Minister though he be.*"

She paused; Sun-chang-i moved not a muscle though his face grew grey as the granite behind him and his fingers clenched the oaken bench on which he sat until they seemed to sink into its dense fiber. The girl noticed his extreme palor.

"Do you know him—that fiend in human shape?"

With a mighty effort the stricken man controlled himself. He looked off across the forest top toward the distant capital and answered hoarsely:

"Of course, who does not know the Prime Minister? You forget that I have lived all my life in Seoul. Go and fulfill the oath that you have sworn. Leave me here; I cannot follow you. Leave me to the fate that has been meted out of me and which will fall before many days have passed."

She returned the sword to its scabbard and throwing herself on her husband's breast she sobbed "Good-bye, good-bye. This is the end, for you promised that you would put no obstacle in my way, and go I must."

And so she went away upon her useless quest and left her victim behind her on the mountain side.

Sun-chang-i sank upon the seat and covered his face with his hands. An hour passed by.

"Am I a coward?" he groaned. "Is there not enough manhood left in me to face my destiny, that I must let her go back to that hated capital and become the jest and plaything of that lecherous court—she my wife—and all for naught? Why did I not tell her and let her do the deed here with only God and the eagles to witness it? The sacrifice would have been holy—but now! And I promised not to hinder her. But am I not hindering her by being thus basely passive?"

He leaped to his feet and rushed down the steep pathway calling to her wildly, but she was now far on her way and only the echoes answered him. He longed now to taste the bitterness of that sword; he thirsted for it.

A new thought flashed above the horizon of his mind. What was the day that was to witness the fête in Seoul? It was the fourth day from that. *It was his eighteenth birthday.*

He stooped and bathed his hot forehead in a brook that crossed his path, and threw himself down upon its bank to think. Ah! that was it. He saw it all now. She should have her revenge; and what better place than in the presence of his father. Nay, how would it be complete in any other place?

He rose from that bed a sane and determined man. He made his way back to the cottage, let loose his cattle from

the staff, drove them to the neighboring town and sold them. He would have need of money. By a round-about way he hastened up to the capital where he arrived the day before the fête. He did not go to his father's house but stopped at an obscure inn outside the city wall. With the money in his purse he purchased a splendid court costume and engaged a sedan-chair befitting his proper station.

The fatal day dawned on a city decked out in all the barbaric trappings of the East. Beneath blood-red banners flowed a happy, laughing stream of color—sky blue, willow-catkin green, saffron yellow, iris purple, azalea pink, flame red—nature's colors clothing nature's children.

The royal procession had just swept down the broad street, by the great slumbering bell which only wakes at dawn and dusk, the royal escort clad in all the mystic emblems of the forgotten past, the sacred person of the King borne high aloft in a silken canopied pavilion on the shoulders of half a hundred men. As the last ranks of the procession pass the multi-colored crowd pours in behind, like water in the wake of a fast driven ship. They follow right up to the great three-arched palace gate and stop there agape, catching glimpses within of an acre of awning bellying in the breeze and straining at the strong but pliant pillars of bamboo poles, lashed together, which holds it high above the ground.

And now the King has taken his seat on the tapestried dais and the wierd scream of the pipes and viols announce that the cares of royalty are laid aside and that song and dance are toward.

The court is arranged in a semicircle, the King seated in the middle and on each side the courtiers kneeling in order of their rank each with his winged hat and with the embroidered stork or tiger on his breast. None dares to lift his eyes higher than the border of the King's crimson robe.

A band of dancing girls move slowly into the open space before the King. Their hair is piled high upon their heads and held in curious shapes by jewelled and enamelled pins. Their silken robes sweep the ground for a yard all about them. They wear a curious air of solemnity as if the dance were a

stately ceremonial. They poise and wheel with slow measured unison, their arms rising, bending and falling like soft draperies stirred by a summer breeze.

But another event is to follow which all await impatiently. A new dancer has appeared in the capital and she is to give the martial sword dance. The space is cleared of other dancers, the music breaks into a shrill chant which might mean the clash of arms or the clank of captives' chains.

At that moment there entered at the back a young man splendidly clad who held one sleeve across his face and made his way even to the side of the Prime Minister where he knelt proudly. All were so intent upon the coming event that this action was hardly noticed.

A moment later the ranks opened and new dancer with sword in hand moved slowly to the center of the open space before the King. Her flowing robe of gauzy texture swept the floor about her. The pallor of her face was concealed beneath the meretricious *rouge*. She glanced to right and left and noted where the young man knelt beside his father the Prime Minister. This must be he, but he sat a little behind his father and the lower part of the his face was concealed by his sleeve. For an instant her practiced eye studied the ground over which she was to dance, and then throwing back the draped sleeves with a graceful gesture and confining the amplitude of skirts beneath her jewelled girdle she took firm hold of the sword and began the first slow movements of the dance. A murmur of admiration passed around the circle, for though they had seen the dance a hundred times before they had never seen it in perfection.

If the dance is the poetry of motion the western dance is lyric, the eastern epic. There is no mere nimbleness, no pirouetting no gymnastics about the eastern dance. It is physical without being sensual. It is corporeal yet not acrobatic. It is, withal, modest.

The hand that held that sword had swung the woodman's axe. That form had bent beneath the heavy load. Yi Wha's dance was no mere gracefulness: it was trained power. And it held them spell-bound. But there was more than power, there was purpose in it, and desperate purpose too. Though they knew not what she intended they felt vaguely the coming tragedy.

The dance went on, the viols and the drums beat up a quicker measure, the dancer's feet moved faster, the sword flashed back and forth more purposefully. The dance swept on to its climax. Backward and forward she leaned, the sword making a diamond halo about her head; to right and left she turned; with a swift gliding motion she retreated as if before a too powerful adversary and anon she swept forward as if driving him to the wall. Then as if surrounded on all sides by murderous foes the sword seemed to scintillate all about her body at once, until, as if she would burst through the thick ranks of her foes, she sprang straight toward the spot where sat the son of the Prime Minister.

At that instant the young man rose to his feet and let fall the sleeve from before his face. She stood before her husband. Another instant and the blow would have fallen, but when she saw that face she faltered for an instant, with upraised sword. The King had risen. Every man bent forward to see. Was this part of the dance? No, that face, those horror-stricken eyes were not those of a dancer. During that brief instant the chatter of servants in the outer court and the scream of vicious stallions eyeing each other across the shoulders of their grooms only accentuated the deadly stillness of that inner circle.

"Strike, Yi Wha, strike. I am the Prime Minister's only son." The young man's cry was passionate as if he longed for death. The sword point fell a little as she looked from side to side as if searching for some way of escape.

"O, I cannot do it. Father forgive me: it is my husband."

"No, Yi Wha, wife, strike. It is decreed. This is my eighteenth birthday and see, the sun hangs on the meridian to witness the fulfillment of your oath. It must be."

She tries to nerve herself to it. She lifts the sword. She moves a hair's breadth forward. She falters again. No, she will do it now. Another instant. Again her arm falls nerveless.

"Oh husband, husband, tell me, is there no other way? Must my hand do it?"

"Hold" he cries "why had I forgotten? Here is a single sentence the soothsayer gave me. Read it."

She reads with trembling voice.

"It is a great evil for a man to kill his slave without good cause but it is a greater evil for a wife to kill her husband."

"Ah, thank God, that is it" and with a sweep of the arm she sends the sword whirling up, up until its point slashes the silken awning and then it falls clanging at the feet of the King.

That King himself has risen and is pressing toward the two who stand locked in each others embrace.

Then the young man takes her hand and leads her out into their midst again.

"This, my wife," he cried in ringing tones "took oath that she would kill the Prime Minister's son to avenge her brother's blood. The soothsayers said that I should die today at noon. We met and married not knowing what we did. But though she kills me not and though I, her husband, die not, both her oath and the fate of the Prime Minister's son are this day fulfilled. For here I stand to tell to all the world that from this day forth I cast off my father's name, who cast me off, and I adopt myself into the family of this my wife and become not her husband only but her brother, to perpetuate her father's name. And here I call upon the King, my sovereign, to confirm and ratify by royal edict this just decree of Providence."

And it was done.

NARRO.

The Tidal Wave in the Yellow Sea.

Before entering upon the subject of the tidal wave in the Yellow Sea it will be necessary to notice the great equatorial current which flows northward under the name of the "Black Stream." This stream flows along the east side of Formosa in the vicinity of the Lu Chu Islands and divides into two parts one flowing east of Japan and the other west. It is the western branch only that is called the "Black Stream." After rounding Cape Goto it takes a northerly course and washes the south-eastern coast of Korea. Navigators easily distinguish it by the higher temperature of the water. Some navigators speak of this stream running into the Gulf of Pechili

but this I shall have to dispute. The name of the "Black Stream" is derived from the dark blue-green color of the water which is due partly to the depth and partly to the bottom which is a dark sandy loam.

The tidal current comes from the north-east and flows in a south-west and westerly direction to the shores of China. It will be well for us to start from some point and follow around the shore of the Yellow Sea. Let us begin with the northern entrance to the Yang-tse River and the island of Shanwishan. The figures here given are for spring tides (phases of the new and full moon) and the height of the tide is from low water. The times and the heights here given are approximate only.

It must be remembered that the tidal stream is affected by various things such islands, headlands and promontories but most of all by shoals and deep bays. Wind and weather also affect the tidal wave but less at spring tide than at neap tide.

Shanwishan Island off the entrance to the Yang-tse River: high water at 11:45 with a rise of fifteen feet. Going north to the entrance of the river: high water at 1:50 with a rise of ten feet.

Kiautschau has high water at 4:30 with a rise of about twelve feet.

Shantung, North East Promontory, high water at 1:30 with a rise of from six to seven feet. The lateness of the tide at Kiautschau is due to the fact that it lies in a deep bay, but there are other reasons also. At the North-east promontory there is no obstruction to the "stowage" of water and so it has only seven feet of tide while in the bay there are twelve feet.

Wei-hai-wei, harbor mouth: high water at 9:20 with a rise of eight and a half feet.

Chefoo: high water at 10:30 with a rise of eight feet.

From the Shantung Promontory the tidal stream sets in a North-westerly direction but splits into several divisions: the principal one going through the Miao-tau Straits but another considerable branch takes a North-easterly course. We will follow the western branch.

The Pei-ho River, Ta-ku bar: high tide at 3:30 with a rise of nine or ten feet. This is with a south or south-east

wind. With a northerly wind the rise is much less. At the mouth of the Pei-ho the tide is an hour later owing to the extensive bar.

Shan-hai-kwan : high water at 4:50 with a rise of twelve feet.

Newchwang, off the bar : high water at 4:00 with a rise of twelve feet.

Port Arthur : high water at 10:30 with a rise of ten feet.

Ta-lien-wan : high water 10:50 with a rise of twelve feet.

Mouth of the Yalu River : high water at 3:50 with a rise of twenty feet.

We now come to the west coast of Korea and the first place we reach is the mouth of the Ta-dong River with the recently opened port of Chinnampo. Cho-do Island and Outside Island guard the approach to the inlet and there is a large shoal near Outside Island and shallow spits run out to the south-west from the Sisters, two small islands.

The Sisters : high tide at 7 : 40 with a rise of twenty-one feet.

Sir James Hall Group, Peng-yang-do Harbor : high water at 4:00 with a rise of eighteen feet.

The Han River, northern entrance : high water at 4 : 30 with a rise of twenty-five feet. The height of the tide here is due in part at least to the deep indentation in the shore which tends to pile the water up.

Shopaul, the principal island and landmark for the approaches to Chemulpo harbor : high water at 3:30 with a rise of twenty two feet.

Chemulpo Harbor : high tide at 5:15 with a rise of twenty eight feet. At this point the tidal wave is much affected by wind and weather, more so than at any other place on the coast. Here also is the point of concentration of the tidal wave. It is a sort of *cul-de-sac* where the tidal wave attains its highest range.

Shoal Gulf, called also Sumido Bay although not an open port has always been a trading center for Chinese junks from the Shantung promontory. Early in the last century it was visited by junks from the south of China, especially from Canton. It seems that many of these junks were chartered

by Parsees. I may also remark that in the 16th and 18th centuries this port was visited by Parsee traders. In my opinion this would have been a far better port to open to foreign trade than Kun-san for not only is sericulture extensively carried on in the vicinity but many other articles that are valuable for export. But to return to our subject.

Shoal gulf : high water at 4:15 with a rise of twenty-four feet.

Kun-san, the newly opened port at the mouth of the Keum-gang : high water 3:48 with a rise of twenty-one feet.

Mokpo, at Pinnacle Rock, the western approach to the harbor : high water at 1:30 with a rise of twenty feet.

Mok-po harbor : high tide at 2:40 with a rise of eighteen feet. This harbor is also at the mouth of a large stream which is deep enough to float steamers of considerable draught for a distance of twenty miles or more from its mouth.

From Mokpo to Fusan is a long coast line guarded by numerous islands and there are many large indentations. But from the sea it looks like a continuous coast line. The harbor of Fusan is formed by several islands the largest of which is Deer Island.

Channel Rock, Fusan harbor : high water is 7:40 with a rise of seven feet. At this point the Yellow Sea terminates but it may be of interest to continue up the eastern coast.

Wūn-san Harbor : high tide at 5:25 with a rise of two or three feet.

Song-jin, the newly opened port between Wūn-san and the Tu-man River : high water at 5:50 with a rise of two feet. This is an open bay and is probably the poorest harbor of any of the open ports in Korea.

Tuman River, entrance : high water about 2:45 with a rise of three feet.

PLACE	TIME OF HIGH TIDE		HEIGHT OF RANGE	
	H.	M.	FT.	IN.
Shanwischen	11	10 ⁴⁵	11	0
Yellow River	1	50	10	0
Kiautschau	4	50	12	0
Shantung Promontory	1	50	7	0
Wei-hai-wei	9	20 ⁴⁵	8	0
Chefoo	10	30 ⁴⁵	8	0

Ta-Ku Bar	3	30	9-10	0
Shan-hai-kwan	4	30	12	0
Newchwang Bar	4	00	12	0
Port Arthur	10	30 ⁰	10	0
Ta-lien-wan	10	50	12	0
Yalu River	3	50	20	0
Ta-dong River, "Sisters"	7	45 [*]	21	0
Sir James Hall Group	4	00	18	0
Kuro-do Island	4	30	22	0
Shopaini Island	3	30	22	0
Chemulpo Harbor	5	15	28	0
Shoal Gulf	4	15	28	0
Kunsan	3	45	21	0
Mokpo Approach	1	40	18	0
Mokpo Harbor	2	30	18	0
Fusan	7	40	7	0
Wŭn-san Harbor	5	25 ^{**}	2-3	0
Sung-yŭ Harbor	5	30 ^{**}	2	0
Tuman River	2	45 ^{**}	3	0

In the foregoing table the single asterisk marks the places first visited by the tidal wave and are A. M. Those on the eastern coast marked with a double asterisk are also A. M. and are the very first affected by the tidal wave on its approach from the East. At all other points the time is P. M.

We see that the tidal wave moving westward first strikes the eastern coast of Korea and then moves westward to the China coast, varying in time of course at those points where it is obstructed by shoals or belated by deep indentations or narrow channels.

On the west coast of Korea the tide is high earlier at points which extend well to the westward.

F. H. MÖRSEL.

Odds and Ends.

Native Gold Mining.

The impression generally prevails that the Koreans are unacquainted with any other method of gold-mining than that which is called "placer mining" which consists in washing out the sand in the bed of streams. It is true that a great deal of this is done, the method being to scoop up a portion of sand in a

wooden bowl which has ridges cut around on its inner surface to catch the particles of gold; but it is also true that they mine in other ways as well. At certain points in the country we find shafts that have been sunk to a depth of three hundred feet following a vein of gold in its original matrix. The method of work is very primitive and reminds one of the way in which Hannibal is said to have broken the rocks in making his military road across the Alps into Italy. They simply build a fire on the rock and when it is quite hot they draw off the fire and throw on water, which breaks up the rock and makes it possible to dig out a few inches of ore with the ordinary picks of the Korean coolie.

This ore is then hoisted from the shaft and laid on a broad flat rock and is crushed by rolling over it a huge rounded boulder with handles roughly fitted to the sides. After this the particles of gold are secured by "panning" them out according to the ordinary placer process. One great difficulty that they have to contend with is the necessity of having a perpendicular shaft for otherwise they would be choked by the smoke of the fire. For this reason they are not able to follow the vein closely if it branches off laterally.

Pearls. A perfect Korean pearl is a jewel of fairly good quality though it never can hold its own with the product of the fisheries of the Persian Gulf. It lacks the extreme delicacy of tint which is indispensable in a pearl of the highest grade. But the Korean pearl would be much more perfect in color if it were properly taken from the shell. The Korean in his eagerness to find the pearl opens the oyster while still alive, fresh from the water. The experienced pearl-fisher does nothing of the kind. He lets the oyster lie unopened under a hot sun until the animal putrifies and the shell opens of itself. He then examines the contents of the shell, holding his nose meanwhile perhaps. The result is that the pearl will have a much more delicate color than if taken immediately from the shell. Most of the pearls which foreigners see in Korea have been for a long time in the hands of Koreans who do not know that the pearl requires careful treatment or it will be ruined. The wonder is that we see any good pearls here, however good they may have been when taken from the shell. It is said that the Korean pearl fisheries

have fallen into the hands of the Japanese. They probably know as little about the business as the Koreans. If the time should ever come when the Korean fisheries could be put under competent management it is probable that the product would be highly creditable.

Nemesis. About a hundred years ago a man named Yi Teuk-jā was made governor of Che-ju (Quelpart)

and while there, a boat from the Lu Chu Islands was wrecked on the coast of Quelpart. One of the men saved from the wreck was the Crown Prince of Lu Chu. A considerable amount of treasure was saved from the ship, and the Crown Prince offered all this to the governor and begged for his life, but the governor put him and his companions all to death. From that time to the present none of the descendants of that governor have had a son. He himself adopted a son. That son in turn was forced to adopt a son and so on down through four generations to the present time and the great grandson, by adoption, of governor Yi Teuk-jā is today a prominent official in Seoul. He is about fifty years old and he has no son. The Koreans say that Heaven punished that governor by decreeing that his descendants should all be by adoption and not by natural generation.

A Korean Heroine. At the end of the Manchu invasion of Korea in the middle of the seventeenth century a very large number of Koreans were carried away captive to China. At that time a man of gigantic frame and corresponding power was governor of the border town of Eui-ju. He took upon himself the duty of going to China and leading back as many as possible of those miserable captives. His great power and unassailable rectitude had secured him a large number of bitter enemies and in some way his death was accomplished while in the act of bringing a band of Koreans back to their native land. When his wife, who was also of gigantic proportions, learned of his death she forthwith set out to find his body and bring it back to Korea for burial. She arrived at the town where the body lay and the Chinese people, in their profound admiration of her faithfulness, offered her roll upon roll of silk to wrap the body in and a suitable conveyance to take it back to Korea, but she refused them all and said "Bring me only three hundredies of straw rope and a

rice bag from Eni-ju." She would not even use Chinese rope. They sent and fetched the things which she required. She bestowed the body in the rice bag, tied it up with the straw rope and, placing the lead on top of her head, trudged back to the Yalu river and buried her lord in Korean soil; and when all was done she took a knife and plunged it into her throat and followed him to the grave.

**Consanguineous
Marriage.**

Like the Pharaohs of Egypt, each King of the Ko-ryû dynasty, whose capital was at Song-do, married his own sister. It is easy to prove the truth of this statement but it is not easy to show any valid reason for such a custom. The Koreans say that the Kings of Ko-ryû were of dragon birth and that each of them, and of their immediate family, had a dragon's scale on the body near the arm pit and that it was necessary to marry in the family to preserve this distinctive mark of royalty.

**Cure for
Leprosy.**

Yi Chi-ham was a very wise man who had the power to look into the future. He was made the magistrate of A-san some three hundred years ago. He had a desire to see what it was like to be a leper. So he cut a hole through the side of his room and sat in such a position that the draught through this hole struck him on his side. He sat there many hours each day and finally succeeded in contracting the disease. He then went to work to cure himself. Everyone knows, of course, that if a leper eats a centipede's nest it will cure leprosy but also that immediately after eating the centipede's nest he must eat a chestnut or he will die. He ate the nest and then called for a chestnut, but the *ajun* or official servant of the magistrate had been stealing the peoples' money and was in danger of being found out; so instead of giving his master a chestnut he gave him a piece of white willow wood cut in the shape of a peeled chestnut. The Magistrate tried to eat it but found out too late that his *ajun* had cheated him; and he expired on the spot. This act has given to the district a bad name which has clung to it till the present time and the *ajuns* of A-san are considered of lower grade than any others in the land.

Snakes.

According to native belief there were no snakes in Korea a few hundred years ago, but they were introduced by that very eccentric ruler called Yün-san-gun.

1495-1506. He had heard that if one keeps snakes under his bed he will be vigorous and strong, so he sent a boat to India and secured a cargo of selected ophidians and had them brought to Korea. The cargo was unloaded at a point near the town of A-san called Sa-jŏn (snake field) in commemoration of this very event. But it appears that the stevedores had not been accustomed to handle this kind of freight and so many of the snakes got away and escaped to the woods. From that time snakes have existed here as elsewhere.

Oppert. Oppert's expedition to Korea in the spring of 1867 is interpreted by the Koreans as follows. They say he and his party penetrated from Ku-man Harbor inland to Tŭk-san prefecture and the village of Ka-ya-gol where the father of the late Tā-wŭn-gun was buried. For three days there was a continual and heavy fog. The people fled in all directions and the marauding party dug open the grave and carried away the remains. When the Tā-wŭn-gun heard of it he ordered that no examination be made to find out whether the body had been actually taken away but to fill in the opening with earth and cover the grave entirely with cut stone leaving only a small opening at the top. It is very commonly believed by Koreans that these were not foreigners at all but the relatives of Roman Catholic converts who had been killed in the great persecution of 1866 and that they masqueraded in foreign costume and stole away the body of the Tā-wŭn-gun's father in retaliation for the injury he had inflicted on them. As we know, however, these were foreigners; but they did not find the body. The expedition was entirely mercenary and not at all retaliatory. We can corroborate the statement in regard to the fog from a conversation we had in 1887 with one of the members of that expedition, who was living then in Japan. Some reports say that the expedition went to Tā-bong Mountain, but this is an error.

The country people have made up a song about this fog which hindered the accomplishment of the marauders' purpose. It runs as follows.

Yang-guk-cui Cha-jin Lin-ga

Whe-an pong tora-deunda.

"The thick fog of the westerners
Broods over Whe-an Peak."

Question and Answer.

(11) *Question.* Is there anything to show that the Koreans have ever been believers in the doctrine of transmigration of souls.

Answer. We know of no such belief, of a purely native character, but it was brought in by Buddhism to some extent. A remarkable instance of this can be seen in the Yŏng-do-sa, a monastery a couple of miles outside the East Gate. In the building where the Buddhist representation of Hell is given there are eleven pictures, one of which shows a great pile of skins, tiger skins, bear skins, wolf skins, fox skins and a dozen other kinds. The condemned criminals are being forcibly stuffed into these skins by the imps who do not seem to be at all careful of the feelings or tastes of their victims. This is evidence enough that Buddhism taught Koreans the doctrine of transmigration, but the question remains whether there is a native and indigenous belief in transmigration. Probably not, in the sense in which it is understood in India—namely a succession of incarnations whereby a final perfection can be reached. But Korean folk-lore is full of stories of people changing into animals and animals into people: more often the latter than the former. This metamorphosis, however, has not the spiritual significance of transmigration.

(12) *Question.* How are the different grades of Korean society distinguished in the matter of dress?

Answer. This supposes the previous question as to what the Korean grades of society are. We have (a) the official class (b) the *Yang-ban* or gentleman class (3) the *Chang-in* or middle class (4) the common class (5) the slave class (6) the *Ch'il-ban* or pariah class.

The official class is supposed to be drawn exclusively from the *Yang-ban* class, though there are not a few exceptions. The officials only can wear the court costume or the button behind the ear and in ordinary dress they alone can wear the silk waist cord with tassels and the colored, silk outer coat without sleeves. The *Yang-ban* class and the common class were formerly distinguished by the use of the long sleeve

ed coat by the former and not by the latter, but this is now abolished. Today there is no marked distinction in dress among the men, but among the women those of the upper class always fold the skirt to the left in placing it under the girdle while those of the lower class always fold it to the right. The Chung-in or "half and half class," midway between the two just mentioned, are generally the result of mixed marriages or of concubinage and they are not specially distinguished from the upper class, although theoretically ineligible to official position. The slave class comes next below the common class but they can wear the Korean hat and head-band and leather shoes which are denied to the lowest or *Ch'il-ban* class. These latter include convicts, gymnasts, exorcists, sorcerers, fortune tellers and dancing-girls. The butchers have lately been raised from this to the common class. Corpse-bearers are also considered as belonging to the *Ch'il-ban*. These people may not wear the Korean hat and head-band which are the distinctive marks of citizenship, nor the leather shoes. They wear a cloth about the head and straw shoes on their feet.

[This opens up an interesting field of study and we should be glad to receive further light on it. *Ed. K. R.*]

Editorial Comment.

Now that such an overwhelming majority of the papers of the Far East have been prophesying war between Japan and Russia and guessing at what the result would be, it is interesting to note that the matter is definitely settled by something which has occurred in Korea. It is curious that the matter should have been taken out of the hands of the two most interested powers and decided within the limits of the comparatively passive peninsula; and yet how often it happens that the most important events are decided by apparently extraneous circumstances. It is slightly ironical that Korea, the country that might be supposed to deprecate war between her two neighbors, should be the place where such a war is determined upon and that, too, without the cognizance of either of the interested powers.

It is also noteworthy that this should have happened three

months ago, and yet that it has remained for the *Review* to bring the fact first to the notice of the public. It is, we may even say, something of a journalistic triumph. We should not allow ourselves to be thus drawn into the political arena were it not that the newspapers have entirely failed to acquaint the public with an event fraught with such tremendous consequences.

The event to which we refer is as follows. From the tenth day of the first moon of this year until the middle of the second moon *all the toads in the prefecture of Chun-ju were at war with each other and several pitched battles were fought.* This is vouched for by competent witnesses. Of course it may be questioned by some whether this definitely settles the matter and makes war inevitable but we have only to refer to the pages of history to show that such is the case. Do we not learn that during the reign of Tong-man, the first female ruler of Sil-la, a battle of toads occurred in the capital of Sil-la and within forty-eight hours news arrived that the soldiers of P'ik-che had invaded Sil-la? Also in the days of old in China the celebrated man Ku-chün, a subject of Wü Kingdom, who had a grudge against the O Kingdom, pointed out to his followers the fact that the toads were wrestling, to show that the fight was inevitable. With such precedents from history, he would be a hardy man who would deny that we have stirring times before us! We would not be pessimistic, nor would we play the rôle the alarmist, but we insist that it is the part of wisdom to look facts squarely in the face.

News Calendar.

The road between Seoul and Wün-san must be in good shape, for Dr. W. B. McGill has added to his already good reputation for Yankee pluck by accomplishing the journey in a ricksha drawn by a horse, in the short space of four days. The distance is approximately a hundred and fifty miles. With the good roads that we now have is it not about time for some of our enterprising citizens to think of bringing in carriages? Seoul has beaten the Far East in the Electric Railway line and she ought not to remain so far behind in this other and even more delightful form of locomotion.

It was the intention of the Government to unite the two prefectures of Sŭng-jin and Kil-ju, but the people of each prefecture are violently opposed to the project. Neither is willing to become a part of the other, with the result that many people are leaving their homes and moving away to some other district. It will be remembered that Sŭng-jin is the newly opened port north of Wŭn-san.

About the first of May the Government detectives raided the house of Yun T'a-sŭng in Kye-dong, Seoul, and found a number of counterfeiting machines together with \$30,000 worth of nickel money and \$30,000 worth of nickel blanks. Mr. Yun had already made good his escape and only three servants were arrested.

Three hundred rifles for use by Korean cavalry and 16,000 rounds of ammunition arrived at Chemulpo early in May. The cost of these was \$60,200. They must be very fine rifles at that price!

The Japanese merchants who have heretofore imported from Japan, yearly, something like 250,000 cases of oil are somewhat exercised over the fact that this large and lucrative business will be entirely curtailed by the direct importation of oil into Fusan by the Standard Oil Company, whose new go-downs at that point will be completed next Fall.

Yi Yong-sŭn, Min Yŭng-ch'an, Min Yŭng-sŭn and Yu Ki-whan were appointed early in May to the position of "Special Minister Plenipotentiary" but without being ordered to any foreign post.

On the first day of May there lay in Chemulpo Harbor ten men-of-war of which three were English, one Russian, four Austrian and two Japanese.

As the Government contemplates establishing a foreign paper mill in conjunction with the mint at Yong-san negotiations were opened with a large paper manufacturing company in Osaka. Accordingly the Chief Engineer of that company came to Korea early in May to inspect the plant and make the necessary arrangements for starting the new project.

A new site for the Queen's Tomb has been selected in Keum-gok. It is near the site which was recently rejected. The time for moving the remains of the late Queen to this new tomb is set for the 25th of the first moon of next year.

On May 4th the German Consul introduced to His Imperial Majesty the Admiral of the Austro-Hungarian fleet and his staff.

Dr. H. A. Allen, the United States Minister, has published an interesting and valuable Chronological Index giving the date of "Some of the Chief events in the Foreign Intercourse of Korea from the Beginning of the Christian era to the Twentieth Century." The Korea Review acknowledges the receipt of a copy of this Chronological Index, with thanks.

The Magistrate of Musan has sent some particulars about the fight with the Chinese bandits and gives some further items of news. He says that the leader of the bandits was one Wang-gwe. He and thirty of his followers were killed in the late fight. After this the magistrate, for fear of further trouble, set a sharp watch along the river. This was a wise precaution, for a few days later over a hundred bandits were seen crossing the river a few miles above the Magistracy where they went into camp under Sa-mang Hill and kept up a continual firing. The Korean soldiers were too few to attack them, so the magistrate sent and called in all the soldiers who formed the cordon along the river. Then they attacked the Chinese camp and put its occupants to flight, killing thirteen of them. The rest made their escape across the river. Then another party of Chinese 300 strong made its appearance. The Korean Captain Ma Yung-hu attacked them with a mere handful of men and drove the Chinese to the river bank. Now a letter has come from the Chinese side from Chang Se-yu saying that he had heard that Wang-gwe had been defeated and he was coming with 3500 soldiers to avenge his death. When this became known it threw the whole district into confusion and many Korean robbers began plundering right and left. The Magistrate hopes that the Government will allow him to call in the tiger hunters to help the regular troops to put things to rights.

On May 5rd a mad dog entered the grounds of the Government Normal School and sprang into the face of Kim Hak-hyŏn one of the students, inflicting a severe wound on his chin. The matter was referred to the Educational Office and we learn with great satisfaction that the Government has granted the necessary funds to send him to Japan to be treat-

ed at the Pasteur Institute in Tokyo. Such an enlightened policy as this gives evidence of the genuine interest which the government takes in its subjects. It is pleasant to point to this at a time when the darker side of the picture is being so prominently mentioned. If, as seems not wholly improbable, there should be an epidemic of rabies, it is to be hoped that a temporary Pasteur Institute would be established in Seoul with the help of the Japanese authorities. In the case mentioned above, the dog made his escape and it is hard to estimate how much damage even one dog may do.

A serious fracas occurred at Wŭnsan late in April. The Commissioner of Customs saw a Japanese walking about his private compound with a gun in his hands. He promptly relieved the man of his weapon and sent it to the Japanese Consulate by the hand of one of the Customs coolies. As the coolie issued from the Customs property he was surrounded by a curious group of Koreans and the gun was accidentally discharged. The charge took effect in the throat of one of the bystanders and instant death resulted. The crowd went wild and the unfortunate but innocent coolie beat a hasty retreat into the Customs yard, but the crowd armed with their *ji-gi* sticks followed him closely. Most of the Customs Staff were away to tiffin but the Commissioner was there and he made every effort to protect his man; but the crowd got the coolie away and beat him to death on the spot. It is easy to imagine that the Commissioner himself was for a few moments in a dangerous position, for a Korean crowd when thoroughly aroused are not likely to count the cost of any hasty action into which their temper may lead them. They probably knew that the discharge of the gun was accidental but they considered that the carelessness of the act was culpable enough to warrant summary punishment.

On the 5th inst. Prof. St Vraz, a citizen of Venezuela but a Hungarian by birth, arrived in Seoul. He has traveled not only widely but thoroughly, having spent seven years in Africa and other long periods in India, China and the various republics of South America. His written works, which are all published in Hungarian, comprise books on over a dozen different lands and are all beautifully illustrated by his own photographs.

The Korean steamship *Kyeng Chae* which runs along the western coast was found to be on fire when she cast anchor in Chinnampo on the 17th ult. The fire had been smouldering for a long time in the cargo but was not discovered until the hatches were taken off. From the first there was little hope of saving her. She was beached and then burned to the water's edge. It is fortunate that she did not burn while at sea. Many of the foreigners in Pyeng-yang lost goods which were on her, and it is impossible to effect insurance on goods beyond Chemulpo.

There has been no little complaint of late in regard to the delays in the forwarding of freight from Japan which is billed through to Korea from America. An effort is being made to have the Osaka Shosen Kaisha S. S. Co. arrange with the trans-pacific lines to bring freight through to Korea on a single bill of lading. These Osaka boats run twice a week and are comparatively fast boats. The time between Kobe and Chemulpo is four days. We ought to get freight from San Francisco or Vancouver in twenty-five days, but a month and a half would be nearer the present figure.

It would not do for a Korean periodical to pass over in silence the interesting fact that the largest, and we presume the fastest merchant steamship ever built in the United States was launched a few weeks ago on Chesapeake Bay and when the fair lady broke the bottle of Champagne on the ship's bows and christened her, the name that passed her lips was *Korea*. She is to run on the San Francisco-Hongkong line and we would venture a bit of prophecy in connection with her,—namely that when the Seoul-Fusan Railroad is completed, one of her ports of call will be Fusan.

The Korean ambassadors to Europe on their arrival at Shanghai put up at the Hotel des Colonies. The ministers and their suites aggregated eighteen men.

The Prefect of Ch'ŏl-san on the coast of Whang-ha Province reports that on April 26th three Chinese boats approached the shore and upwards of thirty Chinese pirates landed and commenced burning and plundering, one Korean was killed and hundreds fled from their homes into the hills. He sent some police to look into the matter but they are not able to

oppose the pirates successfully, because they come in with the tide and rob a village and then retire on the ebb tide so that it is impossible to guess where they will strike next.

A part of the Pyeng-yang garrison is to be despatched to the northern border to oppose the Chinese bandits who are plying their nefarious business along the Yalu River.

On April 20th P. G. von Möllendorf Esq. the Commissioner of Customs at Ningpo died suddenly of heart disease. The name of this gentleman is closely connected with the early days of Korea's intercourse with foreign nations. The next number of the *Review* will contain an account of his relations with Korea during those interesting years.

The annual meeting of the Methodist Episcopal Mission began on Thursday May 9th with Bishop Moore presiding. Every member of the mission on the field excepting Mrs. McGill was present. We hope to give an account of this meeting in the next number of the *Review*.

The matter of the Korean loan from France is still far from a settlement. Strenuous opposition has been made and it does not yet appear just how the matter can be amicably settled. Pressure has been brought to bear upon the government to render a withdrawal impossible. There is very little use in going into the matter here until something definite is arranged. At the present moment things are in a state of stable equilibrium but the tension is considerable and gives us a little excitement to vary the monotony of life in this far corner of the world.

On May 10th Cho Pyŏng-sik resigned from the privy council but his resignation has not been accepted. His attitude is not favorable to the securing of a loan from the French.

The native papers report that the French Minister called on Cho Pyŏng-sik and urged him not resign but the latter stated that if things were being done that he deemed injurious to the country he would not stop protesting even though he had to present his resignation a hundred times.

It is said that if Korea retires from the loan contract the French will ask for one year's interest amounting to \$275,000.

The Koreans are making quite a stir over the news that a boy thirteen years old in Yŭng-yang prefecture in Kyŭng-sang-dŏ after being there days dead came to life again and said that this year an epidemic called Hak-kwi—"swan-spirit" will spread over the country. He gave a formula which, repeated 300 times, will ward off the disease.

It is reported that the Seoul Electric Car Company has been ordered by the government to hand over the plant to the Household Department. This very radical action will probably meet with considerable opposition on the part of those who have expended so much time and energy in the building and equipment of the line.

Serious trouble has broken out in Quelpart in which it is claimed that the natives have attacked the Roman Catholic converts and inflicted severe injuries upon their persons and property. The two French priests who went to Quelpart on the Hye-nik remained in the island and did not return by that boat, so it would seem that there is no very great danger to them personally. The matter has been brought to the attention of the Foreign Office by the French Minister.

We regret to be compelled to record the death of Hon. J. M. B. Sill United States Minister to Korea during the second term of the presidency of Grover Cleveland. Mr. Sill's death occurred in Michigan last March.

We are also notified of the death of Dr. J. B. Busteed who for two years was a missionary to Korea under the American Methodist Episcopal Church. His many friends will learn of his death with deep regrets and with lively sympathy for Mrs. Busteed and her children.

On the 17th inst a hundred criminals were condemned to be strangled and a soldier who entered the palace without authority was condemned to be decapitated and three counterfeiters were also condemned to be hanged.

Cho Pyŭng-sik has resigned his position as Councillor and has become Minister of Law, and So Chŭng-sun has become Councillor in his place. Kwŭn Chŏ-hyŭng has been appointed Councillor. Kim Kyu-hong has been transferred from the Ministry of Education to that of Agriculture, Commerce and

public works, Min Yŭng-so has been appointed Minister of Education. These changes were made on or about the 17th inst.

Kang Myŭn-heui has been in prison for some time because of his connection with the sale of Wul-ni (or Roze) Island at Chemulpo. He was the director of the *Su-ryun-gwa* or "Water-wheel Bureau." This bureau has charge of the matter of irrigation and the reclaiming of waste land. This man has now requested the Foreign Office to send a despatch to the Japanese Legation asking that the Japanese in Chemulpo who claimed to have bought the island be called up and put on the witness stand. Kang Myŭn-heui claims that as Director of the "Water-wheel Bureau" he simply gave the Japanese permission to cultivate a certain part of the island, but that there was no sale and that no deed was given. It would seem only equitable that the Japanese who claims possession should be made to show irrefragable proof of the purchase from persons clothed with power to sell such a valuable portion of the public domain.

The 20th, 21st and 22nd inst. beheld a very imposing ceremony in memory of the Mother of Lady Ōm, at the Sa-jŭl or "New Monastery" not far from A-o-gŭ outside the West Gate. There were thousands of spectators among whom the Military were conspicuous. It was a strictly Buddhist ceremony.

A memorial service was held at the Chang-chŭng-dan (Exalted Loyalty Altar) near the Su-gu Gate on the 9th inst. The arrangements, which were in the hands of Gen. Yi Hak-kyun, were most elaborate. The service was in commemoration of the officers who have lost their lives during the last eight years. Lack of space prevents our giving an adequate account of the ceremony in this issue of the Review. It was the most imposing that we have ever witnessed in Korea, with the exception of the funerals of the late Queen and of the Queen Dowager Cho.

KOREAN HISTORY.

As this was without result, she sent and asked openly that the Wei Emperor send an army and chastise Ko-gu-ryū. The Emperor replied that until Ko-gu-ryū committed some overt act of more hostile import than the mere cementing of peaceful alliances no notice could be taken of her. In other words the Wei power refused to be the aggressor, much to Pāk-je's chagrin. The Wei Emperor sent this answer by way of Ko-gu-ryū and the king of that country was ordered to grant the messenger a safe conduct through his territory. But Ko-gu-ryū, as though bent on self-destruction, refused to let him pass, and so the great northern kingdom approached one step nearer the precipice which was to prove her destruction. Upon learning the news of this affront the Emperor was highly incensed and tried to send the messenger by way of a southern port; but stress of weather rendered this impossible and Pāk-je, receiving no answer to her missive, took offense and would have nothing more to do with China, for a time.

At this point Ko-gu-ryū decided upon a bold attempt to swallow Pāk-je bodily. It was to be done partly by stratagem and partly by force. A monk of Ko-gu-ryū named To-rim, a fellow of excellent craft, arrived at the Pāk-je capital as if seeking refuge. The king received him with open arms and, finding him an excellent chess player, made him his trusty councilor. This monk told the king that the palaces, walls, tombs and public buildings ought to be thoroughly repaired, and so induced him to drain the public treasury in this work, and also in bringing a huge monolith from Uk-ni to the capital. This done the monk fled back to Ko-gu-ryū and announced that the treasury of Pāk-je was empty and it was a good time to attack her. A large army was put in the field, guided by one Kūl-lu, a Pāk-je fugitive from justice. Almost before Pāk-je was aware, her capital was surrounded. She had applied to Sil-la for help, but too late. First the suburbs were laid in ashes, and then access being gained, the palace was fired. The king fled with ten attendants out the west gate, but Kūl-lu the renegade followed and overtook him.

The king begged for mercy upon his knees but Kúl-lu spit thrice in his face, bound him and sent him to the fortress of A-han where he was killed. Then the Ko-gu-ryū army went back north carrying with them 8,000 captives, men and women.

Meanwhile Prince Mun-ju had obtained help from Sil-la and with 10,000 troops was hastening homewards. He found the city in ashes, his father dead, the people mourning their lost, who had been dragged away captive. He promptly assumed control of affairs, moved the capital southward to Ung-jin the present Kong-ju, took all the Pāk-je people away from Han-yang (Seoul) and moved them back across the Han River and abandoned all the territory beyond that natural barrier to Ko-gu-ryū to whom it had originally belonged. The following year he tried to send a message to the Sung Emperor by way of Ko-gu-ryū but the messenger was intercepted and the message stopped.

Chapter X.

Quelpart... origin of Tam-na... new alliances... advances in Sil-la... but not in Pāk-je nor Ko-gu-ryū... temporary peace... Buddhism in Sil-la... remnants of barbarism... influence of Chinese literature... important reforms... Ko-gu-ryū's foreign relations... conquest of Dagelet Island... posthumous titles... colors in official grades... Wei displeased... the "miracle" of Yi Cha-don... end of Ka-rak... Sil-la rejects Chinese calendar... confusion in China... Pāk-je attempts reform... history of Sil-la... two alliances... Pāk-je and Ko-gu-ryū envoys to China... advance of Buddhism in Sil-la... music in Sil-la... war between Pāk-je and Sil-la... retrogression in Sil-la because of Buddhism... Ko-gu-ryū and the Sui Emperor... the *Ondali*.

Tradition says that in the dawn of history when the island of Che-ju (Quelpart) was covered only with a tangled forest three sages arose from a crevice in the ground. This spot is shown to this day by the people of Che-ju. These three men were Ko-ŭlla, Yang-ŭlla and Pu-ŭlla. As they stood upon the shore they saw three stout chests floating in from the south-east. Drawing them to land and opening them the three wise men discovered that each chest contain-

ed a calf, a colt, a dog, a pig and a woman, together with sundry seeds, such as beans, wheat, barley, millet and rice. By the three families thus organised the island was populated. During the early days of Sil-la a certain court astrologer announced that the "Friend Star" was visible in the south and that a distinguished visitor would soon arrive. Soon after this three men came by boat from Quelpart, landing at the harbor of Tam-jin, now Kang-jin. They came straight to the court of Sil-la where they were hospitably entertained. One of the visitors was Ko-hu one was Ko-ch'ung but the name of the third is lost. The king called the first Sing-ju or "Lord of the Star," the second Wang-ja or "King's Son" and the third To-nā or "The One who has Come." He named their country *Tam* from the name of the port where they landed, and *na*, which seems to have meant "Kingdom", for we find that the last syllable of Sil-la is the same *na* changed by euphonic laws to *la*. It is the root of the present Korean word *na-ra* or "kingdom." So the kingdom was called Tam-na. The authorities are at a loss to tell the date or even the reign during which these events transpired. In the year 477 the little kingdom of Tam-na sent an envoy to the court of Pāk-je with gifts. This is the first really authentic mention of the place. If tradition is of any value it must be confessed that the story of the peopling of Quelpart points toward a southern origin.

In 479 the aged king of Ko-gu-ryū, Kō-ryūn, now in the sixty-eighth year of his reign, sought and obtained recognition from Emperor Kō-je (Kao-ti) the founder of the Ch' dynasty in China. That this occurred in the very first year after the founding of that dynasty shows how sedulously Ko-gu-ryū was cultivating the good-will of the Chinese. Pāk-je was not far behind, for she swore allegiance to the same Emperor only two years later.

During all these years it is to Sil-la that we must look for any signs of internal improvement, any of those innovations which are the mile-stones of progress. We saw above how she introduced the use of the cart and so raised a great burden from the shoulders of the people. The wheel is the great burden bearer of history. And now we find her introducing further reforms. The first was the horse relay

system called the *pong-na*. It did not bear so directly upon the condition of the people but it afforded an opportunity for the rapid transmission of official information and thus indirectly had an important bearing upon the welfare of the masses. In the next place, she organised a general market where at stated intervals merchants from the various districts could meet and exchange commodities. These are things that we look upon as matters of course and we do not realise their importance till we imagine ourselves deprived of the comforts that spring from the possibility of rapid communication and exchange of commodities. That Ko-gu-ryū had not made similar advances in the line of industrial reform is shown by the fact that when the Emperor of the Wei dynasty sent to grant investiture to Na-un the twenty-first king of Ko-gu-ryū in 499 he presented him with suits of clothes, flags, a crown and a cart. This shows that carts were not as yet in common use in Ko-gu-ryū. As for Pāk-je, disaster was following upon disaster. At one time a thousand people were swept away in a flood. Then famine carried away three thousand. A few years later ten thousand people passed over into Sil-la to save themselves from starvation.

The sixth century dawned upon a comparatively peaceful Korea; for the time being the dogs of war were held in leash and feuds seem to have been laid on the shelf. The three kingdoms employed their time in different but characteristic ways. The king of Pāk-je built an enormous pleasure-house and adorned it with all manner of curious flowers and animals. To the expostulations of his ministers he turned a deaf ear. A few years later he was murdered by one of his courtiers. In truth, peace was nearly as bad for Pāk-je as war.

In Sil-la Buddhism had been introduced during the reign of Nul-ji, 417-458. A monk named Muk Ho-ja had been well received and was lodged in the palace. But, at the first, Buddhism did not find congenial soil in Sil-la. Tradition gives the following account of the first set-back which it suffered there. In 502 while the king was idling an hour away in a favorite summer-house outside the city, a raven appeared bearing in its beak a letter. It laid the missive at the king's feet and flew away. The superscription said "If the king opens and reads this note two people will die: if he

does not open it one will die". He determined not to open it, but one of his attendants said "The one referred to is Your Majesty and therefore you should open it even though two lives are sacrificed". He broke the seal and read the strange words "Let the king take his trustiest bow, hasten to the palace and shoot an arrow through the zither case". The king obeyed the mandate, hastened back to the palace by a private gate, entered the queen's apartments unannounced and shot an arrow through a zither case that stood against the wall. The arrow pierced the zither case and the High Priest who was hidden behind it. The latter had taken advantage of the king's absence to attack his honor. He was strangled together with the guilty queen.

With all her attempts at progress some evidences of the grossest barbarity still lingered in Sil-la. It was not, so the records tell us, until the year 503 that Sil-la discontinued the horrible custom of burying people alive when a king's body was interred. It had been customary to bury five boys and five girls alive on such occasions, but in 503 the king published a decree forbidding the continuance of the custom. The very barbarity of the custom renders its abolition the more striking and places the name of king Chi-jetung, the twenty-second of his line, among the names of Korea's benefactors. At the same time the custom of plowing with oxen was introduced, an innovation that had a most far-reaching effect upon society. It was in the beginning of the sixth century that Sil-la began to show evidences of the influence of Chinese literature and thought. In 504 she adopted the Chinese word Wang as the title of her kings in place of the pure Korean words I-sa-geun or Ma-rip-kan. She also changed the name of the kingdom from Kye-rim to Sil-la. We have been speaking of this kingdom under the name Sil-la but as a matter of fact it was not so designated until the year 504 A. D. Before that time it had been variously styled Su-ya-hall, Sa-ro, and Kye-rim. The word Sil-la is said to have been composed of the Chinese words *Sil* and *la*, which when united become Sil-la according to Korean laws of euphony. It is more than probable that it was merely an adaptation of Chinese characters to pure Korean words, for the last syllable *la* or *na* is the same as that used in other words centuries before that time.

in southern Korea. The *na* of T'am-na is the same character. To the word Sil-la was added the word *Kuk* or "kingdom" which put her in line with the other vassals of China. The Confucian code must have been making headway too, for in the following year the custom was adopted of assuming a mourning garb for three years upon the death of a parent. It was at this time that the influence of China upon Korea began to bear its legitimate fruit. Chinese religion, literature, government and art were beginning to mould the thought and life of the Korean people. Many Chinese words had been introduced into Korea before this time but the use of the Chinese character had not been general.

In the mean time Ko-gu-ryū had been paying attention not so much to internal reforms as to external alliances. She sent to the Wei Emperor begging him to remit the revenue in gold and jade, as they were obtained, the one in Pu-yu, which she claimed the Mal-gal savages had seized, and the other in Sūp-na which she averred the wicked Pāk-je had feloniously taken. But she added "Of course all that Ko-gu-ryū has is yours". The Emperor good-naturedly remitted the revenue but urged his vassal to continue the good work of subduing the wild tribes of the peninsula. It is said that in a single year Ko-gu-ryū sent three separate embassies to the Wei court. At the same time she was coquetting, *sub rosa*, with the new Liang power which had arisen in 502. In this Pāk-je of course followed suite. We thus see that the three kingdoms spent their time in different ways; Sil-la in internal improvement, Pāk-je in self-gratification and Ko-gu-ryū in strengthening her foreign relations.

In the year 512 the kingdom of U-san was added to the crown of Sil-la. This was the little island of Dagelet, off the eastern coast of Korea, about opposite the prefecture of Kang-neung. How Sil-la happened to branch out in a policy of conquest we are not told, but having decided to do so she did it very neatly. The expedition was led by Gen. Yi Sa-su. He ordered the construction of several lions with gaping mouths and enormous fangs. They were carved from wood. He placed one of these in the prow of each of the boats and when the little flotilla approached the shores of the island

the natives were called upon to lay down their arms and surrender, or the lions would be set loose among them and would tear them to pieces. This, it is averred, brought the trembling islanders to their knees at once and Sil-la won a bloodless victory. This is among the most cherished traditions of the Korean people.

With the accession of Wŭn-jong to the throne of Sil-la in 514 the Chinese custom of conferring a posthumous title upon a deceased king was introduced for the first time into Korea. Long before this the custom had prevailed in Ko-gu-ryŭ of naming a dead king after the place in which he was buried but to the very last the Ko-gu-ryŭ kings did not receive posthumous honorific titles. Päk-je however followed Sil-la's example ten years later.

King Pŭp-heung of Sil-la in 520 reorganised the official list and indicated the different grades of rank by different colors. The grades called *t'a-do*, *kak-kan* and *ta-a son* wore lavender. Those called *a-son* and *keup-son*, wore red, and carried the ivory memo tablets that are common today. The *ta-na-ma* and the *na-ma* wore blue. The *ta-sa* and *sun-jo-ji* wore hats of silk, shaped like the broad-brimmed, round crowned hats of the chair-coolie of the present day. The *pa-jin-son* and the *ta-a-son* wore red silk hats. The *sang-dang*, *chuk-wi* and *ta-sa* wore red hat strings. The kaleidoscopic colors of a royal Korean procession of today indicate what a prominent rôle the love of color plays in the oriental temperament.

The Wei power in China was not pleased with the friendship that was springing up between Ko-gu-ryŭ and the Liang court. This came to a climax when she stopppd a Liang envoy who was on his way to Ko-gu-ryŭ to confer investiture upon the king. It may be that Ko-gu-ryŭ realised that the Wei dynasty was waning to its close and that it was well to cultivate the good-will of the young and rising Liang power; but if so the forecast was false for the Liang power outlived the Wei only twenty-four years.

The year 524 gave Sil-la Buddhism a new lease of life. Its most celebrated representative was a monk named Muk Ho-ja who lived about the middle of the fifth century. Com-

ing from Ko-gu-ryŭ he had settled at the town of Il-sŭng-gun where a Sil-la citizen had made him a cave dwelling. The king of Sil-la received a gift of incense from China, but did not know how to use it till this monk Muk Ho-ja showed him how. He told the king to burn it and ask anything of the spirits, and they would grant it. The king's daughter was very ill at the time and the king burned the incense and asked that his daughter be healed. The story says that she immediately arose from her bed a well woman. This of course gave Buddhism a long start. Since that time, as we have seen, Buddhism had suffered a severe drawback in the person of the wicked monk who was discovered in the act of abusing his sacerdotal function. It had recovered from that shock however and had again assumed large proportions in the state of Sil-la. The king had come so completely under the influence of the monks that now in 524 the courtiers feared that their power would be seriously threatened. They therefore used every means to induce the king to moderate his views. The king gave his reluctant assent to the execution of the high priest, Yi Cha-don. Tradition says that when he was brought to execution he exclaimed "When you slay me, my blood will flow not red like blood but white as milk and then you will know that Buddhism is true." And so it proved, for when his head was severed from the trunk his blood flowed white like milk. None could gainsay this evidence and from that day Buddhism advanced with rapid steps. The following year the king made a law against the killing of animals.

The kingdom of Ka-rak had existed side by side with Sil-la on terms of mutual friendship for four hundred and eighty-two years, but in 527 her king, Kim Ku-hyŭng, gave up his sovereign power and merged his kingdom into that of Sil-la. He was however retained at the head of the Ka-rak state under appointment by the king of Sil-la. It does not appear from the scanty records that this was other than a peaceful change. Ka-rak had long seen the growing power of Sil-la and doubtless recognised that more was to be gained by becoming part of that kingdom than by standing aloof and running the chance of becoming disputed territory between the rival powers of the peninsula. She had been founded in

41 A. D. and now she came to an end in 527, so her lease of life seems to have been four hundred and eighty-six years rather than four hundred and eighty-two as the records state. As the dates of her beginning and end are both taken from the records the discrepancy must be laid at the door of the recorder.

About this time Sil-la discovered that it was useless to cultivate the friendship of the Chinese powers. The Chinese territory was divided into a number of petty kingdoms and more were on the eve of being founded. None of them had strength enough to hold her own against the others, much less to be of any avail in case of trouble in the peninsula. Perhaps it was for this reason that in 535 Sil-la rejected the Chinese calendar and named the year according to a plan of her own. In China the Liang dynasty, the Northern Wei and the Eastern Wei were all in the field, while the Ch'en, the Northern Ch'i, the Northern Chu and the Sui dynasties were just about to make their appearance and all to pass away like summer clouds before the power of the mighty T'ang.

About the year 540 P'ak-je moved her capital again: this time it was to Sa-ja the site of the present prefecture of P'yŏ in the province of Ch'ung-ch'ung. She seems to have had some aspirations after better things, for in 541 she sent to the Liang court asking that books of poetry, teachers of literature, Buddhist books, artisans and picture painters be sent to help in creating a taste for literature and art in that country. The request was granted.

The year 545 marks an important event in the life of Sil-la. The history of that country existed as yet only in the form of notes, but now the king ordered that a congress of the best scholars of the land set to work compiling a proper history under the leadership of the great scholar Kim-gŭ Ch'il-bu. We will notice that this was about two hundred years before the earliest date that is set for the publication of the Japanese work entitled the Kojiki. And it should be noticed likewise that this history of Sil-la was not a collection of myths and stories only, but a proper history, worked up from government records which a certain degree of knowledge of Chinese had rendered the officials capable of making and transmitting. One needs but to compare the Kojiki with the

Sam-guk-sa or "History of the Three Kingdoms" founded on these records to see how immeasurably the latter excels the former as a source of accurate historical evidence.

It was about this time that the wild tribes of the Mal-gal and Ye-mǎk began to realise that the continued progress of Pāk-je and Sil-la meant extinction for themselves. So in 547 they joined Ko-gu-ryū in an attack upon Pāk-je; but Sil-la and Ka-ya rendered aid to Pāk-je and the northern allies were driven back. From this time on, during a period of several years, Ko-gu-ryū, Ye-mǎk and Mal-gal were allies, and Sil-la, Pāk-je and Ka-ya were allies; a sort of dual arrangement, which preserved a nice equilibrium in the peninsula.

In 549 the king of Pāk-je sent an envoy to present his compliments to the Liang Emperor. When he arrived at the capital of the Liang power he found the palace in ashes and the reins of government in the hands of the usurper Hu-gyūng; so he took his stand before the Tan-mun (gate) and wept aloud from morning till night. The passers-by, hearing his story, stopped and wept with him. This of course did not please the usurper, and the envoy was seized and thrown into prison where he stayed until the rebellion was put down and the Emperor returned. As the Ch'i dynasty arose in 550 we are not surprised to learn that Ko-gu-ryū sent an envoy immediately to do obeisance and get into the good graces of the new power.

It must be confessed that meantime Buddhism had been making rapid strides in Sil-la. Monasteries had been erected and the new cult was winning its way into the hearts of the people. In 551 the public teaching of the eight laws of Buddhism against (1) the slaughter of animals, (2) theft, (3) licentiousness, (4) lying, (5) drunkenness, (6) ambition, (7) the eating of garlic, (8) levity, was decreed.

It is probable that the art of music was not highly developed at this time but in 552 the king of Sil-la sent three men to the Ka-ya country to learn music from a celebrated master named U Reuk; but that learned man had come to realise that Ka-ya was doomed and, taking his twelve-stringed instrument under his arm he went with his disciple Ni Mun to the court of Sil-la. The three men, Pūp-ji, Kye-go and Mandok, whom the king had appointed to study music, entered

upon their duties under this man's tutelage. One of them studied singing, another the use of the instrument and a third dancing. When they had perfected themselves in these ornamental arts they proposed to alter some of the songs, on the plea that they were too licentious, but old U Reak violently objected to expurgated editions of his works, and so it was stopped. From that time music became very popular and in many cases students of this great branch of art went among the mountains and spent years in practice. The instrument was called a *Ka-ya-genm* from Ka-ya where it originated. It is now called the *ka-go* and is shaped like a Korean zither but is smaller. Among the favorite songs that have come down to the present time are "The Ascent of the Mountain," "The Descent of the Mountain," "The Rustling Bamboo," "The Stork Dance," "The Blowing Wind" and "The Monastery on the Mountain." But music was not the only art that flourished, for we are gravely told that an artist painted a tree on the wall of "Yellow Dragon Monastery" with such skill that birds tried to alight on its branches.

In 555 war broke out between Sil-la and Päk-je. We are not told its cause but Sil-la was victorious and added to her territory a large tract of country along the eastern side of Päk-je, which she erected into a prefecture under the name of Wan-san-ju (now Chn-jui). One authority says that in this war Päk-je lost one half of her territory to Sil-la. It seems that Sil-la had by this time developed the taste for diplomatic intercourse with China. Frequent embassies were sent on the long and costly journey. Each of the three powers sent two and three times a year to one or other of the various Chinese courts. The Emperor of the Ch'i dynasty sent Sil-la great store of Buddhistic books. It is said that as many as 1700 volumes were sent at one time.

When Päk-jong ascended the throne of Sil-la in 576 the Buddhistic tendencies had begun to bear their legitimate fruits. The king was so given over to it that he became a monk and the queen became a nun. All thought of progress seems to have been given up and the revenues were squandered in sending useless embassies to China. The style of Buddhism prevalent in Sil-la is illustrated by the fact that in the second

year of this reign the minister of war took the king severely to task for spending so much time in the chase, though the killing of animals is the first prohibition of the Buddhist law. Tradition says that this faithful minister, Hu-jik, plead in vain, and finally, when dying, asked to be buried near the road the king usually took when going to hunt. It was done and the king when passing the grave heard a noise of warning proceeding from it. When he was told that it was the faithful but neglected Hu-jik, the king determined on the spot that he would reform, and so the faithful minister did more by his death than by his life.

It was in the year 586 that Ko-gu-ryū again moved her capital northward to the old place near the present Eui-ju. Soon after this the Tsin dynasty in China fell before the victorious Sui, and Ko-gu-ryū, who had been friendly with the Tsin but had never cultivated the Sui, was left in an extremely delicate position. She immediately began preparations for repelling a Sui invasion. The Emperor however had no such intentions and sent a swift messenger chiding the king for his unjust suspicions and opening the way for a friendly understanding. This seemed a little strained to the king and he feared treachery; so, while he greatly desired to send an envoy, he hardly ventured to do so.

One of the famous traditions of Korea centers about this king. His daughter when of tender years cried so much that on one occasion the king impatiently exclaimed "When you grow up you cannot marry a man of the nobility but we will marry you to an *ondali*." Now an *ondali* is a very ignorant, foolish fellow, a boor. When the girl reached a marriageable age the king who had forgotten all about his threat was for marrying her to a high noble but the girl called to his remembrance the words he had spoken and said she would marry no one but an *ondali*. The king bound ten golden hairpins to her arm and drove her away from the palace. She fled to the hut of an *ondali* on the outskirts of the town but he was away in the hills gathering elm bark to eat. His mother, old and blind, said "You smell of perfume and your hands are soft and smooth. My boy is only an ignorant *ondali* and no match for you." Without answering, the maiden hastened to the hills and found the boy, but he thought her a spirit and took

to his heels and ran home as fast as he could go. She followed and slept before his door that night. At last the youth comprehended the situation and accepted the hand of the princess. With the ten golden hairpins she set him up in the horse-raising business. He bought the broken-down palace ponies and by careful treatment made them sound and fleet again. In the chase he always led the rout and when the King asked who he might be the answer was "Only an *ondali*." From this the youth advanced until he became a famous general and had the honor of defeating a Chinese army in Liao-tung. He was killed during an invasion of Silla but no one was able to lift his dead body till his wife came and knelt beside it saying "The dead and living are separated." Then it was lifted and carried back to Ko-gu-ryŭ.

Chapter XI.

Ko-gu-ryŭ relations with the Sui court... Ko-gu-ryŭ suspected... takes the offensive... submits... the Emperor suspicious... the great Chinese invasion... Chinese allies... Ko-gu-ryŭ's allies... Chinese cross the Liao... go into camp... naval expedition... defeated at P'yŏng-yang... routes of the Chinese army... Ko-gu-ryŭ spy... Ko-gu-ryŭ lures the Chinese on... pretense of surrender... Chinese retreat... terrible slaughter... Päk-je neutral... second invasion... siege of Liao-tung fortress... Chinese retire... and give up the contest... treaty with the Tang Emperor... triangular war renewed... China neutral... guerilla warfare... first woman sovereign... Päk-je retrogrades... attacks Silla... Päk-je's terrible mistake... Chinese spy... rise of Hap So-mun... the tortoise and the rabbit... Taoism introduced... China finally sides with Silla... and announces her program... preparations for war... the invasion... siege of Liao-tung Fortress... siege of An-si Fortress... Chinese retire.

We have seen that Ko-gu-ryŭ did not respond freely to the friendly advances of the Sui power in China. Although a Sui envoy came and conferred investiture upon the king in 590, yet the relations were not cordial. Something was lacking. A mutual suspicion existed which kept them both on the watch for signs of treachery. But two years later the king did obeisance to the Emperor and was apparently taken

into his good graces. And now the net began to be drawn about Ko-gu-ryū. Her position had always been precarious. She was the largest of the peninsular kingdoms and the nearest to China. She was also nearest to the wild tribes who periodically joined in an attempt to overthrow the Chinese ruling dynasty. So Ko-gu-ryū was always more or less suspected of ulterior designs and she seems to have realised it, for she always sedulously cultivated the good-will of the Emperors. She knew very well that with Sil-la and Pāk-je, hereditary enemies, at her back, the day when she fell under the serious suspicion of any strong dynasty in China would be her day of doom. And so it proved in the end. She had now thoroughly alienated the good-will and aroused the suspicions of the Sui Emperor; Sil-la and Pāk-je were in his good graces, and stirring times were at hand. These two rival powers sent envoys to China urging the Emperor to unite with them in invading Ko-gu-ryū and putting an end to her once for all. To this the Emperor assented. Ko-gu-ryū knew that the fight was on and, being the warlike power that she was, she boldly determined to take the offensive. Drawing on her faithful allies the Mal-gal for 10,000 troops she despatched these, together with her own army, to western Liao-tung and across the river Liao, where the town of Yūng-ju was attacked and taken. This was her declaration of war. The Emperor in 598 proclaimed the royal title withdrawn from the king of Ko-gu-ryū and an army of 300,000 men was put in motion toward the frontier. At the same time a naval expedition was fitted out. But reverses occurred; storms by sea and bad management of the commissariat by land rendered the expedition a failure. It opened the eyes of the Ko-gu-ryū king however and he saw that the Emperor was fully determined upon his destruction. He saw but one way to make himself safe and that was by abject submission. He therefore hastened to tell the Emperor. "I am a base and worthless subject, vile as ordure," which was received by the Emperor with considerable complaisance, and a show of pardon was made; but it was probably done only to keep Ko-gu-ryū from active preparations until China could equip a much larger army and put it in the field. Pāk-je, who did not like to see affairs brought to a halt at this interesting juncture, sent an

envoy to China offering to act as guide, to lead a Chinese army against the foe. When Ko-gu-ryŭ learned of this her anger knew no bounds and she began to make reprisals upon Pak-je territory.

About this time the Sui Emperor had business in the north. The Tol-gwŭl tribe needed chastisement. When the Chinese forces entered the chief town of the humbled tribe they found a Ko-gu-ryŭ emissary there. This fed the Emperor's suspicions for it looked as if Ko-gu-ryŭ were preparing a league of the wild tribes for the purpose of conquest. He therefore sent to Ko-gu-ryŭ saying "The king should not be afraid of me. Let him come himself and do obeisance. If not, I shall send and destroy him." We may well imagine that this pressing invitation was declined by the king.

* The last year of the sixth century witnessed the compilation of the first great history of Ko-gu-ryŭ, in 100 volumes. It was named the Yu-geŭi or "Record of Remembrance."

It took China some years to get ready for the carrying out of her plan, but at last in 612 began one of the mightiest military movements in history. China massed upon the western bank of the Liao River an army of 1,130,000 men. There were forty regiments of cavalry and eighty of infantry. The army was divided into twenty-four battalions, marching with an interval of forty *li* between each, so that the entire army stretched for 960 *li* or 320 miles along the road. Eighty *li* in the rear came the Emperor with his body-guard.

When this enormous army reached the banks of the Liao they beheld on the farther bank the soldiers of Ko-gu-ryŭ. Nothing can better prove the hardihood of the Ko-gu-ryŭ soldiery than that, when they saw this well-nigh innumerable host approach, they dared to dispute the crossing of the river.

The Chinese army was composed of Chinese regulars and of allies from twenty-four of their dependencies whose names are given as follows. Nu-bang, Chang-jam, Myŭng-hŭ, Kŏ-ma, Kŏn-an, Nam-so, Yo-dong, Hyŭn-do, Pa-yŭ, Nang-nang, Ok-jŭ, Chum-sŭn, Han-ja, Hon-mi, Im-dun, Hu-sŭng, Che-hŭ, Tap-don, Suk-sin, Kal-sŭk, Tong-i, Tŭ-bang and Yang-p'yŭng. One would suppose from this long list that there could be few left to act as allies to Ko-gu-ryŭ, but when we remember that the Mal-gai group of tribes was by far the

most powerful and warlike of all the northern hordes we will see that Ko-gu-ryū was not without allies. In addition to this, Ko-gu-ryū had two important factors in her favor: in summer the rains made the greater part of Liao-tung impassable either for advance or retreat, and in winter the severity of the weather rendered military operations next to impossible. Only two courses were therefore open to an invading army: either it must make a quick dash into Ko-gu-ryū in the spring or autumn and retire before the summer rains or winter storms, or else it must be prepared to go into camp and spend the inclement season in an enemy's country, cut off from its base of supplies. It was in the spring that this invasion took place and the Emperor was determined to carry it through to a finish in spite of summer rains or winter storms.

No sooner had the Chinese army reached the Liao River than the engineers set to work bridging the stream. So energetically was the work done that in two days a double span was thrown across. There had been a miscalculation however, for it fell six feet short of reaching the eastern bank, and the Ko-gu-ryū soldiers were there to give them a warm welcome. The Chinese troops leaped from the unfinished end of the bridge and tried to climb up the steep bank, but were again and again driven back. The eastern bank was not gained until Gen Mōk Chūl-jang leaped to the shore and mowed a path for his followers with his sword. At this point the Ko-gu-ryū generals Chōn Sa-ang and Māng Keun-ch'a were killed.

When the whole army had effected a crossing the Emperor sent 1200 troops to occupy the fortified town of Liao-tung but the Ko-gu-ryū general, Eul-ji Mun-dūk, hastened thither and drove back this detachment of Chinese in confusion. The Emperor learned of the retreat and proceeded toward the scene of action. When he came up with the flying detachments of his defeated force he severely reprimanded the generals in charge and chided them for being lazy and afraid of death. But it was now late in June and the rainy season was at hand, so the Emperor with his whole army went into camp at Yuk-hap Fortress a little to the west of the town of Liao-tung, to await the end of the wet season.

He was unwilling however to let all this time pass without any active work: so he sent a fleet of boats by sea to sail

up the Ta-dong River and attack P'yŕng-yang. This was under the leadership of Gen. Nā Ho-a. Landing his force on the bank of the Ta-dong, sixty *li* below the city, he enjoyed there a signal victory over a small force which had been sent to head him off. This made the general over-confident and in spite of the protests of his lieutenants he marched on P'yŕng-yang without an hour's delay. With twenty thousand troops he went straight into the town, the gates being left wide open for him. This was a ruse on the part of the Ko-gu-ryŕ forces. A strong body of Ko-gu-ryŕ troops had hidden in a monastery in Nā-gwak Fort on the heights within the city. The Chinese found themselves entrapped and Gen. Nā was forced to beat a hasty retreat with what forces he had left, and at last got back to Hā-p'o (harbor) in Liaotung. What the Emperor said to him is not known but it could not have been flattering.

The rainy season had now come and gone and the main plan of the invasion was ready to be worked out. It was necessary for the Emperor to spread out his force over the country in order to find forage, and so, in approaching the borders of Ko-gu-ryŕ, it was decided that they should come by several different routes. Gen. U Mun-su, led a detachment by way of Pu-yŕ. Gen. U Chung-mun by way of Nang-nang. Gen. Hyŕng Wŕn-hang by way of Yo-dong. Gen. Sŕi Se-ung by way of Ok-jŕ. Gen. Sin Se-ung by way of Hyŕn-do. Gen. Chang Keun by way of Yang-p'yŕng. Gen. Cho Hyo-jā by way of Kal sŕk. Gen. Ch'oe Hong-seung by way of Su-sung. Gen. Wi Mun-seung by way of Cheung-jŕ. It is said that they all rendezvoused on the western bank of the Yalu River, but if so there must have been great changes in the position of these wild tribes. It is more than probable that like the North American Indians they had moved further and further back from their original lands until they were far beyond the Yalu and Tumen rivers.

In the early autumn of 612 the whole army lay just east of the Yalu River.

The king of Ko-gu-ryŕ sent Gen. Enl-jŕ Mun-dŕk to the Chinese camp to tender the Emperor a pretense of surrender but in reality to spy out his position and force. When he appeared the Emperor was minded to kill him on the spot

but thought better of it and, after listening to what he had to say, let him go. Not an hour after he had gotten beyond the Chinese pickets the Emperor changed his mind again and sent in pursuit of him; but the general had too good a start and made too good use of his time to allow himself to be retaken.

And now appeared one of the disadvantages of being far from one's base of supplies, and in an enemy's country. Some weeks before this each Chinese soldier had been given three bags of rice and told that he must carry them on the march, besides his other necessary accoutrements. Death was to the penalty of throwing any of it away. The result was that most of them buried a large part of the rice in their tents and so escaped detection. Now they were short of provisions, while the generals thought their knapsacks were full of rice. The Ko-gu-ryū Gen. Eul-ji, who had been in their camp, however, knew about it. He entered upon a guerilla warfare with the object of luring the enemy far into Ko-gu-ryū territory and then cutting them to pieces at leisure. To this end he made a feigned retreat several times each day, thus giving the enemy confidence and blinding them to his own strength. It was decided that a Chinese force of 305,000 men under Gen. U Chung-mun should proceed straight to P'yŏng-yang. It seemed wholly unnecessary that the whole army of 1,130,000 men should undergo that long march when only a pusillanimous enemy barred the way.

On they came toward the capital without meeting anything but a few skirmishers, until they reached the Sal-su, a stream only thirty *li* from P'yŏng-yang. Crossing this the Chinese went into camp for a few days to recover from the fatigue of the rapid march before attacking the town.

At this point Gen. Eul-ji began operations. He wrote a very humble letter suing for mercy. When the Chinese general received this, his course of reasoning must have been something as follows: "My forces are completely exhausted by this long march: the provisions are almost gone; I shall find the capital defended by desperate men; it may be that I shall be handled as roughly as were the forces of Gen. Nā. I will accept this submission and start back in time to reach the Yalu before my provisions are entirely gone. I will thus spare my army and gain the desired end as well."

Whether this was his course of reasoning or not, sure it is that he accepted the submission tendered him and put his army in motion toward the Yalu. But before his forces had gone a mile they found themselves attacked on all sides at once by an unseen foe which seemed to fill the forests on either side the road. When half the army had gotten across the Sal-su the other half was fiercely attacked and cut to pieces or driven like dumb cattle over the face of the country, where they were butchered at leisure. The retreat became a flight, the flight a rout, and still the Ko-gu-ryū soldiers hung on their flanks like wolves and dragged them down by scores and hundreds. It is said that in a single day and night the fugitive Chinese covered four hundred and fifty *li*, and when the remnant of that noble army of 305,000 men that had swept across the Yalu went back across that historic stream it was just 2700 strong. Over 300,000 men had perished along the hill-sides and among the forests of Ko-gu-ryū. The Emperor in anger imprisoned the over-confident Gen. U Chung-mun.

Meanwhile what of Pāk-je? She had promised that she would rise and strike Ko-gu-ryū simultaneously with the Emperor, but when the moment for action came, like the palatress that she was, she waited to see which side would be most likely to win in the end. When the Chinese fled back to the border in panic Pāk-je quietly stacked her arms and said nothing about attacking her neighbor.

Winter was now at hand, or would be before another plan could be perfected and carried out. The army was without provisions. There was nothing left but to retreat. The Chinese army, still a mighty host, moved slowly back across the Liao River and Ko-gu-ryū was left to her own pleasant musings. All that China gained was that portion of Ko-gu-ryū lying west of the Liao River, which the Emperor erected into three prefectures.

If Ko-gu-ryū flattered herself that her troubles were all over she was woefully mistaken. With the opening of spring the Emperor's determination to humble her was as strong as ever. All the courtiers urged him to give over the attempt. They had seen enough of Ko-gu-ryū. The Emperor, however, was firm in his determination, and in the fourth moon another army was launched against the hardy little kingdom.

to the east. It crossed the Liao without opposition but when it arrived at Tong-whang Fortress, near the present Eui-ju, it attempted in vain to take it. The Emperor decided therefore to make a thorough conquest of all the Liao-tung territory and delimit the possessions of Ko-gu-ryū as far as the Yalu River. To this end siege was laid to the Fortress of Liao-tung. After twenty days the town was still intact and the Chinese seemingly as far from victory as ever. Ladders were tried but without effect. A bank of earth was thrown up as high as the wall of the town, but this too failed. Platforms of timber were erected and rolled up to the wall on trucks of eight wheels each. This seemed to promise success but just as the attempt was to be made fortune favored Ko-gu-ryū, for news came to the Chinese that an insurrection had arisen in China, headed by Yang Hyūn-gam. The tents were hastily struck and the army by forced marches moved rapidly back towards China. At first the Ko-gu-ryū forces thought this was a mere feint but when the truth was known they rushed in pursuit and succeeded in putting several thousands of the Chinese braves *hors de combat*.

The following year the Emperor wanted to return to the charge but an envoy came from Ko-gu-ryū offering the king's humble submission. To this the Emperor replied "Then let him come in person and present it." This he would not do.

Four years later the king of Ko-gu-ryū died and his brother Kūn-mu assumed control. It was in this same year 618 that the great T'ang dynasty was founded on the ruins of the Sui and the fear of vengeance was lifted from Ko-gu-ryū. She immediately sent an envoy to the T'ang court offering her allegiance. Pāk-je and Sil-la were only a year behind her in paying their respects to the new Emperor. As a test of Ko-gu-ryū sincerity, Emperor Kao-tsu demanded that she send back the captives taken during the late war. As the price of peace Ko-gu-ryū complied and sent back 10,000 men. The next year the T'ang Emperor conferred the title of royalty upon all the three kings of the peninsula which, instead of settling the deadly feud between them, simply opened a new and final scene of the fratricidal struggle. To Ko-gu-ryū the Emperor sent books on the Shinto faith, of the introduction of which into Korea we here have the first intimation.

THE
KOREA REVIEW
JUNE

The Image of Gautama.

A CHANT OF THE BUDDHIST MONKS.*

BY

Archer Butler Hulbert

The monks form in line and pass before the Image of Gautama from
left to right chanting as follows:

In a mountain-hall† on a pale, white night,
I silently take my seat,
To ponder well on the west wind's wail
As it sings aloft over hill and dale
And brings to this retreat
The Voice of the Void and the Great Unknown,
To moan with the monks in monotone.
He knows he lies who dares to say
That Karma‡ cannot be:
For the body of Dharma§, pure and white,
Ever lives in the liquid light,
Tho' his form we may not see.
In a thousand rivers there water is
In a thousand rivers a moon, ||
In a thousand leagues no cloud is seen

* This chant is translated freely from the original.

† The poetic name for a monastery.

‡ The state of sin or error arising from ignorance.

§ The doctrine of Buddhism personified
by reflection.

And the Heavens lie like an endless dream,²
To temple our wind-swept tomb.

On Griddore Peak where vultures fly †
And lustrous flowers are found,
Full many an occult thing may be.
If the wood comes not can the tortoise see,
Till a thousand years roll round? ‡

(They pause and prostrate themselves.)

O Honorable One by the Altar,
O source of the pure, endless Springs,
Strengthen our frail lips that falter,
O grant us the Three Blessed Things:
The Buddha,
The Dharma,
The Sangha,
The thrice-blest, the *Three Precious Things*.

(They retire.)

A clear, pure wind § of a measureless source
Blew fair and straight afar.
Had not your heart been proved so sweet
Who would have dared its message keep,
Pyel Ho of Kasyapa? §

In all the forest but one tree stood
New sprung from living soil: ||
The buds grew ripe in the wind's caress

² The unclouded heavens, typical of the pure faith of Buddha.

[†] Gridhakuti, or Vulture Peak, in India, where Mara in the form of a vulture tempted Ananda. Formerly covered with the cells of ascetics.

[‡] An immense tortoise that lives in the sea and catches a glimpse of the world only once in a thousand years, and not even then unless it chances to find a piece of wood with a hole in it through which it can insert its head. Failing this, the opportunity is lost for another thousand years. This is a figurative expression referring to the fortunate chance of Buddha's birth into the world.

[§] The one to whom the first Buddha entrusted the faith. The purity of the doctrine is typified as a pure, clear wind.

^{||} Referring to the Buddhist faith which was supposed to have existed before the world was created.

While glorious blossoms burst to bless
A sin-bound world of toil.

Nor yet what might their color be
Was no man found to tell ;
For white they were not, yet did lack
The tint of azure and of black ;
Nor man knew whence they fell.

(At their cells the monks chant a stanza of repentance and repeat the
prayer for the Three Blessed Things.)

Sin itself no nature has,*
But follows passion's track.
O starve that passion to its death,
No more to chill the soul's sweet breath.
No more to draw us back !

O Honorable One who ever hears,
Behold our penitential tears.
See that we prostrate fall.
By mandate swift dispel our fears
O Honorable One who ever hears
Grant us the Three Blessed Things
The Buddha,

The Dharma.

The Sangha.

The thrice-blessed, the *Three Precious Things*.

(In the morning the procession passes the image from right to left or
opposite to the direction of the night before.)

The three worlds swing in an endless arc †
Rebirth, decay and death ;
And a hundred thousand Kalpas ‡ fly
Like a grain of dust across the sky,
While Buddha breathes a breath.

Could one but walk on a mountain top
And there Cha-keut § could meet,
Tho' autumn winds blew wild and bold.

* The tenets of the doctrine were debatable, only the general principles were known.

† More literally the raising and lowering of a well-bucket.

‡ 4,320,000,000 years.

§ One of the seven worthies of the Bamboo Grove.

And autumn leaves fell sere and old.
What joy in that retreat !

(Prostrating.)

O Honorable One by the Altar
O Source of the pure, endless springs,
Strengthen the weak lips that falter,
O grant us the Three Blessed Things,
The Buddha,
The Dharma,
The Saugha,
The thrice-blest, the *Three Precious Things*.

(Rising and marching to the day's meditations.)

As the day grows warm on the south incline,
I silently take my seat
And ponder well on the south wind's cry,
As it moans through the crags with a stifled sigh,
With my censer and incense complete.

And our chanting goes forth to the Honorable One—
As he sits by the Altar on High,
Striving to break the dark clouds of night,
That worlds may reflect his glorious light,
And Karma be banished for aye.

Baron von Mollendorff.

Baron P. G. von Mollendorff, whose death occurred at Ningpo, China, on April 20th, 1901, was a leading figure in Korean politics and finance during the dramatic period of Korea's opening to foreign intercourse. There is perhaps no more fitting place to give a résumé of the chief events in his career in Korea than in this REVIEW, and the important part he played in the peninsula abundantly warrants more than a single word.

We will remember after that the *emeute* of 1882, which was a purely military riot, the Japanese retired from Seoul, having been driven from the temporary legation grounds outside the West Gate. Several Japanese were killed during this *emeute*. On the fifth of the seventh moon Count Inouye arrived in Chemulpo and demanded an indemnity for the lives of these murdered Japanese. The ex-Regent who, after the Queen's flight to the south, was again in power replied that to cover such indemnity it would be necessary to tax all Japanese merchants heavily. This was equivalent to a refusal, and the Japanese envoy immediately withdrew to Japan.

Hardly had he left when a Chinese force 3,000 strong landed at Nam-yang off the town of Su-wŭn. It can scarcely be doubted that these troops came at the urgent call of the Min faction which had suffered so severely in the *emeute*, and it was from that hour that the Min party turned unreservedly toward China and gave the latter occasion for beginning that series of encroachments upon Korea's practical independence, which terminated in the China-Japan war. These troops encamped in various places in and about Seoul. Then followed the ruse by which the ex-Regent was spirited away to China, thus leaving the field quite clear for the Min party to work

out the problem of Korea's opening. It should be borne in mind that this Min party or faction was at this time progressive. It had strongly and successfully combatted the extreme conservatism of the Regent and whatever of progress had been made was through their direct influence. But the necessity of obtaining Chinese military backing turned their progressive tendencies China-ward thus securing their ultimate non-success. This is evinced by every move that follows.

Toward the close of 1882 a Foreign Office was established and it at once invited the Chinese to secure an adviser for it. The Chinese complied and P. G. von Mollendorff of the Imperial Chinese Customs Service was appointed to come to Korea and establish a customs service and act as adviser to the Foreign Office. This was the first diplomatic triumph of the Chinese. Von Mollendorff was a man of commanding presence, great affability of manner, and fluency of speech. But above all his other qualifications he was an excellent student of Chinese and could write and speak that language with readiness. Probably this explains best of all his close contact with the Koreans and their unquestioning confidence in him.

He arrived in Korea in the Spring of 1883 accompanied by upward of a score of other Europeans who were to be placed in the leading positions in the Custom's Service.

He was soon installed in his position of Vice President of the Foreign Office receiving the title of Ch'am-p'an, a title of the second grade, only the P'an-sū grade being superior to it. He elected to live in purely Korean style. He put his hair up in a top-knot, wore the broad-brimmed Korean hat and the flowing Korean robes and adopted Korean customs even to the details of domestic life. There were those who smiled at this as being extreme but there is no doubt that this together with his knowledge of the Chinese character brought him much nearer to the Koreans than he otherwise could have come. But of course the question arises whether this closeness of contact was essential to the carrying out of the work in hand; whether, in fact, somewhat more of distance would not have conduced to a longer lease of power and a greater effectiveness of service. One can but marvel at the amount of work that von Mollendorff assumed from the very first. One would think that the thorough organization of a customs service would have

exhausted the energies of any one man but he not only assumed this work but practically dictated the work of the Foreign Office at a time when that branch of the service was burdened with countless questions of the utmost delicacy, when treaties with foreign powers were still to be drawn up and ratified, when trade regulations, foreign settlements and the strained relations between Japan and China had all to be kept constantly and strenuously in mind; and when questions of finance had to be grappled with. The Government needed ten men all as strong as von Mollendorff to help in these multifarious works but it had--one. It was manifestly beyond the power of any man to do all these things and do them well. It is too much to expect any one man to be first-class linguist, diplomat and financier and to be both organizer and executive in all these branches at one and the same time. And the difficulty of his position was greatly increased by the factional strife that was rapidly drawing on toward the crisis of December, 1884.

It was inevitable that one or other of the departments of which he was chief should suffer. The customs suffered from lack of supervision. The receipts were considerable but no accounts were ever rendered to the Government nor were the national revenues swelled from this source. At the same time more serious difficulties arose in connection with the Foreign Office. The various foreign representatives naturally felt some degree of hesitation in dealing with a Foreign Office in which everything was decided by a foreigner appointed by China and presumably working in the interests of that power. In that state of things the British attitude was the logical one, namely the managing of the purely diplomatic matters through the Peking representative. During the initial stages in the evolution of a Foreign Office his services must have been of rare value but that he should continue to dominate the foreign relations of the country was of course impossible. His position was further embarrassed by the fact that two Chinese generals, Wang Sük-ch'ang and Ma Kün-sang, were attachées of the Foreign Office.

The year 1883 which marked the height of von Mollendorff's power in Korea witnessed more advance in Korea than any other year either before or after. A glance at the "Chronological Index" published recently shows this con-

clusively. It beheld the organization of the Foreign Office and of the Customs, the ratification of a treaty between Korea and the United States. The Regulations for trade in Liao Tung were drawn up and signed. The Japan-Korean conventions in regard to port limits, fisheries and trade were signed. A Korean Embassy was despatched to the United States.

The Japan Korea convention regarding the Chemulpo Settlement was drawn up and ratified. An English school was started at the instigation of von Mollendorff. The British-Korean treaty was drawn up and signed. The German Korean treaty was signed. An arsenal was erected in Seoul.

These are a few of the things Baron von Mollendorff was doing in addition to his duties as Commissioner of Customs, in which a great many perplexing questions must have been handled owing to the, as yet, unsettled condition of things and the fact that the service had not been gotten into smooth running order.

But, as stated above, the time was soon to come when the Foreign Office must voice Korean sentiment instead of bowing to the will of any one foreigner however capable he may have been. The Foreign Representatives desired to deal more directly with the Korean Government than was possible under these conditions. It is impossible to say exactly what led to his resignation from the vice-presidency of the Foreign Office. It was done in order to test the feeling of the Government in the matter, but his relations with the Government were such as to warrant his belief that the resignation would not be accepted. And in truth if the Government had felt at liberty to follow its own inclinations his services would doubtless have been retained in the Foreign Office, but one can easily see that under the circumstances this could not well be. So His Majesty reluctantly accepted Baron von Mollendorff's resignation.

One cannot escape the conviction that had von Mollendorff been able to dissociate himself from his many other forms of work and to devote all his energies to the work of the Foreign Office, and if he had been able to do it in a more impersonal way, rather as adviser than as a virtual dictator, he would have had an opportunity for distinction such as few men have had in the Far East. That his temperament was of such a

kind as to render this impossible is his misfortune rather than his fault. That he worked hard and faithfully in the Foreign Office cannot be gainsaid.

But he still retained the Chief Commissionership of the customs and here was a field of labor that was worthy of his best powers, but he seems to have been bent upon carrying out many schemes for Korea's development that were outside this field. These were without exception laudable in themselves but were thwarted one after the other either through untoward natural conditions or through the apathy of the Government, which seems to have taken them up rather as fads of the hour than as a settled system of improvement which must be carried through to a successful termination.

The first of these innovations was a school for the training of interpreters. It was a most necessary and most useful institution and the man selected by von Mollendorff as a head of that school, Prof. T. E. Hallifax, was an efficient and successful teacher. It is much to be regretted that this school was allowed to disband after von Mollendorff left. But even during its brief existence it accomplished a very valuable work for Korea. This school was organized in the summer of 1883 while von Mollendorff was still in the Foreign Office.

In 1884 von Mollendorff elaborated a scheme for the culture of silk on an extensive scale. He sent to Shanghai and engaged the services of A. Maertens, Esq. an expert of acknowledged capacity and long experience. Mr. Maertens came to Korea and went to work with energy, investing considerable money of his own in the venture. But like everything else, the plan fell through because of the lukewarmness of Government. There was no intrinsic reason why sericulture should not be carried on in Korea on a large scale and with eminent success, but the Government did not possess the requisite degree of pertinacity, and two years later the whole thing was given up at a sacrifice of many thousands of dollars.

Then again von Mollendorff proposed to magnify the culture of tobacco in Korea and supply the East with the Korean grown article. For this purpose he obtained the services of a German gentleman, Mr. Kniffer, from Japan who came to

Korea and looked over the ground, but the scheme was abandoned before any considerable amount of money had been thrown away upon it.

Mining also occupied the attention of von Mollendorff and it was through him that Dr. Gottsche, a German geologist, came to Korea and travelled extensively through the country in the summer and autumn of 1884. As the subsequent opening of gold and coal mines in the north have demonstrated, there was nothing chimerical about the plan and yet it failed. There was no one to carry it through to a successful issue.

It was about the same time, July 31, that von Mollendorff resigned from the vice presidency of the Foreign Office, but he seems to have been as ambitious as ever for the industrial development of Korea. for in that same month Joseph Rosenbaum was called to Korea by von Mollendorff for the purpose of beginning the manufacture of glass from the sand along the Han River. But as it was found that the sand was not the right kind for glass-making Mr. Rosenbaum was instructed to begin the manufacture of matches. A plant was secured and a certain amount of work was done. A large number of matches were turned out but as they were without heads the scheme did not succeed as a financial venture and Mr. Rosenbaum retired. This too might well have been made a success had it been carried on with determination, for today we see the Japanese reaping a rich harvest in Korea from the match business.

A foreign mint was also determined upon. The currency of the country was to have been transformed and the monetary system rehabilitated. There was need enough of it and there was no intrinsic reason why good coin should not have been minted. An enormous amount of money was put into it by the Government but as time went on something else arose that caught the fancy of officials that were responsible, and thus the costliest venture that the Government ever made fell to the ground.

The repeated abandonment of plans for industrial improvement leaves the unpleasant impression that the Korean officials in charge of them were anxious to retire from the responsibility and labor involved in their successful prosecution

as soon as they found out that there was no longer any probability of personal gain to themselves in them. For this von Mollendorff can hardly be held responsible. That he sincerely desired to see Korea progress along industrial lines cannot be doubted but all the time he was working without the proper or necessary amount of sincere unselfish backing on the part of the Koreans in power.

Meanwhile the Custom's Service had been performing its function steadily and with a modicum of success. But von Mollendorff had given so much time and energy to other matters that the best results had not been attained. Still the Government reposed full confidence in its adviser, as is shown by the fact that when in April 1885 Port Hamilton was occupied by the British, von Mollendorff was asked to accompany a commission to Port Hamilton and to Japan for the purpose of helping to a speedy settlement of the question.

This is a fitting place to set straight one misapprehension which was to some extent prejudicial to the reputation of Baron von Mollendorff. The Koreans got the notion that he was working in the interests of Russia. Such a report, however unfounded, could not but prove detrimental to his influence among Koreans. It may or may not be true that he considered it wise to have the matter of army reorganization put in Russian hands. But even if true it does not follow that he was not attempting to work solely in the interests of Korea. The army needed reorganization and under any circumstances the work must be done by foreigners. Von Mollendorff's connection with China made it impossible for him to propose that the matter be left to the Japanese. It could not be expected that he would propose that it be done by the English. China could not be depended upon for this work, for she was herself in need of military tutelage. That he should have preferred to let Russia do it is not a thing to be laid up to his discredit except as the jealousy and suspicion of other powers might prompt them to impute sinister motives to him. Russia was a neighboring and friendly power and one well able to put the Korean army in shape for effective work. If he so proposed, which is a matter of mere surmise, it shows no lack of solicitude for Korea's welfare. It merely shows that he

was unaware of a deep-seated though seldom expressed suspicion on the part of Koreans in regard to Russia's methods and intentions.

Even if we take the fact of von Mollendorff's decorations by the Russian Government as an indication that he favored a certain degree of Russian influence in Korea it is easy to find reasons for it which redound to his credit. Japan had taken a leading part in the opening of Korea and China may well have feared that Japanese influence would become paramount in the peninsula. What other influence than that of Russia could have been appealed to in order to offset that of Japan and effect an equilibrium that would insure the continuity of Korean institutions? Only a few years had passed since Japan had witnessed a sanguinary rebellion whose fundamental reason was the hesitation of the Japanese Government to make war upon Korea. This indicated a strong desire on the part of a numerous party in Japan to go to extremities in the peninsula. Under these circumstances no reasonable man can deny that the introduction of a modicum of Russian influence would be directly in the interests of China. At least such an explanation can be given of von Mollendorff's attitude, and it should set at rest any unworthy suspicion of his having been in any way untrue to the best interests of Korea. But when we consider the Korean attitude toward Russia and the influences that might be brought to bear upon Peking to thwart von Mollendorff's plans it is not surprising that his position became untenable and that on Sept. 4th, 1885 he was relieved of the position of Chief Commissioner of Customs, his place being filled by another member of the Chinese Custom's staff, H. F. Merrill, Esq.

Such is a brief and inadequate account of Baron von Mollendorff's work in Korea. That much of that work was highly beneficial to Korea is as true as that the extremely broad field he endeavored to cover made it impossible to achieve success in every part.

Home for Destitute Children.

Those who attended the public meeting at the Home for Destitute Children on the afternoon of May 30th, passed a

very enjoyable afternoon and gained a new impression of this most praiseworthy institution. Few of us would have believed that homeless children, bag-boys, and vagrants of extreme degrees, taken literally from the streets, could be brought in so short a space of time to such admirable discipline and to the preliminary stages of such complete fitness for citizenship as these children exhibit. It is quite safe to assert that in no one of the Christian Churches of Korea is any such precision and unison attained in the singing of hymns. The exhibition of industries was interesting beyond description. One does not often see a child of five years seat himself upon the floor and, taking a wisp of straw and turn it deftly into a pair of shoes for his own wear. The skill of the blind boys in weaving colored mats and baskets is notable. Other parts of the exercises, such as recitations and marching, were also of great interest as showing careful training.

The officers of the Home wish us to express their appreciation of the effort made by busy people in attending upon this occasion, and of the kindness of the ladies who furnished and served the refreshments and made other preparations. Also and especially, of the obliging considerateness of Hon. J. McLeavy Brown in occupying the chair.

The Home for Destitute Children came into being between three and four years ago in response to the unwearying efforts of Miss Jean Perry, its superintendent. It occupies, rent-free, a most suitable property outside the West Gate of Seoul. A Council of nine ladies and gentlemen, members of several different missionary bodies, give aid to Miss Perry in administering the Home. But it has no fixed resources and is wholly dependant for support on the contributions of those interested in its welfare. Yet there has never been a time since its opening when funds were not in hand for immediate needs.

There are at present twenty-three inmates, of whom nineteen are boys. Most of the work of the institution is done by these children, including cooking, laundering, and the care of a large garden. Last summer quite a sum of money was earned by raising foreign vegetables and selling them at the legations and elsewhere. At the same time a laundry for foreign patrons was carried on to the great satis-

faction of some dozen or more employers. With the coming of cold weather it had to be discontinued for lack of facilities and of foreign supervision. Many other industries have been engaged in with marked success, and a friend of the Home is now in England studying brick-making, silk-weaving and several forms of industry with the expectation of returning and introducing them among the beneficiaries of the institution. Daily classes are also held for the instruction of the children whether girls or boys, in both Chinese and Korean, in singing, arithmetic, geography, sewing, and other branches of elementary knowledge.

The care of so large and busy a household is necessarily a great strain, and Miss Perry has often passed considerable periods devoid of efficient assistance. No one will wonder that she greatly feels the need of a thorough rest. Funds are waiting that especial purpose and she is detained from a trip to England only by the difficulty of providing during her absence for the care to her charges.

We bespeak the interest of all friends of Korea in this institution, so desirable an object lesson in Christian civilization, and already so notably successful in several respects—a beggar-boy in less than a year transformed into an energetic student of the art of compounding drugs—several waifs adopted into native homes—a group of happy, neat, industrious children in training to institute thrifty homes. Many facilities not now possessed are desirable, and funds are always welcome for the supplying of daily needs. Probably nowhere in Korea will a sum of money bring more satisfactory return to its giver. The treasurer is Mrs. Fulton Gifford, Seoul, Korea.

Korean Etymology.

The fascinating study of Korean etymology has received as yet but little attention. It will be many years before an adequate presentation of the subject will be possible. Korean is an agglutinative language and highly inflected, especially in its verbal forms. Probably two thirds of all pure Korean words can be traced to verbal stems. It is my purpose in this paper not to discuss the subject of Korean etymology but by

taking up one small phase of it to illustrate a line of study that ought to prove of great value to the serious student of the language. For this purpose I will touch upon the verbal nouns in ㅁ=m. But even this is too broad a subject for a brief paper, so I shall confine myself to the verbal nouns in ㅁ based upon verbs whose stems end in ㄹ=l.

By verbal nouns in ㅁ we mean the nouns which are formed on the stems of verbs by the simple addition of the letter ㅁ, as 봄=pom, from 보="to see," 함=ham, from 함="to do," 믿음 mit-eum, from 믿="to believe." To get at the meaning of this verbal noun we must notice that there are three verbal nouns ending respectively in ㄱ=ki, ㅈ=chi and ㅁ=m. The verbal noun in ㄱ=ki denotes the present performance of the act as 먹기=mük-ki "eating," or "the act of eating," 잡기=chap-ki, "catching" or "the act of catching." The verbal noun in ㅈ is used almost always in a future or negative sense 가지 마라=ka-ji ma-ra "do not go." 내가 가지안겠소=nä-ga ka-ji an-k'es-so "I will not go." The verbal noun in ㅁ=m indicates a past act or the present product of a past act. 믿음=mit-eum is the past verbal noun of the verb 믿=mit, "to believe." It means "belief" not merely the act of believing. It is the residuum or the product of believing; as we might ask what a man's beliefs are.

But as we are to confine ourselves to verbs in ㄹ=l we must notice that the simple letter ㅁ cannot be added without the use of a helping vowel. The two weak vowels ㅏ=a and ㅜ=eu are used in Korean for this purpose. From the verb 믿=mit, "to believe" we do not get 믿ㅁ but 믿음 the helping vowel ㅜ being used to introduce the ㅁ. So the verb 놀=nol, "to play" adds ㅜ but the final ㄹ of the stem is attracted into the second syllable giving us 노름=no-ram, "gambling."

From 파르다=pa-reu-ta we have 파름=pa-ram, "hope." From 다르다 ta-reu-ta, "to be different" we have 다름 ta-ram, "difference." From the verb 걷다 whose stem is 걸=kül, "to walk" we have 거름=kü-reum, "a pace."

The cases above cited are well known to be derived from the verbs in the form of the past verbal noun but in looking through a Korean vocabulary we shall find many words ending

in **롬** or **름** whose derivation is not so plain and our ear to it compels us to inquire whether they too are not so derived.

Having cited a few in which the derivation is beyond question let us advance to consider some in which the connection is not quite so plain and yet is reasonably certain. Take the word **어름**=*ü-reum*, "ice." There can be little doubt that it is the past verbal noun of **얼다**=*ül-ta*, "to freeze." It is the result of freezing. Then again the word **서름** means "sorrow" and is evidently from the verb **서르다**=*sü-reu-ta*, "to grieve." The verb **다르다**=*ta-ra-na-ta* "to run" gives us the word **다름** which is found in the compounds **다름박질**=*ta-ram-pak-jil* "to scamper" and **다름취**=*ta-ram-ch'wi*, "squirrel." From the verb **안다**=*an-ta* "to know," whose stem is **알**, we have the noun **아름** which is found in the reduplicated form **아름아리**=*a-ram-a-ri*, "acquaintance."

With all these in mind it is not hard to believe that **아름**=*a-ram*, "an armful" is from **안다**=*an-ta* "to take in the arms," "to embrace." The two words **여름**=*yü-ram*, "fruit" and **여름**=*yü-reum* "summer" would seem to have some etymological relationship and I believe they are both from the verb **열다**=*yül-ta* "to open," in the sense of development, although of course the fact that **열**=*yül* is the Korean pronunciation of the Chinese character for "heat" might suggest another derivation. It would be quite contrary to the genius of the language to form the word **여름** from the simple Chinese word **열** although I confess the coincidence is sufficiently striking.

The verb **묻다**=*mut-ta* "to ask" has for its stem **무머** or **줄** and from this we get **무름** as illustrated in the compound **무름맞춤하다** in which **무름**=*mu-ram* "question," **맞춤**=*mat-ch'im*, "a matching," "a comparing," the whole meaning "to compare evidence." The noun **바름**=*ba-ram* "characteristics" may be reasonably derived from **바다**=*ba-ta* "to be born" "to originate," although at the present time there is no **르** in the verb **바다**. The words **바름**=*pa-ram* "thread" and **바늘**=*pa-nal* "needle" seem to have a great affinity but we have found no verb that these can be derived from. They are probably derivatives of a verb now obsolete. The word **보름**=*po-ram* has two meanings, first "a sign" and second "full moon." The meaning "a sign" would indicate

derivation from **보**=po, "to see;" and as the moon plays a most important part in marking time in Korea the meaning "full moon" is not difficult of explanation.

I have reserved the three most interesting cases to conclude this little sketch. They are the words:

구름=ku-ram "a cloud." Upon applying to a Korean scholar he immediately declared without any prompting that this word was derived from **굴다**=kui-ta, "to roll," referring to the motion of the clouds. "The Rollers!" Not a bad description of that most beautiful of nature's phenomena.

바람=pa-ram, "wind." This word is very commonly pronounced pu-ram in the south and apparently comes from **분다**=pun-ta "to blow" whose stem is **불**=pul.

사람=sa-ram "man." This most important and common word of pure native origin presents no difficulty. The verb **살다**=san-ta "to live", whose stem is **살**=sal provides us with a striking example of this etymological law in Korea. As Eve was the "Mother of all *living*" so in Korea, man is the *Living One*.

Such are a few hints at a subject which is not unworthy of investigation. The great amount of erosion which this language has suffered during the centuries, and the losses it has sustained through the introduction of Chinese, complicate the problem and give opportunity for the formulation of endless theories, but the difficulties in the way should only whet the appetite of the true student.

To suggest only one out of many valuable lines of study, it would be interesting to secure a list of those words which formerly must have existed here in pure Korean but which we have today only in Chinese, and by a study of derivatives discover what the original pure Korean word must have been. For instance the ordinary word for "room" in Korea is pang, which is of course pure Chinese. Surely there must have been a Korean word for this, before the introduction of Chinese. But we notice that the broad flat stones that are used in making a Korean floor are called **구들장**=ku-deul-jang. At the same time among the country districts of Kyong-sang Do in the south the word **구들**=ku-deul is used almost exclusively to mean room. Thus we conclude that Ku-deul is the pure native word for room.

Odds and Ends.

Fishing Boat. The largest native Korean craft is called the *cho-gi cham-nan pã*. This means the "Cho-gi Catching Boat," cho-gi being a sort of fish much in demand in Korean markets. These boats differ in size, but the largest are seventy-two feet long, twenty-four feet wide and twelve feet deep. The width is further increased by wide gangways on either side which extend four feet over the water. The two masts are seventy-two and sixty-six feet high respectively. The sails are fifty-four feet long by thirty feet wide. The anchor rope is six inches thick and 420 feet long and is handled by a huge reel, twelve feet wide. The anchor is made of hard wood and is sixteen feet long. The rudder is twenty-one feet long and five and a half feet broad. The rudder post is a foot thick and forty feet long. They anchor in 280 feet of water or less while the net is being cast. The net itself is in the shape of a huge bag, 300 feet long, the opening being regulated by two poles each of which are seventy feet long. One of them is sunk to the bottom and the other is held immediately under the boat in a horizontal position. The opening of the net is sixty feet long by eighteen feet wide. The cost of one boat with complete outfit is about \$2800, Korean currency. A full fishing crew consists of forty-five men, but twenty-five only are required to handle the boat. A fairly successful cruise will bring in 300 *tong* of fish, each representing 1000 fish.

They sell, on the wharf, for \$10 or \$12 a *tong* which means from \$3000, to \$3600. A short time since, a man invested in one of these boats and on the first trip, which was unusually successful, netted something like 500 % on the investment. At the least estimate a single trip will more than pay for the entire plant and the expenses of the trip. Fisheries form a most important asset of the Korean people. The "Harvest of the Sea" means more to them than almost any other one thing excepting rice. But like so many other of Korea's opportunities, the superior enterprise of neighboring peoples is preëempting these valuable fields and is lining some

body's pockets. If one looks at it from a broad standpoint he must admit that, sentiment aside, it is better to have Korea's neighbors catch the fish and satisfy someone's hunger than to have the harvest go to waste and the field lie fallow. Everywhere we come face to face with the potent truth that to the industrious belong the spoils.

**A Red
Sea Path.**

It will be remembered that when the young King Tan-jong was deposed by his uncle in 1456 he was sent to the prefecture of Yŭng-wŭl in Kang-wŭn Province. This is near the head-waters of the northern branch of the Han River. The spot to which the unfortunate boy was sent was on the south bank of the So-yang, a river tributary of the Han. Behind it towered a frowning mass of mountains which made access to the place almost impossible except by crossing the narrow but deep stream. At that time there was nothing but a miserable hamlet at the place and the child, for he was little more, would have starved had it not been for the pity of a gentleman named Mr. Om who lived on the opposite side of the stream. That gentleman at the risk of his own head sent cooked rice to the banished king at the hand of a faithful servant who daily swam the stream with the dish of food upon his head. One day, however, when the stream was in spate, the faithful servant was swept down the stream and drowned. Things began to look desperate. The loyal gentleman knew that, unless food was carried across, the unfortunate youth would starve. In great perturbation of spirit he took a dish of food and came to the river bank, but there was no way to cross. He set the dish on the ground and besought the Genius of the stream to interfere in his behalf. Immediately the waters parted before him and a dry path led through the very bed of the stream. He hastened through this awesome chasm and lay the dish at the feet of his sovereign. The waters did not close together until he had returned to his own side again.

**A Curious
Asset.**

The Koreans rightly estimate the condition of a "poor gentleman" as the most pitiable that society has to show. The following incident that actually came within the notice of a foreigner a few weeks ago throws an interesting side light on what expedients the poor but proud may be driven to. This particular gentle-

man had pawned everything that was negotiable and at last found himself at the last ditch. But he had one thing left. It was the diploma which he had received many years before at a national examination or *kwa-ga*. With great shame of face he offered this to a lowly but well-to-do man of his neighborhood saying that if he would but buy it he would be immediately elevated, by its very possession, to the position of gentleman and scholar. The low born would have to bow before him and forswear smoking in his presence. His name would be enrolled in the glorious list of the literati and honor would be added to his accumulated riches. It was subtle flattery but the man of low degree had the remarkably good sense to decline the offer, for he said that although the low people would have to bow before him the literati would not accept him at par and that consequently he would be neither one thing nor the other.

Questoin and Answer.

(13) *Question.* The Koreans call him the "Ant Devil." His body is the size and shape of a navy bean, gray in color, with a small thorax and head, armed with a ferocious pair of pincers. On the sunny side of a gully near the top under the overhanging sod he digs a funnel shaped pit-fall two inches wide and one inch deep. At the bottom in the corner he completely hides himself. Presently an ant falls down into the pit and, struggle as it may, it cannot mount the sandy slope. It is a clear case of "The Strange Ride of Morrowby Jukes." His struggles awaken the "Ant Devil" who switches his head from side to side throwing a little shower of sand at each switch until his pincers are free from the sand with which he has concealed himself. He then leaps on his prey and sucks its blood. Around the edge of the pit will be found the dried bodies of his victims. His abdomen is so large in comparison with his head and legs that if you dig him out from his earth-works he is perfectly helpless. He moves backwards like a crab. Push him down an ant hole and presently you will see him dragged out by an ant not one tenth his weight. The question is what his scientific name is and his common name in English.

Answer. If the late Hon. J. M. B. Sill were living and still in Korea we would have this question answered in an hour, for he was a specialist on the *Arachnidæ*. We shall not fail to find the answer sooner or later.

Editorial Comment.

The recent Annual Meeting of the American Methodist Mission in Korea brings up the whole question of Christian propagandism in Korea, a question that is interesting to every one though perhaps for different reasons.

This work is carried on so quietly and unostentatiously that unless one takes pains to inform himself of the facts it is difficult to realize that the extremely rapid spread of Christianity in Korea is beginning to attract world-wide attention. It is not merely on account of the numbers of people who have been led to attach themselves to the Christian Church, although this in itself is sufficiently striking, but also on account of the readiness with which they give their time and money to the work.

The value of this work cannot be belittled on the ground that mistakes are made and that unworthy persons are received into Christian fellowship in the Church. Such has been the case in all lands since the founding of the Church. It is as valid an argument against the Church in Europe and America as against the Church in Korea. The teachings of Christ himself and of the Apostles indicate that until the final consummation the visible Church and the Spiritual Church will not be indetical.

In the Far East foreign opinion in regard to Missions may be divided into three classes. First there are people who are thoroughly and warmly in favor of Christian propagandism and who openly support it by word and act. Second, there are those who neither advocate it nor oppose it. They attend to their own affairs and let others do the same. Third, there are those who let no opportunity pass for holding up missions to scorn and obloquy. They do not hesitate to vilify people whom they have never seen and of whom they know nothing and to ridicule work of whose good or ill effects they

they have absolutely no means of judging. Their position is aptly described by the Korean proverb "So-gyŭng tan-ch'ŭng ku-gyŭng ha-ta" or in other words "The blind man distinguishes between red and blue." They would be the first to deny the general principle that people have a right to use their money as they wish so long as they act within the law, but they make an exception of missionaries. The position is irrational and absurd. If people at home want the Gospel preached to the Chinese or Koreans, and find persons willing to do it, and are satisfied with the results of the work done, it is as impertinent for anyone to indulge in abusive language against this work as against the work of the merchant, the engineer or the diplomat. But we waste words, for no argument will cure the chronic grumbler against missions. His attitude and tone are so malignant as to leave the impression that his sympathies are enlisted on the other side.

Meanwhile Christian missions thrive today, as they have always done, on opposition. Much has been made of the Boxer troubles in China by the enemies of missions. Trade has been injured and missionaries are to blame! When it is pointed out that Missionaries are the vanguard of civilization and pioneers in the field of bringing the natives of China into contact with the west, that through their labors, in large part, the language has become accessible to the westerner and that in many other ways the missionary has been of vast importance to commercial interests, the grumblers change their tune and charge the missionary with doing work outside his own legitimate field, as if, indeed what he has done for commerce were not entirely incidental to his main work.

These opponents of missions would of course agree that religious freedom is one of the bulwarks of western civilization, that, in fact, it is the main mark of distinction between a merely civilized people and an enlightened people: and yet they demur because an opportunity is given to the Chinese or other non-Christian peoples to choose between their own national cults and that other oriental religion which has proved its cosmopolitan character by conquering the occident.

We would invite the attention of those who claim that missions do not accomplish what they pretend, to certain facts in Korea. During the past fifteen years Protestant missions

have brought into connection with the Christian Church between eight and ten thousand Koreans. They include men of every class from the lowest to the highest. The only way to test a man's sincerity is to see how he acts. These Koreans have in a vast majority of cases made pecuniary sacrifices in joining the Christian Church. They have given generously of their money to build chapels and schools in scores of country villages, they have rejected the custom of concubinage, suffered heavy financial losses through observance of the Sabbath, earned the suspicion of their fellow countrymen, broken down the barriers of caste, discountenanced child marriage, destroyed their fetiches, established schools, published books, given almost as much money for Indian Famine Relief, in proportion to their means, as the average of nominally Christian people in any other country in the world. Not more than two percent of them have received salaries out of foreign funds and then only for full value received.

Now to an unprejudiced mind these results even from a merely social and intellectual standpoint are worth the money and the labor expended but when we consider that these are the result of a moral and spiritual change which bears in itself the power of self-propagation and bids fair to renovate the whole social fabric of Korea the price paid for it is infinitesimal.

The traveller in the desert digs a well and drinks at it but he does not take the well away with him. It is perennial, and thousands after him say "God bless the man that dug this well." So the missionary is piercing the arid crust of this moral desert until living water flows which shall quench the thirst of many a wayfarer. The man who only sifts the desert sands for gold leaves it more a desert than it was before.

News Calendar.

An attempt has been made by the Government to re-introduce some old time forms of missile weapons. The first is the "fire arrow" or Wha-jün. It is claimed that they shoot 800 feet and on alighting explode with considerable force. The second is an old style cannon. Besides these they have

what they call the Yong-un-gok or "Dragon-cloud-armor" which is affirmed to be impervious to bullet. A trial was made of these lately at Yak Monastery outside the north-east gate and it is claimed they were a success.

Since the first of June silver coin has been minted at the Yong-san mint.

It is reported that the Government has granted a gold mining concession to the French. The location has not been determined upon but it will be sixty *li* long and forty *li* wide.

The resignation of Cho Pyŏng-sik from the position of Minister of Law has at last been accepted and on June 9th. Sin Keui-sŏn was appointed to that post.

Of late the Japanese have been actively engaged in surveying along the coast. Some friction was caused in the vicinity of Hŏ-ju where the natives accused the Japanese of interfering with neighborhood wells. It is hardly to be wondered at that the Japanese should insist on a certain degree of cleanliness about the wells in the vicinity of which they are working and it is probably this which has incensed the people. The claim that the Japanese have cut the people off from access to the wells is doubtless a gross exaggeration.

Sŏ Chŭng-sun resigned from the Council and Sim Sang-hun was appointed to the place on June 9th.

On the same date Min Yŏng-gyu was appointed President of the Privy Council.

A sound of revelry was heard by night and Tŏ Han's Capital had gathered then her beauty and her chivalry. The fun was over an enormous and bespangled Dragon Boat that was made at the Chang-ok-wŭn or "Music Hall" near the Government Hospital and taken to the Palace on the tenth inst.

There seems to be little doubt that the French loan will become an accomplished fact. That very many of the highest officials are desperately opposed to it cannot be denied but the Government is in great need of funds and the pressure brought to bear has been enormous. Officials and scholars have united their appeals in order to prevent its consummation but without avail. The Japanese press has been especially sharp in its comments upon Yi Yong-ik and other officials who have

stood in favor of the loan, so much so, in fact, that Yi Yong-ik appealed to the authorities to stop the ugly comments, with the result that the papers quieted down. We have no arguments to offer for or against this loan. It is impossible to say whether it will be for Korea's ultimate good or not. It depends entirely upon what use is made of the powerful influence thus brought directly to bear upon the Korean Government. The conflicting interests of foreign powers in Korea give every political move a double aspect. It is the best thing in the world or the worst, according to which side you are on. We only trust that it will work ultimately for Korea's welfare. If we were sure it would not, we should be free to say so. To tell the truth it is very difficult to say just what is what in the peninsula to-day. To use an Americanism, we do not know just "where we are at." If anybody knows, let him tell. But it is very apparent that in Korean official life to-day there is comparatively little of that *otium cum dignitate* which is so dear to the heart of a true born Korean. That Korean official life is at least strenuous appears from the warmth with which Yi Vong-ik denied any connection with the French loan. The strenuousness of the situation reached a point that threatened a collapse.

In the absence of disinterested witnesses it is impossible to obtain an unbiased account of the riots in the island of Quelpart. The best we can do is to give a free translation of the report of the magistrate of that district, Yi Chā-ho. It is straightforward and bears all the outward marks of veracity, but we cannot vouch for it. He says:—

The difficulty arose from two causes; for two years the tax-collectors have been levying excessive toll on the people of the island and in the second place the Roman Catholic adherents have been playing a very high hand. If the excesses of the tax gatherers, such as plundering houses, seizing fields, binding and beating the people, be not stopped, and if the Roman Catholic adherents be not restrained from forcing people into the Church matters are sure to get beyond control. On May 14th (28th of 3rd moon) the people congregated at a point ten *li* south of the town of Che-ju and conferred together about their wrongs. Soon two French priests appeared on the scene with 300 armed followers and attempted to scatter the

crowd. In this attempt one of the crowd was severely wounded in the leg. The leader of the crowd was seized with five others and carried captive to the Church. The Magistrate forthwith went out of the town and ordered the people to retire. While this was going on the Church party entered the town, seized all the arms and ammunition, barred the gate of the town and terrorized the people by firing upon them and killing one and wounding three others. By this time the people were thoroughly aroused. The sight of blood had made them quite reckless. They called in all the hunters that could be found and attacked the Roman Catholic position, killing eight or nine of them. They forced their way into the town and released the men whom the Church faction had seized. The latter seeing that things were likely to go hard with them scattered and the two French priests by the aid of Kim Heui-ju made their escape.

The people thereupon wrote a circular letter to every town and village and large numbers of Catholic adherents were seized and killed. Forty or fifty a day were massacred and on the 27th of May 250 Roman Catholics were killed. These were men who had scattered throughout the country trying to find a hiding place. Two men, Chang Yun-sŭn and Ch'oe Sun-hyang, who had been banished to the island, and had joined the Church, were pursued. The former was caught and killed and the latter escaped by boat to the mainland, and sent a telegram from Mok-po to the French Legation in Seoul. One hundred soldiers of the Kang-wha guard accompanied by Mr. Sands of the Imperial Household Department and one hundred of the Kwang-ju guard went to Quelpart on a French man-of-war and on June 2nd the soldiers landed and were welcomed by the authorities. A second body of 200 troops was sent later but by this time the revolt had been put down and everything was quiet.

This account, given by the prefect, is an open attempt to place upon the adherents to Christianity part of the blame for the troubles in Quelpart. There may be more or less friction between the Christians and the non-Christian populace and it may easily be believed that in the presence of foreign priests the excessive levying of taxes would bear harder upon the latter than upon the former. This would naturally create trou-

ble. We can see no reason why one class or sect should enjoy immunity from taxation. If it does, it forms a very insidious temptation for people to join that class or sect, whether it be Roman or Protestant; which is greatly to be deplored.

The Japanese daily newspaper in Seoul makes some rather severe strictures upon what it calls the *Ye-su-kyo*. We do not know whether by this it means Roman Catholics or Protestants or both but as he mentions the Catholics under the term *Chŭn-ju-kyo* he apparently means Protestants. He says that if an adherent of Christianity in Korea were asked his reasons for joining the Christian Church he would give one or other of the following. (1) Because others told me to, (2) to get the sugar which was promised, (3) to get medicine, (4) to get money, (5) because they say it is better than official position, (6) because my parents did so, (7) to get power, (8) to escape the tax-collector, (9) to get away from the jurisdiction of the prefect, (10) to escape from of the persecution the peddler's guild, (11) to escape the private inspectors, (12) to escape taxation, (13) to escape the continual importunities of the adherents of that religion, (14) to escape arrest, (15) to be able to steal with impunity (16) to escape the consequences of having been a Tong Hak, (17) in order to have an opportunity to play, (18) because many handsome women have entered it, (19) because they say I shall see heaven (20) in order to have an opportunity to ride upon the clouds and see the Four Seas.

Our Japanese friends seem to be trying to antagonize Christianity in Korea, but they will do no harm so long as they talk about Korean Christians the way the Chinese talked about the Japanese before the China-Japan war. From a somewhat close acquaintance with the facts of the case we are able to affirm that the statements made by the editor of the *Han-sung Sin-mun* in regard to the reasons for Koreans joining the Protestant Christian Church are quite fictitious. We fear he has not come into personal contact with many of them nor examined carefully into the question. Our friend does not seem to remember that modern Japan has broken away from all this sort of narrowness, and he would do well to emulate that fairness of criticism which the better portion of his countrymen evince.

On the 14th of the 5th Moon (June 29th) a grand festival

will be held in honor of the 80th birthday of the Emperor's mother whose title is Myŭng-heun T'â-hu. It will be held in the palace, and \$60,000 has been appropriated to cover the expenses.

Rear Admiral Sir James Bruce, K. C. B. arrived in Chemulpo on the *Barfleur* on May 31st and came to Seoul in company with Lady Bruce on June 3rd. They returned to Chemulpo on the 8th and the *Barfleur* left Chemulpo on the 10th. Several other British boats have been in Chemulpo Harbor lately, namely the *Isis* which arrived May 25th, the *Pique* which arrived on the same date and the *Astraea* which arrived June 6th. Of these the *Astraea* is the only one in harbor now. The torpedo boat destroyer *Otter* was also in port for a few days.

A rather serious fracas took place between Koreans and Chinese at the Po-chûn Pyŭng-mun not far from the Su-pyo Tari or "Water Gauge Bridge." A Korean was buying some sugar cakes at a Chinese bakery in that place when a dispute arose about the quality of the goods. Some Chinese watchmen began ill-treating the Korean and two Korean soldiers who were on guard in the vicinity came up and inquired what the trouble was. The Chinese did not answer and the Korean soldiers proceeded to stop the quarrel, but only succeeded in making it worse, for the Chinamen turned on the soldiers, knocked them down and took away their muskets. A considerable crowd of Koreans had gathered by this time and they were greatly angered by this treatment of the Korean soldiers. They crowded round the Chinese and began throwing stones. The Chinese presented a solid front and charged the crowd which had been reinforced by some more soldiers and police. The Chinese, who had swords, drove them back but the stones continued to fly and as the crowd thickened the Chinese saw that they would soon be out-numbered. So they shut their shops as best they could and ran away.

Soon after this some of the gendarmes and the captain of the central police station appeared on the scene and stopped the stone throwing. They then began investigating the matter and looking after the men who had been hurt. On the Chinese premises they found a well filled up with rubbish and there seems to have been a suspicion that the Chinese had dis-

posed of a dead body in the well. It was partially cleaned out. Two guns were found beneath the rubbish but no body was discovered though up to the present the search has not been completed. A Chinese merchant and an employee were taken under the protection of the police and two Korean employees of the Chinese were taken to police headquarters to be examined as to the cause of the trouble. The crowd did not retire until Yu Han-ik came with an Imperial order and commanded them to disperse. The place is heavily guarded by soldiers and a temporary telephone station has been erected there.

Up to Thursday the 20th the missing soldier of the Pyeongyang regiment had not been found and there seems reason to fear that he met his death at the hands of the Chinese. The Acting Chinese Minister visited the place and examined the premises with the Korean authorities but no settlement of the matter had at that time been effected.

It is reported that Yi yong-ik is in communication with some French company with a view to the establishment of a powder mill in Korea. The initial expense is estimated at \$170,000.

On Wednesday afternoon at the Seoul Union rooms a General Meeting of the Korea Branch of the Royal Asiatic Society was held, with the President, Mr. Gubbins, in the chair. The paper of the day was read by Rev. Geo. Heber Jones and its subject was "The Spirit Gods of Korea." The audience of thirty or more enjoyed a very fine presentation of a most interesting subject. Mr. Jones is *the* authority on his important phase of Korean life and he handled the subject in a highly entertaining and instructive manner. We understand that this is an introductory paper and that it will be followed by others on the same or on related themes.

Yi Yong-ik has been relieved of the position of Steward of the Imperial Estate and Yi Pong-nŭ has been appointed in his place.

In Seoul there are nine common schools with an attendance of 630. In a city of 200,000 souls these numbers ought to be multiplied at least by ten. We hope the time will soon come when each ward in the city will have a thoroughly equipped school.

Mr. H. B. Gordon an architect from America arrived in Seoul on the 17th inst. to superintend the erection of the new Presbyterian hospital and mission residences in this city. We are glad to learn that the hospital work is to be pushed. A thoroughly equipped hospital is a crying need in Seoul.

From the 16th inst. an extra train has been run on the Seoul-Chemulpo Railroad thus adding much to the convenience of the public. We are waiting patiently for the Seoul-Fusan road to be completed. When we remember the trials and tribulations of an old time trip to Chemulpo we feel a personal interest in every railroad in Korea.

We regret to learn that Mr. Leigh Hunt of the American Mines in Korea has been very ill in Nagasaki. At last reports he was slowly improving.

M. Paul de Kehrberg, Secretary of the Russian Legation in Seoul, has left for Europe on furlough. His Excellency, A. Pavloff, the Russian Minister, has returned from Japan.

Angus Hamilton, Esq., special correspondent of the Pall Mall Gazette has been in town for some days. He was brought here by a rumor rife in Peking that on a certain day an ultimatum on the part of one of the Powers was to create a crisis here and that serious trouble was sure to result.

Cho Pyŭng-sik who has sternly opposed the floating of the French loan seems to have excited considerable feeling on the part of those interested in that transaction; so much so in fact, that they demanded that he should be put on trial. Leaving aside the question as to the advisability of the loan we do not see how a man can be brought to trial for advocating either one side or the other of a national policy to which there must be distinctly two sides. If it is true, however, that in his opposition he exaggerated the difficulties and misrepresented the amount of interest that would be required the complaint is well grounded. The fact is that whatever may be said for or against the antecedents of Cho Pyŭng-sik he is one of the most virile and independent of the political leaders of the day and his opposition has been a sore drawback to the plans of those who wish the Government to effect a French loan. They tried argument and entreaty in order to break down his opposition but seemingly without avail.

Rev. Geo. Heber Jones has just issued an introductory work on Church History in the native Korean. It is a pioneer work of its kind. It is in the form of question and answer. He says in the introduction, among other things: "Nearly everything of a controversial nature has been passed over in silence until we strike the point of divergence at the Reformation"—"As teachers in the Korean Church we are almost dumb in the great fields of systematic and exegetical theology and their cognate studies because there is as yet no language in which to speak, we must invent our terminology." The book will certainly prove a valuable addition to native Christian literature.

A new U. S. Secretary of Legation to Korea has been appointed in the person of Gordon Pollock, Esq. of New York.

Rev. S. A. Beck, manager of the Methodist Publishing House, Seoul, left for America with his family on June 1st. Rev. Graham Lee and family of Pyeng-yang accompanied by Mrs. Webb left Chemulpo for America on furlough June 22nd. Mrs. R. S. Hall and Miss Lewis left June 9th for their furlough in the U. S.

The ceremony of opening the new Chemulpo Club was performed on Saturday June 22nd at half past four. Soon after the guests assembled Mrs. H. N. Allen opened the door with a silver key and led the way into the building. After the company had looked about and admired the handsome rooms and fittings Mr. Herbert Goffe, the British Consul, in a neat speech, gave some particulars as to the building of the Club, mentioning the valuable services of Messrs. Sabatin, Deshler and Lührs. He then asked Mrs. Allen to declare the Club opened. The health of the new enterprise was then drunk with great enthusiasm. After a light collation Mr. Goffe proposed a health "To Mrs. Allen and the Ladies" which was responded to with cheers. The silver key was then presented to Mrs. Allen as a souvenir of the occasion. The Club House with its commanding view, its spacious billiard and reading-rooms and the adjacent tennis courts, is a distinct ornament to the enterprising community of Chemulpo. Long may she wave!

Thomas Townsend Keller, Esq. Inspector of U. S. Con-

sulates, Washington, U. S., in the course of a trip through the Far East, arrived in Korea June 17th. He expresses himself as highly delighted with the bracing air and picturesque scenery of Korea.

Mr. Cameron one of the superintendents at the American Gold Mines at Un-san was brought to Chemulpo recently suffering from a disease whose nature was at first not known, but it soon developed into the most malignant form of small-pox and he died on Saturday the 22nd.

It is reported that the Hon. Augustine Heard of Washington, formerly U. S. Minister to Korea, died at his home in Washington during the Spring of the present year, though the exact date is not given. Mr. Heard was formerly one of the leading business men of the Far East at the time when the tea business was in the heyday of its youth.

Early in June a son was born to Dr. and Mrs. R. S. Hardie of Wonsan.

KOREAN HISTORY.

Now that danger from the west no longer threatened Ko-gu-ryŭ, she turned to her neighbors and began to exercise her arms upon them. Päk-je also attacked Sil-la fiercely and soon a triangular war was being waged in the peninsula which promised to be a war of extermination unless China should interfere. Of course each wished the Emperor to interfere in her behalf and each plied the throne of China with recriminations of the others and with justifications of herself until the Emperor was wholly at a loss to decide between them.

The details of this series of hostilities between the three Korean states form a tangled skein. First one border fort was taken and then recovered, then the same was repeated at another point; and so it went all along the line, now one being victorious and now another. Large forces were not employed at any one time or place, but it was a skirmish fire all along the border, burning up brightly first at one spot and then at another. One remarkable statement in the records, to the effect that Ko-gu-ryŭ began the building of a wall straight across the peninsula from Eui-ju to the Japan Sea to keep out the people of the northern tribes, seems almost incredible. If true it is another testimony to the great power of Ko-gu-ryŭ. It is said the work was finished in sixteen years.

In 632, after a reign of fifty years, King Chim-p'yŭng died without male issue but his daughter Tong-man, a woman of strong personality, ascended the throne of Sil-la, being the first of her sex that ever sat on a Korean throne.

Many stories are told of her precocity. Once when she was a mere child her father had received from the Emperor a picture of the *mok-tan* flower together with some seeds of the same. She immediately remarked that the flowers would have no perfume. When asked why she thought so she replied "Because there is no butterfly on them in the picture." While not a valid argument, it showed a power of observation very uncommon in a child. This proved to be true, for when

the seeds sprouted and grew the blossoms had no fragrance. The Emperor conferred upon her the title of royalty, the same as upon a male sovereign.

The first few years of her reign were peaceful ones for Sil-la, and Päk-je, as usual when relieved of the stress of war, fell back into her profligate ways again. The king built gardens and miniature lakes, bringing water from a point some twenty *li* away to supply them. Here he spent his time in sport and debauchery while the country ruled itself.

In the fifth year of her reign Queen Tong-man, while walking in her palace grounds, passed a pond of water but suddenly stopped and exclaimed "There is war on our western border." When asked her reasons for thinking so she pointed to the frogs in the pond and said "See how red their eyes are. It means that there is war on the border." As if to bear out her statement, swift messengers came the next day announcing that Päk-je was again at work along the western border. So runs the story.

And so the fight went on merrily all along the line, while at the capitals of the three kingdoms things continued much as usual. Each of the countries sent Princes to China to be educated, and the diplomatic relations with China were as intimate as ever; but in 542 Päk-je made the great mistake of her life. After an unusually successful military campaign against Sil-la during which she seized forty of her frontier posts, she conceived the bright idea of cutting off Sil-la's communication with China. The plan was to block the way of Sil-la envoys on their way to China. Thus she thought that China's good will would be withdrawn from her rival, Sil-la. It was a brilliant plan but it had after effects which worked ruin for Päk-je. Such a momentous undertaking could not be kept from the ears of the Emperor nor could Sil-la's envoys be thus debarred from going to the Emperor's court. When the whole matter was therefore laid before the Chinese court the Emperor immediately condemned Päk-je in his own mind.

About this time a Chinese envoy named Chin Ta-t'ok arrived on the borders of Ko-gu-ryü. On his way to the capital he pretended to enjoy all the views along the way and he gave costly presents to the prefects and gained from them ac-

curate information about every part of the route. By this means he spied out the land and carried a fund of important information back to the Emperor. He advised that Ko-gu-ryū be invaded both by land and sea, for she would not be hard to conquer.

It was in this year 642 that a Ko-gu-ryū official named Hap So-mun assassinated the king and set up the king's nephew Chang as king. He himself became of course the court favorite. He was a man of powerful body and powerful mind. He was as "sharp as a falcon." He claimed to have risen from the water by a miraculous birth. He was hated by the people because of his cruelty and fierceness. Having by specious promises so far mollified the dislike of the officials as to have gained a position under the government he became worse than before and some of the officials had an understanding with the king that he must be put out of the way. This came to the ears of Hap So-mun and he gave a great feast, during the course of which he fell upon and killed all those who had advised against him. He then sent and killed the king in the palace, cut the body in two and threw it into a ditch. Then, as we have seen, he set up Chang as king. This Hap So-mun is said to have worn five swords on his person all the time. All bowed their heads when he appeared and when he rode in state he passed over the prostrate bodies of men.

When an envoy, soon after this, came from Sil-la he was thrown into prison as a spy and was told that he would be released as soon as Sil-la should restore to Ko-gu-ryū the two districts of Ma-hyūn which had at one time belonged to Ko-gu-ryū. This envoy had a friend among the Ko-gu-ryū officials and to him he applied for help. That gentleman gave him advice in the form of an allegory. It was as follows.

The daughter of the Sea King being ill, the physicians said that she could not recover unless she should eat the liver of a rabbit. This being a terrestrial animal it was of course almost impossible to obtain, but finally a tortoise volunteered so secure a rabbit and bring it to the king. Emerging from the sea on the coast of Sil-la the tortoise entered a field and found a rabbit sleeping under a covert. Awakening the animal he began to tell of an island off the shore where there were neither

hawks nor hunters—a rabbit's paradise, and volunteered to take the rabbit across to it upon his back. When well out at sea the tortoise bade the rabbit prepare for death, for his liver was needed by the Sea King. After a moment's rapid thought the rabbit exclaimed "You might have had it without all this ado, for when the Creator made rabbits he made them with detachable livers so that when they became too warm they could take them out and wash them in cool water and then put them back. When you found me I had just washed mine and laid it on a rock to dry. You can have it if you wish, for I have no special use for it." The tortoise in great chagrin turned about and paddled him back to the shore. Leaping to the land the rabbit cried "Good day, my friend, my liver is safe inside of me."

The imprisoned envoy pondered over this conundrum and its application and finally solved it. Sending to the king he said "You cannot get back the two districts by keeping me here. If you will let me go and will provide me with an escort I will induce the Sil-la government to restore the territory to you. The king complied, but when the envoy had once gotten across the border he sent back word that the restoration of territory was not in his line of business and he must decline to discuss the question at the court of Sil-la.

In 643 the powerful and much dreaded Hap So-mun sent to China asking the Emperor to send a teacher of the Shinto religion; for he said that the three religions, Buddhism, Taoism and Shintoism were like the three legs of a kettle, all necessary. The Emperor complied and sent a teacher, Suk-da, with eight others and with books to be used in the study of the new cult.

The prowess of this Hap So-mun was well known at the Chinese court and it kept the Emperor from attempting any offensive operations. He said it would not do to drain China of her soldiers at such a critical time, but that the Mal-gal tribes must first be alienated from their fealty to Ko-gu-ryū and be induced to attack her northern border. Others advised that Hap So-mun be allowed free rein so that all suspicion of aggression on the part of China should be removed and Ko-gu-ryū would become careless of her defenses. This would in time bring a good opportunity to strike the decisive blow. It

was in pursuance of this policy that the Shinto teachers were sent and that Hap So-mun's creature, Chang, was given investiture. At the same time a Sil-la emissary was on his way to the Chinese court asking for aid against Ko-gu-ryū. The Emperor could not comply but proposed three plans: first, that China stir up the Mal-gal tribes to harry the northern borders of Ko-gu-ryū and so relieve the strain on the south; second, that China give Sil-la a large number of red flags which she should use in battle. The Pāk-je or Ko-gu-ryū forces, seeing these, would think that Sil-la had Chinese allies and would hasten to make peace; third, that China should send an expedition against Pāk-je, which should unite with a Sil-la force and thus crush the Pāk-je power once for all and join her territory to that of Sil-la. This would prepare the way for the subjugation of Ko-gu-ryū. But to this advice the Emperor added that so long as Sil-la had a woman on the throne she could not expect to undertake any large operations. She ought to put a man on the throne and then, after the war was over, restore the woman if she so wished. The Sil-la envoy pondered these three plans but could come to no decision. So the Emperor called him a fool and sent him away. We see behind each of these schemes a fear of Ko-gu-ryū. China was willing to do anything but meet the hardy soldiers of Ko-gu-ryū in the field.

We see that the Emperor had virtually decided in favor of Sil-la as against Pāk-je and Ko-gu-ryū. The long expected event had at last occurred. Tacitly but really China had cast her vote for Sil-la and the future of the peninsula was decided for so long as the Tang dynasty should last. That the decision was a wise one a moment's consideration will show. Ko-gu-ryū never could be depended upon for six months in advance and must be constantly watched; Pāk-je, being really a mixture of the northern and southern elements, had neither the power of the one nor the peaceful disposition of the other but was as unstable as a cloud. Sil-la on the other hand was purely southern, excepting for a strain of Chinese blood brought in by the refugees from the Tsin dynasty. Her temperament was even, her instincts peaceful, her tendencies toward improvement and reform. She was by all means the best ally China could have in the peninsula.

And so the die was cast and henceforth the main drift of Chinese sympathy is to be Sil-la-ward.

The year 644 was a fateful one for Korea. The Emperor sent an envoy to Ko-gu-ryŭ and Päk-je commanding them to cease their depredations on Sil-la. Thus was the Chinese policy announced. Päk-je hastened to comply but Hap So-mun of Ko-gu-ryŭ replied that was this an ancient feud with Sil-la and could not be set aside until Ko-gu-ryŭ recovered 500 / of territory that she had been despoiled of. The Emperor in anger sent another envoy with the same demand, but Hap So-mun threw him into prison and defied China. When he heard however that the Emperor had determined upon an invasion of Ko-gu-ryŭ he changed his mind and sent a present of gold to the Chinese court. But he was too late. The gold was returned and the envoy thrown into prison.

There were many at the Chinese court who could remember the horrors of that retreat from P'üng-yang when China left 300,000 dead upon the hills of Ko-gu-ryŭ, and the Emperor was advised to move cautiously. He however felt that unless Ko-gu-ryŭ was chastised she might develop an ambition towards imperialism and the throne of China itself might be endangered. He therefore began to collect provisions on the northern border, storing them at Tā-in Fortress. He called into his counsels the old general, Chong Wŭn-do, who had been an eye witness of the disasters of the late war with Ko-gu-ryŭ. This man gave healthful advice, saying that the subjugation of Ko-gu-ryŭ would be no easy task; first, because the way was so long; second, because of the difficulty of provisioning the army; third, because of the stubborn resistance of Ko-gu-ryŭ's soldiers. He gave the enemy their due and did not minimize the difficulties of the situation.

The Emperor listened to and profitted by this advice, for during the events to be related his soldiers never suffered from over-confidence, but in their advances made sure of every step as they went along.

Active operations began by the sending of an army of 40,000 men in 301 boats to the harbor of Nā-ju where they were joined by land forces to the number of 60,000, besides large contingents from the wild tribes of the north. Large numbers of ladders and other engines of war had been con-

structed and were ready for use. Before crossing the Liao River the Emperor made proclamation far and wide saying "Hap So-mun has killed our vassal, King of Ko-gu-ryū, and we go to inquire into the matter. Let none of the prefects along the way waste their revenues in doing us useless honors. Let Sil-la, Pāk-je and Kū-ran help us in this righteous war."

Crossing the Liao without resistance the Chinese forces marched toward the fortress of Kēn-an which soon fell into their hands. Some thousands of heads fell here to show the rest of Ko-guryū what they might expect in case of contumacy. Then Ham-mo Fortress fell an easy victim. Not so the renowned fortress of Liao-tung. As the Emperor approached the place he found his way obstructed by a morass 300 *li* in length. He built a road through it and then when all his army had passed he destroyed the road behind him as Pizarro burnt his ships behind him when he landed on the shores of America to show his army that there was to be no retreat. Approaching the town he laid siege to it and after a hard fight, during which the Chinese soldiers lifted a man on the end of a long piece of timber until he could reach and set fire to the defences that surmounted the wall, an entrance was finally effected and the town taken. In this battle the Chinese were materially aided by armor which Pāk-je had sent as a gift to the Chinese Emperor.

The Chinese were destined to find still greater difficulty in storming An-si Fortress which was to Ko-gu-ryū what Metz is to Germany. It was in command of the two generals, Ko Yūn-su and Ko Hye-jin who had called to their aid 100,000 warriors of the Mal-gal tribes. At first the Emperor tried a ruse to draw the garrison out where he could give them battle. The wise heads among the Ko-gu-ryū garrison strongly opposed the sortie saying that it were better to await an opportunity to cut off the Chinese from their base of supplies, and so entrap them; but they were outvoted and the greater part of the Ko-gu-ryū and allied forces marched out to engage the enemy in the open field. The Emperor ascended an eminence where he could obtain a view of the enemy and he beheld the camp of the Mal-gal allies stretching out forty *li*, twelve miles. He determined to exercise the utmost caution. One of his generals, Wang Do-jong begged to be allowed to

march on P'yung-yang, which he deemed must be nearly bare of defense, and so bring the war to a speedy close; but the Emperor, like Hannibal when begged by his generals to march straight into Rome, made the mistake of over-caution and so missed his great opportunity. To the Emperor this sounded too much like a similar attempt that had once cost China 300,000 men.

A messenger was sent to the Ko-gu-ryū camp to say that China did not want to fight but had only come to inquire into the cause of the king's death. As he intended, this put the Ko-gu-ryū forces off their guard and that night he surrounded the fortress and the forces which had come out to engage him. This was done in such a way that but few of the surrounding Chinese army were visible. Seeing these, the Ko-gu-ryū forces made a fierce onslaught anticipating an easy victory, instead of which they soon found themselves surrounded by the flower of the Chinese army and their retreat to the fortress cut off. It is said that in this fight 20,000 Ko-gu-ryū troops were cut down and three thousand of the Malgal allies, besides losing many through flight and capture. These were all released and sent back to Ko-gu-ryū excepting 3,500 noblemen whom the Emperor sent to China as hostages. This fight occurred outside the An-si Fortress and the Emperor supposed the gates would now be thrown open; but not so, for there was still a strong garrison within and plenty of provisions; so they barred the gates and still defied the Chinese. Upon hearing of the Chinese victory the neighboring Ko-gu-ryū fortresses Ho-whang and Eui capitulated, not knowing that An-si still held out against the victors.

Many of the Emperor's advisers wanted him to ignore An-si and press on into Ko-gu-ryū leaving it in the rear, but this the wary Emperor would not consent to do, for he feared lest his retreat should be cut off. So the weary siege was continued. One day, hearing the lowing of cattle and the cackling of hens within the walls, the Emperor astutely surmised that a feast was being prepared preparatory to a sortie that was about to be made. Extra pickets were thrown out and the army was held in readiness for the attack. That very night the garrison came down the wall by means of ropes; but finding the besiegers ready for them they retired in confusion

and suffered a severe defeat. The siege went on. The Chinese spent two months constructing a mound against the wall but the garrison rushed out and captured it. It is said that during this siege the Emperor lost an eye by an arrow wound, but the Chinese histories do not mention it. The cold blasts of late autumn were now beginning to give warning that winter was at hand and the Emperor was obliged to consider the question of withdrawing. He was filled with admiration of the pluck and bravery of the little garrison of An-si and before he broke camp he sent a message to the commander praising his faithfulness to his sovereign and presenting him with a hundred pieces of silk. Then the long march back to China began, and the 70,000 soldiers wended their way westward, foiled a second time by the stubborn hardihood of Ko-gu-ryū.

Chapter XII.

Revolt in Sil-la... Ko-gu-ryū invaded... Sil-la invades Pāk-je... China decides to aid Sil-la... war between Pāk-je and Sil-la... relations with China... league against Sil-la... China diverts Ko-gu-ryū's attention... traitors in Pāk-je... Sōng-ch'ung's advice... Chinese forces sent to Pāk-je... portents of the fall of Pāk-je... conflicting plans... Sil-la army enters Pāk-je... Pāk-je capital seized... Pāk-je dismembered... end of Pāk-je... disturbances in Pāk-je territory... Ko-gu-ryū attacks Sil-la... final invasion of Ko-gu-ryū planned... Pāk-je malcontents... combination against Ko-gu-ryū... siege of P'yūng-yang raised... Pok-sin's fall... Pāk-je Japanese defeated... governor of Ung-jin... Buddhist reverses in Sil-la... Sil-la king takes oath... Nam-gūn's treachery... the Mal-gal tribes desert Ko-gu-ryū... the Yalu defended... Chinese and Sil-la forces march on P'yūng-yang... omens... Ko-gu-ryū forts surrender... Ko-gu-ryū falls.

Tong-man, the Queen ruler of Sil-la, died in 645 and was succeeded by her sister Sōng-man. The Emperor confirmed her in her accession to the throne. It began to look seriously as if a gynecocracy was being established in Sil-la. Some of the highest officials decided to effect a change. The malcontents were led by Pi-un and Yūm-jong. These men with a considerable number of troops went into camp near the capital and prepared to besiege it. For four days the rebels and the loyal troops faced each other without daring to strike a

blow. Tradition says a star fell one night among the loyal forces and caused consternation there and exultation among the traitors. But the loyal Gen. Yu-sin hastened to the Queen and promised to reverse the omen. That night he prepared a great kite and fastened a lantern to its tail. Then he exhorted the soldiers to be of good cheer, sacrificed a white horse to the deities of the land and flew the kite. The rebels, seeing the light rising from the loyal camp, concluded that Providence had reversed the decree. So when the loyal troops made their attack the hearts of the rebels turned to water and they were driven over the face of the country and cut down with great slaughter. That same year the Emperor again planned to attack Ko-gu-ryū but the baleful light of a comet made him desist.

At the instigation of Hap So-mun, the king of Ko-gu-ryū sent his son to China, confessed his faults and begged for mercy, but the Emperor's face was flint. The next year the message was again sent, but Ko-gu-ryū's day of grace was over. China's answer was an army of 30,000 men and a mighty fleet of ships. The fortress of Pak-chak in Liao-tung was besieged but it was so fortified by nature as to be almost impregnable. The Emperor therefore said "Return to China and next year we will send 300,000 men instead of 30,000." He then ordered the building of a war vessel 100 feet in length. He also had large store of provisions placed on O-ho Island to be used by the invading army.

Meanwhile Sil-la had become emboldened by the professed preference of China for her and she arose and smote Pāk-je, taking twenty-one of her forts, killing 30,000 of her soldiers and carrying away 9,000 prisoners. She followed this up by making a strong appeal to China for help, saying that unless China should come to her aid she would be unable to continue her embassies to the Chinese court. The Emperor thereupon ordered Gen. So Chōng-bang to take 200,000 troops and go to the aid of Sil-la. He evidently was intending to try a new way of attacking Ko-gu-ryū. As the Sil-la messenger was hastening homeward with this happy news emissaries of Ko-gu-ryū dogged his footsteps and sought his life. Once he was so hard pressed that he escaped only by a clever and costly ruse. One of his suite dressed in his official garments and

personated him and thus drew the assassins off the scent and allowed himself to be killed, the real envoy making good his escape. It was now for the first time that Sil-la adopted the Chinese costume, having first obtained leave from the Emperor. It is said that it resembled closely the costume used in Korea today.

Unfortunately for Sil-la the Emperor died in 649 and Ko-gu-ryū began to breathe freely again. It also emboldened Pāk-je and she invaded Sil-la with a considerable army and seized seven forts. Sil-la retaliated by seizing 10,000 houses belonging to Pāk-je subjects and killing the leading Pāk-je general, Eum-sang. Sil-la lost not a moment in gaining the good will of the new Emperor. Envoys with presents were sent frequently. She adopted the Chinese calendar and other customs from the suzerain state and so curried favor with the powerful. The Pāk-je envoy was received coldly by the Emperor and was told to go and give back to Sil-la the land that had been taken and to cease the hostilities. This Pāk-je politely declined to do. Each emperor of China seems to have declined the legacy of quarrels handed down by his predecessor. So bye-gones were bye-gones and Ko-gu-ryū was accepted again on her good behavior.

With the end of Queen Sōng-man's reign affairs in the peninsula began to focus toward that crisis which Ko-gu-ryū and Pāk-je had so long been preparing for themselves. In 655 a new combination was effected and one that would have made Sil-la's horizon very dark had she not been sure of Imperial help. Her two neighbors formed a league against her, and of course the Mal-gal tribes sided with Ko-gu-ryū in this new venture. Pāk-je and Ko-gu-ryū were drawn together by their mutual fear of Sil-la and soon the allied armies were marching on Sil-la's borders. At the first onslaught thirty-three of Sil-la's border forts passed into the hands of the allies. It was now China's last chance to give aid to the most faithful of her Korean vassals, for otherwise she would surely have fallen before this combination. A swift messenger was sent imploring the Emperor for aid and stating that if it was not granted Sil-la would be swallowed up. The Emperor had no intention of letting Sil-la be dismembered and without a day's delay troops were despatched into Liao-tung under Generals

Chŭng Myŭng-jin and So Chōng-bang. Many of Ko-gu-ryū's fortresses beyond the Yalu River were soon in the possession of China. This was successful in diverting Ko-gu-ryū's attention from Sil-la, but Pāk-je continued the fight with her. The advantage lay now with one side and now with the other. The court of Pāk-je was utterly corrupt and except for a small army in the field under almost irresponsible leadership, she was weak indeed.

Now it happened that a Sil-la man named Cho Mi-gon had been taken captive and carried to Pāk-je where he was employed in the household of the Prime Minister. One day he made his escape and found his way across the border into his native country, but there meeting one of the Sil-la generals he was induced to go back and see what he could do in the Pāk-je capital towards facilitating an invasion on the part of his countrymen. He returned and after sounding the Prime Minister found him ready to sell his country if there was anything to be made out of it. It is said that here began the downfall of Pāk-je. The king of Pāk-je was utterly incompetent and corrupt. One of his best councillors was thrown into prison and starved to death for rebuking him because of his excesses. But even while this faithful man was dying he sent a message to the king saying "Do not fail to place a strong garrison at 'Charcoal Pass' and at Pāk River." These were the two strategic points of Pāk-je's defenses; if they were guarded well, surprise was impossible. From that time affairs in Pāk-je went from bad to worse. China kept Ko-gu-ryū busy in the north and nothing of consequence was gained by either side in the south until finally in 659 another Sil-la envoy made his appearance in the Emperor's court. At last the great desire of Sil-la was accomplished. The Emperor ordered Gen. So Chōng-bang to take 130,000 men by boat to the shores of Pāk-je and there coöperate with a Sil-la army in the utter subjugation of Pāk-je. The Sil-la army went into camp at Nam-ch'ŭn and received word from the Chinese general to meet him at the Pāk-je capital in the seventh moon.

Tradition says that the doom impending over Pāk-je was shadowed forth in advance by many omens and signs. Frogs, it is said, grew like leaves on the trees and if anyone killed one of them he instantly fell dead. Among the mountains black

clouds met and fought one another. The form of an animal, half dog and half lion, was seen in the sky approaching the palace and uttering terrible bellowings and roarings. Dogs congregated in the streets and howled. Imps of awful shape came into the palace and cried "Pāk-je is fallen, Pāk-je is fallen," and disappeared in the ground. Digging there the king found a tortoise on whose back were written the words "Pāk-je is at full moon; Sil-la is at half moon." The diviners were called upon to interpret this. "It means that Sil-la is in the ascendant while Pāk-je is full and about to wane." The king ordered their heads off, and called in another company of diviners. These said that it meant that Sil-la was half waned while Pāk-je was at her zenith. Somewhat mollified by this, the king called a grand council of war. The advice given was of the most conflicting nature. Some said the Chinese must be attacked first; other said the Sil-la forces must be attended to first. A celebrated general who had been banished was sent for and his advice was the same as that of the famous statesman whom the king had starved in prison. "You must guard the 'Charcoal Pass' and the Pak River." But the majority of the courtiers said that the Chinese had better be allowed to land before they were attacked and that the Sil-la army should be allowed to come in part through the pass before being opposed. This latter point was decided for them, for when the Pāk-je troops approached the pass they found that the Sil-la army was already streaming through, and at its head was the famous Gen. Kim Yu-sin. When the battle was joined the Pāk-je forces held their ground and fought manfully; but victory perched upon the banners of Sil-la and when the battle was done nothing lay between the Sil-la forces and the capital of Pāk-je, the place of rendezvous. It is said that Gen. Kobāk the leader of the Pāk-je forces killed all his family before starting out on this expedition, fearing lest the thought of them might make him waver. He fell in the battle.

The capital of Pāk-je was situated on the site of the present town of Sa-ch'ŏn. When the Sil-la warriors approached it the king fled to the town now known as Kong-ju. He left all the palace women behind and they, knowing what their fate would be at the hands of the Sil-la soldiery, went together to a beetling precipice which overhangs the harbor

of Tā-wang and cast themselves from its summit into the water beneath. That precipice is famed in Korean song and story and is called by the exquisitely poetical name Nak-wha-am "Precipice of the Falling Flowers." The victors forced the gates of the capital and seized the person of the Prince, the king's second son, who had been left behind. A few days later the King and the Crown Prince came back from their place of hiding and voluntarily gave themselves up.

The allies had now met as they had agreed and Pāk-je was at their mercy. The Chinese general said that the Emperor had given him full authority to settle the matter and that China would take half the territory and Sil-la might have the other half. This was indeed a generous proposal on the part of China but the Sil-la commander replied that Sil-la wanted none of the Pāk-je territory but only sought revenge for the wrongs that Pāk-je had heaped upon her. At the feast that night the king of Pāk-je was made to pour the wine for the victors and in this act of abject humiliation Sil-la had her desire for revenge fully satisfied. When the Chinese generals went back to China to announce these events they took with them the unthroned King of Pāk-je together with his four sons, eighty-eight of the highest officials and 12,807 of the people.

It was in 660 that Pāk-je fell. She survived for 678 years and during that time thirty kings had sat upon her throne. A singular discrepancy occurs here in the records. They affirm that the whole period of Pāk-je rule covered a lapse of 678 years; but they also say that Pāk-je was founded in the third year of Emperor Ch'eng-ti of China. That would have been in 29 B. C. making the whole dynasty 689 years. The vast burden of proof favors the belief that Pāk-je was founded in 16 B. C. and that her whole lease of life was 678 years.

As Sil-la had declined to share in the dismemberment of Pāk-je, China proceeded to divide it into provinces for administrative purposes. There were five of these, Ung-jin, Tong-myŭng, Keum-ryŭn, Tŭk-an. The central government was at Sa-ja the former capital of Pāk-je. The separate provinces were put under the control of prefects selected from among the people. The country was of course in a very unsettled state; disaffection showed itself on every side and disturbances were frequent. A remnant of the Pāk-je army

took its stand among the mountains, fortified its position and bid defiance to the new government. These malcontents found strong sympathisers at the capital and in the country towns far and wide. The Chinese governor, Yu In-wŭn, found the task of government no easy one. But still Sil-la stood ready to aid and soon a Sil-la army crossed the border and attacked the fortress of I-rye where the rebels were intrenched. Taking this by assault they advanced toward the mountain fortress already mentioned, crossed the "Chicken Ford," crumpled up the line of rebel intrenchments and lifted a heavy load from the governor's shoulders.

Ko-gu-ryŭ soon heard the ominous news and she took it as a presage of evil for herself. She immediately threw a powerful army across the Sil-la border and stormed the Ch'il-jung Fortress. The records naively remark that they filled the commander as full of arrows as a hedgehog is of quills.

Now that Pāk-je had been overcome China took up with alacrity the plan of subduing Ko-gu-ryŭ. The great final struggle began, that was destined to close the career of the proudest, hardest and bravest kingdom that the peninsula of Korea ever saw. The Pāk-je king who had been carried to China died there in 661. In that same year Generals Kye-p'il, So Chōng-bang and Ha Ryŭk, who had already received their orders to march on Ko-gu-ryŭ, rendezvoused with their forces at Ha-nam and the warriors of the Whe-bol together with many volunteers from other tribes joined the imperial standards. The plan was to proceed by land and sea. The Emperor desired to accompany the expedition, but the death of the empress made it impossible.

Meanwhile matters in Pāk-je were becoming complicated again. A man named Pok Sin revolted against the government, proclaimed Pu-yŭ P'ung, the son of a former king, monarch of the realm and planned a reestablishment of the kingdom. This was pleasing to many of the people. So popular was the movement that the Emperor feared it would be successful. He therefore sent a summons to Sil-la to send troops and put it down. Operations began at once. Gen. Yu In-gwe besieged Ung-jin the stronghold of the pretender and chased him out, but a remnant of his forces entrenched themselves and made a good fight. They were however rout-

ed by the combined Sil-la and Chinese forces. But in spite of this defeat the cause was so popular that the country was honeycombed with bands of its sympathisers who gained many lesser victories over the government troops and their Sil-la allies. The Sil-la general, Kim Yu-sin, was very active, passing rapidly from one part of the country to another, now driving back to the mountains some band of Pāk-je rebels and now holding in check some marauding band from Ko-gu-ryū. He was always found where he was most needed and was never at a loss for expedients. It is said that at this time rice was so plentiful in Sil-la that it took thirty bags of it to buy a single bolt of grass cloth.

That same autumn the Chinese engaged the Ko-gu-ryū forces at the Yalu River and gained a decided victory. Then the fortress at Ma-eup San fell into their hands. This cleared the road to P'yŭng-yang, and the Chinese boldly advanced and laid siege to that ancient stronghold. At the same time the Emperor ordered Sil-la to send troops to coöperate with the imperial army. She obeyed, but with great trepidation, for the fame of Ko-gu-ryū's arms made this seem a matter of life and death. She was obliged to comply, however, or lose all the vantage ground she had gained in the Emperor's favor. There were still some Ko-gu-ryū forces in the north and they were attempting to check the advance of a large body of Chinese reinforcements. It was late in the autumn and the Yalu was frozen. Taking advantage of this the Chinese crossed in the night and falling suddenly upon the unsuspecting army of Ko-gu-ryū inflicted a crushing defeat. It is said that 30,000 Ko-gu-ryū soldiers were killed in this engagement. The speedy downfall of Ko-gu-ryū seemed now inevitable, but a sudden timidity seized the Emperor, who feared perhaps to let his army winter on Korean soil. So he sent orders for an immediate retreat back to Chinese territory. The generals before P'yŭng-yang were deeply chagrined and indeed found it impossible on account of lack of provisions to obey the command at once. Soon the Sil-la army arrived before P'yŭng-yang with full supply of provisions. These the Chinese took and the greater part of them reluctantly broke camp and marched back to China, leaving Sil-la in a frame of mind better imagined than described.

THE KOREA REVIEW

JULY, 1901.

The Ni-t'u.

(Translated from Conrart's Introduction to *Bibliographie Coréenne*.)

Koreans made use of Chinese characters to transcribe the sounds of their language, proper names and official titles. This phonetic usage is, besides, in perfect accord with Chinese custom. Naturally the Chinese have never used any other system to express the pronunciation of foreign words. But, not going as far in this respect as their neighbors, Koreans have never had a syllabary or alphabet by means of ideograms, at any rate there exists no trace of such; and to the end of the seventh century they had nothing written in the native language except proper names and titles. In 692 A. D. the scholar Sül Ch'ong, "succeeded in explaining the meaning of the nine sacred books in the vernacular for the instruction of his pupils." Such are the terms used in the *Mun-hun pi-go*, book eighty-three. The *Sam-guk Sa-geui*, in the biography of Sül Ch'ong, expresses it differently and says that Sul Ch'ong read aloud the nine sacred books with the aid of the vernacular for the instruction of his pupils; to the present time students follow his example." The preface of Cheung In-ji for the *Hun-min Ch'ong-um* expresses it thus. "Formerly Sul Ch'ong of the Kingdom of Sil-la invented the *Ni-t'u* writing, which is used till to-day in the yamens and among the people. But it is composed entirely of characters borrowed from the Chinese

which are stiff in style, narrow in sense and, to say the least, inelegant and ill-settled in the matter of usage; they are not able to render the ten-thousandth part of the language." Modern Korean tradition conforms entirely to the statements of Cheung In-ji.

In place of the terms *K'a-eni*, "to explain the sense," which are found in the *Mun-hŭn-pi-go*, and are very easily understood, the *Sam-guk* gives the word *tok* which means "to study, to read aloud." Apart from this difference in the verb used, the important part is the same in the two phrases. It seems probable that the authors of the recent work have copied the ancient work and have substituted for the phrase "to read aloud" the phrase "to explain the sense," which rounds off the period better. This correction is not a happy one. "To explain the sense" would seem to indicate a translation or a commentary; but a written translation is not possible, the Korean language being till that time simply spoken, and an oral explanation would not merit from Sŭl Ch'ong such a special mention. Besides, the classics were studied long before in Korea and the explanation would have disappeared with the commentator. The force of the expression "read aloud" is very different, and we see in it the matter of reading as it conforms to actual practice of Korean scholars, and as it is explained by the nature of the characters *Ni-t'u* as they are described in the preface of Cheung In-ji and as they are still used.

Even though we lay aside the difference in the pronunciation of characters in China, Japan and Korea, the reading of the Chinese text itself is essentially different in the three countries. The Chinese express the sound of each character as it presents itself and pronounce no other sound than what appears in the text: the Japanese add to the text numerous terminations, which are not written, substitute for Chinese sounds words purely Japanese and frequently reverse the order of the words to make it conform to the construction of their own language. The Korean reads the characters as they present themselves to him giving them a pronunciation nearly enough like that of China to be recognizable by an ear slightly practised; but he punctuates his reading with isolated syllables or groups of two, three or four which are never in the

text. These syllables which correspond to the terminations inserted by the Japanese are case-endings and verbal forms of the Korean language. They serve as a guide to the Korean reader in the understanding of a language, the genius of which is entirely different from that of his mother tongue. But in the majority of cases the Chinese text is placed in all its purity under the eyes of the Korean, who should already have a sufficiently deep knowledge of Chinese syntax to correctly put in place the native particles. Every error in the nature of the termination used, or the point at which it is placed, upsets the sense.

The work of Sŭl Ch'ong was to assist in the reading aloud, and as a consequence the understanding of the Chinese, by writing Korean particles such as were used by the reader of the Chinese text. You will find in the notes that I have added to the *Yu-sŭ il-jŭ* and the *Sŭ-jŭn-ŭ-mun*, two lists of the most important affixes; although incomplete, these lists will suffice to show that the *Ni-t'u* or *Ni-mun* notes the cases, postpositions, which take the place of our prepositions, verbal terminations, which at one and the same time play the part of modes, tenses, conjunctions, punctuation marks and honorific words. Besides, a certain number of common adverbs and some terms in use in the administrative language can be written in *Ni-t'u*. The notation of Sŭl Ch'ong answers the purpose of grammatical skeleton for the phrase, but it is an empty outline which has to be filled in with the Chinese characters. It is no more possible to write a whole phrase in *Ni-t'u* than it would be possible to express an idea in Latin, for example, by cutting out all the roots of the words and leaving only the endings of the declensions and conjugations with the prepositions and conjunctions. In this way the three texts that I have cited, which are the only ones that I know of, dealing with the invention of Sŭl Ch'ong, can be easily explained: the *Ni-t'u* while entirely incapable of expressing the ten thousandth part of the language, is indeed for the poorly educated Korean an indispensable aid in reading aloud and understanding the text. It has certainly contributed to the diffusion of Chinese culture, and in that way justifies the recognition granted Sŭl Ch'ong, the titles he received after death, and the place that was given him in the temple of Confucius.

The greater part of the signs made use of in the *Ni-mun* are common Chinese characters, some only are abbreviations or invented figures; the characters are employed alone, in groups of two or three, sometimes even seven of them together. Often characters have been chosen to express a Korean termination, because in the Chinese pronunciation they approached the sound of the termination; we have before us in this a simple application of phonetic transcription used for Korean words. Sometimes the sense of the Chinese characters gives approximately that of the particle which it translates; thus the character *wi* (爲) to make, always takes the pronunciation *ha* the radical of the verb to make; *si* (是) to be, takes the sound *i* the radical of the verb to be and it is still kept in combinations where the sense of the verb to be seems to be absent. Often there is no relationship to be established and the characters seem to have been chosen arbitrarily. The character *eun* (은) under its complete or an abridged form presents an interesting use; it is joined to *ha* to form *han*, to *ho* to form *hon*, to *na* to form *nan*; it has the force of final *n*. In general the same sound has always the same sign but there are exceptions to this.

In petitions, indictments, letters of yamen clerks, written sentences, the particles in *Ni-t'u* are inserted in the Chinese phrase in the place where Korean syntax requires it, sometimes in smaller characters than that of the text. When these signs are used to guide in the reading of classic books they are placed in the upper margin. I know, moreover, of only a single work of this kind which has the particles in *Ni-t'u*. The endings of the classic style are not the same as those of the Yamen style; some are found in both yet they are nearly always written with the aid of different characters; the particles of the classic style are shorter and simpler, and less use is made among them of honorific forms.

This system is different from that of the Japanese, who have much more frequent recourse to the phonetic value of the characters and have come, with their syllabary, to write their language as they speak it. The invention of Sül Ch'ong has not had the same fortune, and it has always remained insufficient and little suited to use. It has remained however even till to-day. What we have, is it the primitive form or a

development? The edition of the *Chu-king* with *Ni-t'u*, is it a reproduction of the reading of the scholar of Sil-la? The lack of authorities does not permit us to decide.

A short notice placed on the first leaf of the *To-ri-p'ye* and written in Chinese, presents along side of the principal text certain characters which occupy the place suited to the Korean particles, and which for the greater part are not to be found in the two lists of *Ni-t'u* known to me. Koreans asked as to these signs, have not been able to inform me: I am of the opinion until more information is forthcoming that they are parts of *Ni-t'u* characters used in place of the complete signs, as the fragments called Kata-kana in Japan often take the place of complete characters phonetically. This method exists already to some extent in the tables of the *Ni-mun* that I have written out: thus the syllables *ra*, *na*, *i*, *teun*, *tye*, *eun* are often found under their complete form and under an abridged form as well, the last of these syllables entering into combination with the preceding sign and then taking the value of the letter *n*. In the *To-ri-p'ye* this double method of abbreviation and combination of characters has been so extended, that they become veritable syllabic signs or alphabetical letters: *ci* is written *c + i*, *ikei* is written *i + ke + i*. I have unfortunately no information on this transformation of the characters of Sŭl Ch'ong and the very text which reveals to me its existence is entirely insufficient, since it contains only a dozen of these signs.

JAS. S. GALE.

A Conundrum in Court.

Kwi-dongi was a Korean boy born in the southern town of Nam-wŭn in the "Garden of Korea." From infancy he was a *Yangban* of the *Yangbans*. He would rather sit with stick in hand and drone through the Thousand Character Classic any day than wear out sole-leather in the fascinating game of hop-sotch. He used to stay after school and polish off an extra score of characters nearly every day. There seemed no doubt that sometime he would become a distinguished scholar.

On his tenth birthday an old friend of the family, who enjoyed the power of "second sight," looked earnestly in the boy's face for a full ten minutes and then shook his head sadly.

"Bring me a piece of yellow paper" he cried.

It was brought, and on it he wrote the two characters 狗三 meaning "Three Dogs." He handed it to the boy and said "When the great crisis in your life arrives and death seems unavoidable this may save you." Kwi-dongi folded it carefully and put it away in the pouch which hung at his belt.

One day he stayed at school long after the teacher and all the other boys had gone. It was beginning to grow so dark that the characters blurred before his eyes. So he gathered up his books, backed out of the door so as to get his shoes on straight and stepped down to the ground. Just over the wall from the place where he stood was the house of a wealthy gentleman who was enjoying the height of Korean felicity—a quiet country life with nothing to disturb his studies.

The boy had not taken three steps before a little white snow-flake of paper came drifting over this wall and fell at his feet. He stooped and picked it up. To his amazement it was a note addressed to him. He broke the seal and read the most astonishing missive that had ever fallen into his hands. It was from the young daughter of this neighboring gentleman. She complained that she was kept all the time confined in the house while all the boys were allowed the freedom of the fields and forests. She had seen the studious boy over the wall and she felt so lonesome that she had dared to brave her father's anger in suggesting that she and Kwi-dongi become acquainted. If he was so minded she would hang a piece of cotton over the wall the following evening after school and he could grasp it and come over the wall.

Now this was highly improper, of course. It would have been so in any country, but especially in Korea; but this little girl meant no harm. She was simply so lonesome that life seemed quite unbearable. Why should she be immured like a felon to spend her time in sewing and embroidery without a single hour of congenial companionship? So she looked at it, and while we cannot commend her course we must sympathize a little with the causes which drove her to it.

But without moralizing on it unduly, we must notice that when the following evening came, Kwi-dongi stayed after school as usual; but he was not as intent upon the classics as hitherto. A matter of more immediate interest claimed his attention. He was probably better aware than the girl of the difficulties into which a compliance to her request might lead them both but Korean gallantry is of that quality which could not slight the invitation however untoward might be the result. So finding the cotton cloth hanging over the wall he grasped it with both hands and lightly scaled the barrier. He found himself in the presence of a beautiful and innocent child who greeted him shyly and led him into a pavilion where she regaled him with sweets and wine and played to him on her zither. So they passed an hour in harmless amusement. Each was deeply impressed by the other and when Kwi-dongi went back over the wall he was determined that he would win this girl for his bride. Each evening he spent a happy hour with her, finding her intelligent and witty and she in turn finding in him her ideal of manly grace. But an evil hour was at hand. The boy had preserved the note he had received; but one day he carelessly left it among some other papers in the school room, and it came under the eye of the teacher, a young man of not the very highest reputation except for his scholarship.

That afternoon the teacher dismissed the school promptly and sent the boys off home, though Kwi-dongi was evidently anxious to stay and read a few more pages. But the teacher's word was law and off he went.

The next morning the air was rife with the rumor that a terrible crime had been committed. The young daughter of a leading citizen had been stabbed to death in her own apartments. There was no clue to the perpetrator of this outrage. When Kwi-dongi heard of it he was heart-broken. From his happy dream of wedding this girl he was rudely awakened. The cup had been dashed from his lips.

He was the most eager of them all in trying to find out who the criminal was. But to his horror his own teacher accused him of the crime and produced a shoe which he claimed to have found in the girl's apartment when the search party were hunting for a clue. It was Kwi-dongi's shoe. He was

seized and thrown into jail. Deny it as he might, there was the damning evidence and when asked to explain it he could only reply:

"What can I say in the face of such evidence? Let me die, for I am evidently the man who killed her."

Influence was brought to bear upon the officials to mitigate the sentence but no leniency could be shown. Kwi-dongi was beyond doubt the man who did it and he must suffer the extreme penalty of the law. There could be no extenuation of the crime.

When the unfortunate boy was called before the judge to receive his sentence he was told to speak out and say why he should not be executed. He replied:

"There is only one thing that puzzles me. When I was a child, a man who had the power of second sight announced that when a crisis came in my life there was but one thing that could save me—namely this paper which I now deliver into the judge's hands."

The judge took the sheet of yellow paper and, opening, read the curious words "Three Dogs." He turned it over but could find nothing more on it. He was greatly puzzled. He would gladly have found evidence which would exculpate the boy but at last he shook his head.

"I do not see how this paper effects the case, but under the circumstances I do not wish to decide hastily, so I will take this paper and examine it more carefully and give judgment to-morrow."

As he sat, late that night, pondering deeply upon that seemingly senseless inscription his favorite daughter happened to look over his shoulder at the two words. She asked her father what it was all about and when he was done she said:

"Why, the meaning is quite plain. This yellow paper stands for Whang (黃) which means yellow; the dog stands for Ku (狗) and the three for sam (三) so all you have to do is to find a man named Whang Ku-sam and he will help you out of your difficulty."

This seemed far from probable, but the next morning when inquisition was made for one Whang Ku-sam it was found to be the name of the accused boy's teacher. This man was cited before the judge and, supposing that all was dis-

covered, fell on his face and confessed that he was the murderer. He had entered the girl's apartments for evil purposes and when repulsed by her had stabbed her in a fit of passion.

Kwi-dongi was thus cleared of all suspicion and the real criminal was brought to justice. The boy completed his studies and finally married the judge's daughter, whose cleverness had saved his life.

Korean and Efate.

If the Koreans are a remnant of that great family which was driven from India by the Aryans and which scattered in many directions but principally to Malasia and the islands of the Pacific we ought to be able to find something more than an occasional or accidental similarity between modern Korean and the languages of the South Sea Islands. The argument from vocabularies is by no means conclusive but it must have more or less weight in the cumulative argument which proves that the Koreans are of southern rather than northern stock.

For this reason I propose to show some rather striking similarities which exist between the Korean vocabulary and that of the Efate people who inhabit the New Hebrides Islands. But besides these I shall have occasion to mention several other languages of the Pacific.* Before proceeding to this comparison it should be mentioned that the phonetic systems of the two are very much alike. In each we have the continental vowel sounds of a, e, i, o and u. In each there is but one character for b and p. In each the k, l, m, n, r, s, and t are sounded as in English. There are three differences. The g of Efate is pronounced ng as in certain parts of Japan, and except in one of its dialects the letter h is not found, its place being taken by s. But in Korean the letters h and s are very often confounded. For instance $\text{hy\ddot{u}ng}$ is pronounced either hyung or sung, $\text{h\ddot{u}m}$ is either him or sim, $\text{h\ddot{u}ng}$ is either hyung or

In order to save space I adopt the following abbreviations:

An.—Ancityum	Ha.—Hawaiian	My.—Malay	Tah.—Tahiti
Ef.—Efate	Ma.—Maori	Pa.—Paama	To.—Tonga
Er.—Fromanga	Mg.—Malagasy	Sa.—Samoa	Ta.—Tautua
Fi.—Fiji	Ma.—Malekula	Ta.Sa.—Tangoan Santa	Ed.—Dialects

sung. This is a peculiarity of the South Turanian languages. In Efate we find the letter f. In the following list I give only the root of the Korean word, as a rule. The Efate words form the basis of the following list and are arranged alphabetically.

A, often e or i, = in, at, to or of: Korean e (에) with the same meanings excepting the last which in Korean is eui (의).

Ab = father: Korean ab-i or ab-a-ji. [Ma. = pa; My. = pa; Mg. = aba].

Afa — to carry a person on one's back: Korean ap (업) = to carry a child on the back. The f of the Efate becomes p in Korean. In Efate this word by metonymy means to carry anything, but its root signification is the above and identical with the Korean. [Sa. = fafa, to carry a person on the back; Mg. = babi, carried on the back; Fi. = vava, to carry on the back].

Afaru = wing; Korean p'ul-p'ul, to flutter. The f and r of Efate change to their corresponding letters p and l in Korean. [Tidore = fila-fila; Torres Id. = peri-peri; Mg. = ma-bur].

Aga = to, that to (often used as possessive particle); Korean E-ge (에게) or Eui-ge (의게), to, also used to denote possession as in the phrase 나 의게 잇소 na-eui-ge is-so = I have (lit. is to me).]

Al-o = An inclosure, inside—hence belly; Korean au, = inside. In many of the Turanian languages the letters l, n and r are very weak and often interchangeable. In Korean there is but one letter for l and r and it is frequently pronounced n. [Sa. = alo, belly, inside; Ha. = alo, belly].

Alo-alo = spotted or marked; Korean = arung-arung, streaked. Here the letters r and l are interchanged.

Amo-amo — to be soft or smooth; Korean — ham-ham, smooth. [Sa. = ma-ma, smooth or clean; Tah. = ma-ma, clean; To. and Ma. = ma, clean (in the sense of smooth).]

Ani-na = son or daughter: Korean = na, to be born, and nani = which has been born. [My. = anak; Mg. = anaka; My. = kanak.]

Anu = I; Korean = na. [Ef. dd. = anu, enu. An. = ainyak; Epi. = nagku; Ta. Sa. = enau; My. = ana; Papuan = nan.]

Ata = to know: Korean = al, to know. The Korean l often has the hard l sound called the cerebral l which is a close approximation to d. So much so in fact that foreigners have frequently pronounced the Korean word **이** as idi.

Ba = to rain: Korean = pi. It should be remembered that the Efate b is both b and p. [Epi. = mboba; Ta. = ufu.]

Ba = to go, to tread: Korean = palp, to tread upon. [Fi. = va-ca.]

Babu = cheek (dd. = bamu): Korean = byam, cheek. [My. = pipi; Tah. = papa.]

Bago-bago = crooked: Korean = kubul-kubul. We may have here a case of the transference of consonants, the b and g of the Efate becoming k and b in Korean. This is mere change of position and is a common phenomenon in the growth of language.

Bagota = to buy (lit. to separate): Korean = pak-ku to buy (lit. to change). Here we have the same derived idea of buying from the idea of separating, changing or exchanging. Both refer to barter.

Baka = a barrier or fence: Korean = mak, to stop up, obstruct. Here the Efate b seems to have changed to its corresponding nasal m in Korean. [Ha. = pa, a fence; Ma. = pa, to block up or obstruct.]

Balo = to wash (by rubbing): Korean = hal-lâ, to wash clothes. [Sa. = fufutu, to rub, to wash.]

Bani = to act violently, to take away property violently: Korean = Bâ, to seize, take away violently.

Bolo = work: Korean = po-ri, work. The Efate b and l become p and r in Korean.

Be = to be great, to extend: Korean = pu, to swell, enlarge.

Bila = to shine: Korean = pul, fire. [Sa. = pula, to shine.]

Bile = to be quick: Korean = balli, quickly; often reduplicated in Korean to balli balli = hurry! [Ef. dd. = bel-bel] The Ef. also has bili-bili, to be quick.

Bite=to cut: Korean=pi, to cut. [My.=potong, to cut, in connection with which see Korean pu of puñjinta=to cut.

Bor-ia=to break: Korean=purū-jita, to break off.

Bu=to see: Korean=po, to see.

Bu=a bundle: Korean=po, a cloth wrap. [Fi.=van]

Bua=to divide, cut open: Korean=puñ-jita to be cut.

Bua=to be empty: Korean=pui-ta, to be empty.

Buele=to be lost: Korean=ilhū-pūrita, to lose. The similarity comes out better in the My.=il-ang, to lose. The root in each case is in the syllable il.

Buka=to be filled: Korean=pu, to swell, to be distended.

Buma=to blossom: Korean=piu, to blossom. [Mi.=pug, to blossom: Sa.=fuga, flowers. My.=bunga, blossoms; Mg.=vony, flower]

Bur-ia=to make a fire: Korean=pul, fire.

Busi=to blow: Korean=pu, to blow. [Tah.=puha, to blow; Ha.=puhi, to blow;

E=in, on: Korean=e, to, at, in. [Sa.=i, in, at, with, to, for, on, on account of, concerning. (The K. has most of these meanings); Ma.=i, of; Fi.=e or i, with.]

Li=yes: Korean=nye, Yes. [Mg.=ey; Sa.=e]

Eka=a relative: Korean=ilga a relative.

Elo (dd. alo)=sun: Korea=na, sun.

Emai=far: Korean=mō, far. [Sa.=mas, far]

Enu=I: Korean=na, I. (Ef. dd.=anu)

Erik=here: Korean=iri, here.

Fasi=tread upon: Korean=palp, to tread upon.

Fira=to pray: Korean=pil, to pray. [Tah.=pure, to pray

Ga=3rd pers. sing. he, she or it: Korean keu, commonly, used in denoting the 3rd pers. sing. Lit. that one.]

Gi, ki=to: Korean=ke, to (only used in connection with human beings).

Go = and: Korean = ko, and. [Mi. = ga, ka and ko: Fi. = ka]

Goha = to cut: Korean = k'al, knife. [Mg. = kafa, cut]

Gko or Goko = to cut: Korean = gak, to cut.

Gore = nose: Korean = k'o, nose. [Fi. = ucu: Ma. = ihu]

I = this: Korean = I, this

I-gin = here: Korean = iri, here. [Sa. = i'inei: Fut. = ikunet]

In = this: Korean = i, this. [Mg. = my, this: My. = ini, this]

Inin = here: Korean = iri, here.

Iia = come, come now: Korean = etta, here

Ka = there (near): Korean = keu, that (near): [My. = ika, ika, iku, this, that: Ta Sa. = aki, ako, this]

Kabe = a crab. Korean = kue, crab.

Kaf = to be bent: Korean = kubul-kubul, Crooked, bent. [Ma. = kapu, curly]

Kalami = spider: Korean = komi, spider.

Kami = to seize, grip: Korean = chap, to seize.

Kam-kam = scissors: Korean = kawī, scissors. [My. = cuti
Ja. = juwit, to nip, pinch: Ha. = umiki, to pinch:
Fi. = gamu, to take with pincers: Ef. agau = tongue,
nippers.]

Kar-ia = to scratch, scrape: Korean = kariawa, to itch, and also:

Kars-Karoa = itchy, scratchy: Korean = kariōwa, itchy

Kasa = branch: Korean = kaji, branch

Kata = a thing: Korean = kūt, thing. [Fi. = ka, thing]

Ke = this: Korean = keu, that.

Ke = this, that (near): Korean = keu, that, (near)

Ki-nau = I: Korean = na, I. [ād, anu or enu = I, also nau = I, An. = ainyak, I: Epi. = nagku: Ta Sa. = enau: My. = aku.]

Kita = to divine: Korean = kut, ceremony of exorcism. [Ma. = kite, discover, foresee, divine]

(To be concluded).

W. Du Fon Hutchison.

At six o'clock on the the morning of the 23rd of July 1901 Mr. Hutchison succumbed to an acute attack of uraemia. He had been ailing for some little time but the end was a sad surprise to his many friends.

Mr. Hutchison first came to the East under appointment from the British Government to teach in a school in Hongkong. He carried certificates of the highest character showing that he was a properly qualified teacher. For a time he acted as deputy post-master in Hongkong. When Baron von Mollendorff came to Korea he selected Mr. Hutchison to attend him as his private secretary. This was in 1883.

When von Mollendorff left in 1885 and H. F. Merrill became Chief of Customs, Mr. Hutchison became his secretary until sent to Chemulpo to help Mr. A. B. Stripling who was Commissioner at that port. After Mr. Stripling's resignation in 1885 Mr. Hutchison continued a short time in the customs but finally left the service and through Yuan Shei-ki, who was Chinese Minister in Seoul, secured a position as teacher in an English Language School in Formosa. After some years of successful work at that point he was granted leave of absence to go home on furlough and the school was discontinued.

In 1892 he returned to Korea and was appointed, by the Government, teacher in a naval school on the island of Kangwha but after the resignation of Mr. Bunker from the Government English School in Seoul Mr. Hutchison was transferred to the capital where he served six or seven years in the English School. About two years before his death he severed his connection with the Government and entered the service of The Eastern Pioneer Company, better known as The English Mining Co., as their Seoul agent. This position he held up to the time of his demise.

He was a man of great intellectual attainments and of generous instincts. His cordial hand shake will be sadly missed by his wide circle of friends.

Odds and Ends.

Substitute for Vaccination.

In the days of King Kong-min of the Koryŭ dynasty a woman married and bore a son, Sin Sung-gyŭm, who later became prime minister. She married a second time and bore a son Po' Chi-gyŭm and he also became prime minister. She married again and bore a son Pŏ Hŏng-gyŭm and he also became prime minister. The greatest of these three was Sin Sung-gyŭm who, when the barbarians pressed the King to desperation and forced a surrender, personated the king and went out to the enemy and was killed. The King escaped. His descendant of the eleventh generation was Sin Sŭk who sickened and died of smallpox. But three days later he appeared again as well as ever. Being questioned as to his post mortem experiences he averred that his illustrious ancestor came with a host of followers and arraigned the smallpox imp before the bar of justice and demanded why it had attacked his only living descendant. The imp was found guilty and had to send his victim back to earth; all of which shows that if we want to live free from the ills that flesh is heir to we must take particular pains with our ancestors.

Could not Bell the Cat.

The little village of Po-gang on the bank of the Han river about three miles from Seoul claims the distinction of being the only village or town in the country that is quite safe from cholera. The denizens of this quiet village point to the hill above them and say it is shaped like a cat's back. Now every one knows that cramps in the legs, that attend cholera in its first stages, are due to the cholera "rats" which enter at the feet and force their way up through the tissues of the legs. How else should these horrible wrenching pains arise? But living on the cat's back makes them safe from these rats. If, as is sometimes said, fear adds greatly to the danger of taking this disease, then it may be that their belief in the story adds to their safety since they surely feel quite safe.

Question and Answer.

(13) *Answer.* We have received two answers which are practically identical—namely, that this insect is the ant-lion or *myrmelcon formicarius*. One correspondent calls attention to the fact that it does not suck the blood of the ant, as the ant has no blood, but it sucks the fluids of the body which take the place of blood. Another correspondent says "it belongs to the order of *neurpoptera*. The insect is similar in appearance to the dragon-fly, though the latter belongs to a different order. The animal is found in Europe, too, also in India where I often counted eight or ten holes to the square foot."

(14) *Question.* Can you give us a list of Korean weights and measures?

Answer. In the following list we give the Sinico-Korean terms and native terms as well. The latter are in brackets. The English equivalents are approximate only. This is by no means a complete tabulation but we invite further contributions to this important topic. We do not give the land measure here as it is such a large subject that it demands a separate article by itself.

NATIVE COPPER CASH.

1 nyang, 兩 <i>a hundred cash</i>	=	10 chön 錢 (ton)
1 chön (ton) <i>ten cash</i>	=	10 p'un, 分,*
1 p'un, <i>one cash</i>	=	10 yi 厘

*The cash used in Seoul are five cash pieces making only two to the chön or ton.

MODERN COINAGE.

1 wun, 元 <i>dollar</i>	=	10 kak, 角.
1 kak, <i>dime</i> (not coined now)	=	2 pāk-tong, 白銅,
1 pāk-tong, <i>nickel</i>	=	5 tong-jön, 銅錢,
1 tong-jön, <i>cent</i>	=	5 yŭp 葉, <i>cash</i>

TIME (OLD STYLE).

1 nyūn, 年, (hā), <i>year</i>	=	12 wūl, 月, (tal)
1 wūl, (tal) <i>month</i>	=	30 il, 日, (nal)
1 il (nal) <i>day</i>	=	12 si 時
1 si, <i>two hours</i>	=	10 pun, 分, 12 <i>minutes</i> [each.]

The Koreans who have come in contact with westerners use our divisions of time calling them respectively year = hā, month = tal, day = nal, hour = si, minute = pun, second = ch'o, quarter-hour = kak.

WEIGHT.

1 t'oe = 3732 <i>lbs.</i>	=	2800 keun 斤
1 in 引, 40 <i>lbs.</i>	=	30 keun
1 keun, <i>catty</i> , $1\frac{1}{3}$ <i>lb.</i>	=	16 nyang 兩
1 nyang, $1\frac{1}{3}$ <i>oz.</i>	=	10 chōn, 錢
1 chōn, 64 <i>grains</i> , <i>about</i> .		

LINEAR MEASURE.

1 chu ch'ūn 周天 celestial circumference	=	360 to, 度
1 to, <i>degree</i> ,	=	200 yī 里
1 yī, = <i>three tenths mile</i>	=	180 chang 丈 (kil)
1 chang (kil) <i>stature</i> , 9 ft.	=	2 po 步 (kū-reum)
1 po, <i>pace</i> , $4\frac{1}{2}$ ft.	=	5 ch'ūk 尺 (cha)
1 cha, <i>about a foot</i>	=	10 chōn, 寸 (ch'i)
1 chōn, <i>an inch</i>	=	10 p'un, 分, $= \frac{1}{10}$ <i>inch</i> .

SQUARE MEASURE.

1 pang yī 方, <i>surface</i> , 2,430,000 sq. ft.]	=	500 myo 畝 (pat tu-duk)
1 kyūng, 頃, <i>one day's</i> [plowing]	=	100 myo
1 myo <i>about</i> 4860 sq. ft.	=	10 pun 分
1 pun <i>about</i> 486 sq. ft.	=	6 pang-jang 方丈
1 pang-jang, <i>square</i> stature, 81 sq. ft.]	=	4 pang-po 方步

1 pang-po <i>about 20 sq. ft.</i>	=	25 pang-ch'ük 方尺
1 pang-ch'ük <i>not quite a sq. ft.</i>	=	100 pang-ch'on
1 pang-ch'on <i>about 1 sq. in.</i>		

SPHERICAL MEASURE.

1 kwün 圓 <i>circle</i>	=	360 to
1 whan 圓 <i>ball</i>	=	12 Kung 宮
1 wūn 圓 <i>sphere</i>	=	4 sa-sang-han
1 kung 圓 <i>circuit</i>	=	30 to
1 sang 象 <i>quadrant</i>	=	90 to
1 to <i>degree</i>	=	60 pun 分
1 pun <i>minute of circle</i>		

GRAIN MEASURE.

1 sūk, 石, (sūm), <i>bag</i>	=	10 tu, 斗, (mal)
1 tn, <i>about 15 qt.</i>	=	10 seung, 升, (toé)
1 seung, $1\frac{1}{2}$ qt.	=	10 hap, 合, (hop)
1 hap, <i>handful</i>	=	10 chak, 勺
1 chak	=	10 myo, 秒

Editorial Comment.

The *Kobe Chronicle* thinks that the editorial in the Korea Review for June was "apparently written by a missionary." In fact, such is not the case. The *Chronicle* will be pained to learn that there are a few people in the Far East outside of missionaries who are thoroughly in sympathy with the aims and methods of Christian Missions.

As the *Japan Gazette* recently remarked, there are various kinds of criticism, legitimate and otherwise. We have never said a word against fair criticism, nor shall we. What we do object to is wholesale condemnation of missionaries simply because they are missionaries, which is too much the fashion of the East. No one could object to an honest criticism of the value of mission work but that is a very different thing from

imputing to missionaries unworthy motives for engaging in the work. We might for instance argue against the present banking system of the United States but that is different from claiming that cashiers in these banks obtain their positions for the purpose of defaulting, simply because there is an occasional defalcation.

A prominent foreign resident in the East recently remarked in public that every missionary ought to be hung on a tree and prodded with sharp sticks. If this is the attitude of the *Kobe Chronicle*, it is evident that argument is out of the question. It is this attitude that is so fashionable among a certain considerable number of people in the East, and tourists are quick to fall into line. Not that it will do any permanent harm but that the unfairness of it, the absence of the Anglo-Saxon spirit of fair play, is so painfully evident, and so discreditable to those who are otherwise pleasant people.

The *Kobe Chronicle* has cited the "confessions" of missionaries in China. Those confessions were that when hundreds of native converts were starving in the midst of those who had despoiled them, and who were consequently sure to be visited by the stern hand of law, the missionaries suggested that the marauders purchase partial immunity from the law's penalty by giving toward the temporary support of their victims. Where houses had been deserted the converts were allowed to appropriate the property temporarily, keeping careful account of all property so taken, with a view to future payment. In all this there was nothing unchristian. A Roman magistrate was allowed to purchase exemption from the punishment, due to his having scourged a Roman citizen uncondemned, by coming and escorting St. Paul from the common jail. Neither the *Kobe Chronicle* nor any one else dare affirm that they have evidence to prove that the missionaries were actuated by the desire for personal aggrandizement or even by the desire to give the converts an opportunity to retaliate upon their depredators. It was simply to keep the life in them till the sharp crisis was over and means could be found for their support.

We reaffirm our belief that as a rule these extreme critics of Christian Missions know neither the men, the methods nor the results which they so lightly condemn. Let them make us

exhaustively a study of Christian Missions as the Church has made of the demoralizing effect of public bars opium dens, ordinary theaters and music halls, and then if they find sufficient reason let them stigmatize missions as strongly as the Church does drunkenness, and liberalism.

News Calendar.

✓ July
 Trouble is reported from Ch'u Island off Ch'ul-la Province between the people and the Roman Catholic adherents. The former charge the latter with various acts of oppression. This trouble probably arose from the report of the riot in Quelpart. Of course it is impossible to get an unbiased account of the matter. It is one of many charges which have been made and which the radical antagonism between Christianity and Confucianism, in spite of some few superficial similarities, might lead us to expect.

It is generally reported that His Excellency, A Pavloff Russian minister to Korea, will shortly be transferred to Peking, a post that will give full scope to his eminent abilities. The intimate knowledge which he must have acquired of Korean affairs, will doubtless be of marked advantage to him in his new post.

The scholars of Korea are agitating the question of erecting on the top of O-dā mountain in Kang-wūn Province, a tablet commemorative of the distinguished achievements of the present reign. Cho Pyāng-sik is the prime mover in the affair and he has memorialized the Emperor, asking for Imperial sanction for the undertaking. Comparing the Korea of to-day with the Korea of 1863 it becomes plain that the erection of such a monument is not out of place. This period has seen profound changes in this peninsula, not the least of which is the attainment of complete political autonomy and the consequent metamorphosis of the Kingdom of Chosūn into the Empire of Tā-han. Outside influences may have had much to do with these changes but they are none the less real. We shall have occasion later to give particulars as to the inscription on this commemorative tablet.

The recrudescence of brigandage in Korea is assuming

serious proportions. The prefectures of Ch'ang-yŭng, Kim-hŭ and Ch'il-wŭn in the south are so overrun by robbers that the local authorities are quite at a loss to deal with them. Even in open day bands of thieves enter the market-towns and plunder right and left.

A curious case of blackmail is charged against Messrs. Pang and An who entered the house of Min Sung-sik, an official of the highest grade, and, representing that they were Roman Catholics, demanded a handsome sum of money from him! The reasons for this demand would carry us back some years and open up a subject that is best left untouched. There are more things in heaven and earth than are comprehended in occidental philosophy. Suffice to say that Pang, An & Co. were promptly lodged in jail.

The Chinese Acting Minister has asked an indemnity of \$6000. for the loss sustained by his countrymen in the riot of last month. As the trouble was caused by the Chinese we fail to see why the Korean government should pay for their losses. It should teach these overbearing shopkeepers that common politeness is necessary to a successful business career in Seoul.

On June 25th the town was thrown into a ferment of excitement over the fact that the wife of one Yang Yong-sŭk presented him with —what shall we say—a pair of triplets? No, that will hardly do. Well, say a *set* of triplets, all boys. Under such circumstances it has not been infrequent in the past for the king to send to the proud (?) parents a bag of pig's food—a truly Malthusian argument.

Bicycles need close watching these days. So thought the Japanese telegraph messenger as he was sending a message at the Korean telegraph office. One of the Korean servants was examining his machine when the Japanese turned and proceeded to punish him for his inquisitiveness. The servant ran away and when the *Chusa* in charge of the office said he did not know the servant's name the irate son of Ilbon forced his way into the office and proceeded to wreak his vengeance on the astonished *Chusa*. The Foreign Office referred the matter to the Japanese Minister who in turn referred it to the Japanese Consulate. The Japanese authorities said the bicycle had been injured and so the matter was dropped. The question

still remains as to why the *Chusa* should have been beaten. The argument would seem to be: If you can't beat the right man beat the first one you meet.

The Government seems to have taken the position that only permission to cultivate the soil on Wŏl-mi or Roze Island was sold to the Japanese. It is said that the Government has collected the sum of \$16,000 from those who wrongfully granted this permission and sent it to the Japanese Legation to buy back the barley which the people of the island raised.

As yet there is nothing definite to report concerning the French loan. Many believe that the terms of the loan are not advantageous enough to attract the requisite capital: in other words that the Yunnan Company or syndicate negotiated the terms of the loan without knowing before-hand just where the money was to come from. Others believe that the loan will be carried through successfully. We can hardly give credence to the report that the syndicate has secured \$650,000 of the total amount and that one half of it goes to the syndicate as commission and the rest to a few Koreans who have been active in pushing the matter through. If true it means of course that all the money will be forthcoming, for the syndicate could not receive the \$325,000 commission unless the whole matter were carried through to a successful termination.

It gives pleasure to all United States citizens in Korea to learn that Hon. H. N. Allen has been raised to the position of Envoy Extraordinary and Minister Plenipotentiary to the Empire of Tŭ-han.

Some important changes have been made in the personnel of the Custom's staff in the different ports of Korea. J. L. Chalmers, Esq., has been appointed to the Vice-Commissionership at Seoul; E. Laporte, Esq., to the commissionership at Chemulpo and W. McC. Osborne, Esq., to the commissionership at Fusan.

According to a recent count the Japanese citizens in Korea number as follows: Chemulpo 4432, Seoul 2356, Wonsan 1482, Mokpo 896, Kusan 486, Chinnampo 396, Masampo 251, Pyeng yang 170, Sung-jid 51. This makes 10530 exclusion of Fusan where there are some 6000, making a total of nearly 17000.

On July 5th a telegram from Kang-gye on the Yalu River announced that a party of 600 Chinese bandits were crossing the river into Korean territory and that the border guard and the tiger hunters were massing to oppose them. On the following day the Colonel of the Hui-ju garrison started for the north with 600 rifles and 50000 rounds of ammunition.

We do not know where Mr. Yi Yong-ik received his military training but he is Colonel of the Third Seoul Regiment. In this capacity he severely criticised the rifles brought from Japan last March stating that they were dangerous for the soldiers. The local Japanese paper commented sharply on this action with the result, apparently, that the rifles which had been taken away from the troops were given back into their hands.

In answer to the demand for the Chinese Acting Minister for an indemnity of \$6000 for the losses sustained by the Chinese merchants in the recent disturbance near Chong-no the Government replies that it sees no reason for paying this money as the injuries were mutual. It does not grant that the Koreans caused the disturbance.

The lack of rain in the three central western provinces of Korea caused great uneasiness. On the 5th inst. the high officials went to the T'a-myo or Ancestral Tablet House and sacrificed for the fifth time and prayed for rain. Since then this section has enjoyed moderate showers but not nearly enough to fill the rice fields.

Min Yong-ju whose name has been mentioned in connection with the sale of Roze Island was again arrested on that same charge and on the 5th inst. he was confined in the common prison. Ku Yŭng-jo, Chief Justice of the Supreme Court, after examining the prisoner reported that he was guilty (1) of selling the island without authority (2) of deceiving His Majesty (3) of insulting the Judge. He was severely beaten and confessed his fault and offered to pay \$40,000 to make good the wrong he had done. For his purpose he is said to be parting with some of his valuable real estate.

The Koreans are somewhat disturbed by the rumor that the Korean political refugees in Japan are attempting to make their way back to Korea on Japanese men-of-war. For this cause an unusual number of detectives have been employed

by the Government to keep an eye on all suspicious characters. On July 5th the father of one of these refugees, Sin Eung-hen, was arrested. The reason for this is not known.

Medals have been presented to the captains of the two French men-of-war which conveyed the Korean officers and troops to Quelart at the time of the recent disturbance there.

On July 11th telegraphic advices from various parts of the country showed that in spite of the occasional showers there was hardly enough water to "wet the dirt." The rainy season is unusually late in breaking and the signs of the times would indicate a short crop of rice.

On the evening of the 14th inst. the French Minister gave a banquet and a reception at the Legation. The occasion was the anniversary of the fall of the Bastille.

A Korean by the name of Mr. Tâ Wûn-il has received an appointment as professor in the Russian Oriental Language School in Vladivostock. He has already started for his new post.

Native papers state that the Chief Commissioner of Customs informed the Government that some thirty unlicensed Chinese have been fishing in Korean waters adjacent to Chemulpo. Four of their boats were seized and their owners mulcted in the sum of \$50.00; also fish to the value of \$350.00 which they had caught were confiscated.

The Korean Minister to France, Kim Man-su, arrived at his post on the 15th of July and presented his credentials on the following day.

On account of the continued drought the prospects for a rice crop are extremely poor. Never during the past decade and a half has there been such a lack of water. It seems to be about the same all over the country although there are one or two districts where heavy local showers have given an excess of water. In view of the assured scarcity and consequent rise in price the rice merchants have already begun to charge famine prices. In a day or two the price went up over a hundred cash, and still the retail merchants are selling enormous quantities. The Government has interfered and has arrested some of the retailers of rice. Consequently the price has fallen a little. It went up from 200 cash to 700 but has fallen to 500.

The report comes from Ham-gyŭng province that on June 17th 100 Chinese bandits crossed the Yalu near Sam-su each carrying a sword and a gun. The local authorities immediately called in all the tiger hunters that were available to resist the inroad. On the following day a written notice came from the Chinese saying "The Boxers desired to preserve the integrity of the country and protect it from foreigners. They fought with the foreigners and were beaten and driven back. Now they are congregating at Kirin and they ask the people of Sam-su to subscribe 4000 oz. of silver to the cause."

On the 22nd hundreds of Chinese raided the town of Po-sŭng-i blowing trumpets and waving banners. They burned most of the houses.

The Magistrate of Kap-san heard of these events and so he gathered what soldiers and hunters he could and pursued the retreating raiders, killing thirty of them. The Chinese again retaliated by crossing the river at another point and burning seventy-five houses.

According to the native papers the Russian Minister has requested the Government to order the magistrates along the coast in the north to give all necessary assistance to the Russian gunboats which are to be sent to survey the approaches to the Yalu river and adjacent waters.

Sacrifices are being offered all over the country for the purpose of bringing rain. Several bags of nickels and a number of pigs were thrown into the Han River for this same purpose. His Majesty has been assured by the high officials of the land that there will be no scarcity but one of them has privately informed him of the desperate condition of things. As yet His Majesty has not sacrificed in person.

Lady Om, a few days ago, ordered that ten *li* square of land in Chŭl-la Do be sequestered for the benefit of a certain monastery.

Rev. W. B. Scranton, M. D. and Mrs. M. F. Scranton are leaving Seoul on the 26th bound for the United States. We hope it is Mrs. Scranton's intention to return. She will be missed by a large circle of friends who have looked up to her as one of the most energetic and devoted members of the missionary community. We wish that she might remain here

many years more. The best wishes of the entire community go with her. Of course we expect to see them back in due time.

It is reported that the Chief of Police, Yi Keun-t'ak, caused the arrest of two men, Han and Pak, the charge is unspecified; but it must have been a grave one, for it cost them \$50,000 to prove their innocence.

On July 24th the Foreign Office by order of His Majesty informed the Foreign Representatives that the Government found it necessary to prohibit the export of rice for one month in accordance with the terms of the treaties and that instructions to this effect had been sent to the Superintendents of Trade at the different ports. According to the present outlook such action is eminently praiseworthy.

Sung Ki-un the Vice-Minister of the Household Department and a Japanese T^{ai} Kang-t'ak have been appointed superintendents of the Su-ryun-gwa or "Water-wheel Bureau" or perhaps better Bureau of Irrigation.

A combined effort it being made by the native incumbents of all the different Government positions, to have their salaries increased, their excuse being that under the changed conditions and the enhanced value of rice it is impossible for them to live on their present salaries.

By order of the French Government the French Minister in Seoul has requested the Government to make out a schedule of Korean weights and measures and transmit it to him. The Foreign Office referred the matter to the Department of Agriculture, Commerce and Public Works.

Besides ordering the rice merchants not to charge more than twenty-four cents for a measure of rice the police authorities sent out inspectors to warn the people not to buy more than two measures at a time. Of course if the price is kept down by pressure there will be temptation to buy heavily on speculation. In order to prevent this, it seems, the people are warned to buy only two measures at a time. It is said that the store-houses near the river are overflowing with last year's rice but that the owners are hoarding it rigorously in view of the expected rise in price. It will be interesting to note whether the Government will be able to cope

with the natural cupidity of the average Korean merchant and make him disgorge at a reasonable rate. We hope it will succeed. If it does, it will prove that there are times when paternalism is of distinct value.

There can be no fear of an actual famine in Korea for there is enough rice in the country to tide over one year's failure of crop. Besides which, the enormous barley crop that has just been harvested would go far toward preventing any serious shortage. Of course in such a country as this there are always some who live on the verge of starvation. These will suffer and there will be deaths from starvation but there appears to be no danger of a genuine famine.

We are informed that all the difficulties which lay in the way of carrying out the plan for a public system of water-works in the city of Seoul have been overcome. The finances of the venture have been arranged and the workmen are on their way from America to begin the actual construction of the works. While it may be true that money is not always wisely spent in Korea such a radical innovation as this, which is to the distinct advantage of the common people, counterbalances many minor indiscretions and indicates that the Government is determined even at enormous cost to place the Capital on a sanitary equality with the best regulated cities of the Far East.

The putting in of electric lights is proceeding rapidly: 1500 sixteen candle-power lights are being put into the palace and a half dozen arc lights. The electric light plant at the East Gate is completed and in working order. When this work is finished and Seoul is supplied with electricity the Seoul Electric Company, or Colbran, Bostwick & Co., will have rendered a great service to the Capital. Good transportation, good water supply, good lights—these are achievements that any company may will be proud of.

We note with pleasure the arrival of J. L. Smith, Esq. the new Secretary of the British Legation.

During the month of July the foreign population of Seoul has been increased by the birth of a son to Mrs. H. B. Hulbert, a daughter to Rev. and Mrs. Moore and a son to Dr. and Mrs. C. C. Vinton.

The syndicate that has in hand the building of the Seoul-Fusan Railway are ready to begin the construction of the line. According to the terms of the concession the Korean Government is to furnish the land free of cost. It is desired to begin with that section of the road which lies between Seoul and Su-wŏn a matter of twenty miles. But at present the Government cannot put down the money to buy the land, which will cost some \$200,000. For this reason it is said the Railway Co. will advance the money and proceed with the purchase of land and building of the road-bed.

KOREAN HISTORY.

While Ko-gu-ryū was staggering under the terrible reverses inflicted by the Chinese, events of interest were taking place in the south. The kingdom of T'am-na on the island of Quelpart had always been a dependency of Pāk-je, but now found it necessary to transfer her allegiance to Sil-la. The king of T'am-na at that time was To-dong Eum-yul.

The mischief-maker, Pok-sin, was again in the field. Now that he was relieved of pressure he came back to the charge and took Ung-jin from the Chinese. At the earnest request of the governor the Emperor sent Gen. Son In-sa with a small army to aid in putting down this dangerous malcontent. Pok-sin was obliged to retire to Chin-hyūn where he fortified himself strongly. Success seems to have turned his head for he began to carry himself so proudly that his followers arose and put him to death.

In 663 the Emperor conferred upon the king of Sil-la the title of Tā-do-dok of Kye-rim.

It appears that when the Chinese retired from before P'yūng-yang and left the Sil-la forces in such a delicate position, some of the Chinese were allowed to remain there on the plea that if all were removed it would invite an outbreak of the Pāk-je revolutionists. Now as the year 663 opened the Emperor reinforced them by a powerful army under Gen. Son In-sa. Sil-la also sent the flower of her army under command of twenty-eight generals to join the Chinese before P'yūng-yang. But the plan of operations was changed. It was decided to move southward and complete the subjugation of the troublesome Pāk-je patriots and their Japanese allies. The combined Chinese and Sil-la armies marched toward Chu-ryu fortress where the revolutionists were supposed to be intrenched. On their way they met the Japanese disembarking on the banks of the Pak River. They were put to flight and their boats were burned. The march was continued and the fortress was duly invested. It fell straightway and the pretender to the Sil-la throne was captured. This was followed

by the surrender of all the revolutionists and their Japanese friends. The last fortress to fall was that of Im-jon, now Tâ-neung, after a desperate struggle.

The war was now at an end. The dead were buried, a census was taken of the people in the Pāk-je capital, aid was given to the poor, and the people were encouraged to return to their peaceful avocations. Expressions of satisfaction at what seemed to be the return of peace were heard on all sides.

Gen. Yu In-gwe, who had been left in charge of the Chinese troops before P'yŏng-yang when the Emperor ordered the retreat, now sent word to the Chinese capital that as his soldiers had been in the peninsula two years without seeing home he feared they might mutiny. He received orders to return to China with his men but he decided to wait till the grain that his men had sown should ripen. The Emperor then appointed Pu-yŭ Yung the brother of the last king of Pāk-je to the position of governor of all the territory formerly embraced in Pāk-je. He received the title of Tâ-do-dok of Ung-jin, and was urged by the Emperor to govern well. This was in 664.

Sil-la took advantage of the timely cessation of hostilities to send to the Chinese camp in Pāk-je and have some of her men take lessons in music from the musicians there. They also took copies of the dishes, clothes and customs of the Chinese. All these were imitated by the king and his court. Buddhism received a sudden check in Sil-la at this time for the king took the surest way to crush it out, namely, by forbidding any one to give the monks either money or rice.

In 665 Gen. Yu In-wŏn received orders from China to return to that country but before doing so he performed a significant act. He made the king of Sil-la and the new Tâ-do-dok of Ung-jin take an oath in the blood of a white horse that they would fight no more. This was done at the fortress of Ch'wi-ri San and the slaughtered animal was buried there under the oath altar. A written copy of the oath was placed in the ancestral temple of the kings of Sil-la. After Gen. Yu's return to China he was followed by Gen. Yu In-gwe who took with him envoys from Sil-la, Pāk-je, T'am-na and Japan. To render the compact of peace more binding still the Emper-

of sacrificed to heaven in the presence of these envoys. It is said, however, that the new ruler in Päk-je stood in such fear of Sil-la that he fled back to China soon after this.

The last act in the tragedy of Ko-gu-ryū opens with the death of her iron chancellor, Hap So-mun. It was his genius that had kept the armies in the field: it was his faith in her ultimate victory that had kept the general courage up. When he was laid in his grave the only thing that Ko-gu-ryū had to fall back upon was the energy of despair. It was her misfortune that Hap So-mun left two sons each of whom possessed a full share of his father's ferocity and impatience of restraint. Nam-sāng, the elder, assumed his father's position as Prime Minister, but while he was away in the country attending to some business, his brother, Nam-gūn, seized his place. Nam-sāng fled to the Yalu River and putting himself at the head of the Mal-gal and Kū-ran tribes went over with them to the Emperor's side. Thus by Nam-gūn's treachery to his brother, Ko-gu-ryū was deprived of her one great ally, and gained an implacable enemy in Nam-sāng. The Emperor made the latter Governor-general of Liao-tung and he began welding the wild tribes into an instrument for revenge. Then the Chinese forces appeared and together they went to the feast of death, and even as they were coming news reached them that the Ko-gu-ryū general, Yun Chūn-t'ō, had surrendered to Sil-la and turned over to her twelve of Ko-gu-ryū's border forts. It was not till the next year that the Chinese crossed the Liao and fell upon the Ko-gu-ryū outposts. The Chinese general had told his men that the strategic point was the fortress Sin-sūng and that its capture meant the speedy capitulation of all the rest. Sin-sūng was therefore besieged and the struggle began. The commandant was loyal and wished to defend it to the death but this men thought otherwise, and they bound him and surrendered. Then sixteen other forts speedily followed the example.

Gen. Ko-gan hastened forward and engaged the Ko-gu-ryū forces at Keum-san and won a decided victory, while at the same time Gen. Sūl-lu gwi was reducing the fortresses of Nam-so, Mok-jū and Ch'ang-am, after which he was joined by the Mal-gal forces under the renegade Nam-sāng. Another Chinese general, Wan Man-gyūng, now sent a boastful letter to the

Ko-gu-ryū capital saying "Look out now for the defenses of that precious Am-nok River of yours." The answer came grimly back "We will do so." And they did it so well that not a Chinese soldier set foot on the hither side during that year. The Emperor was enraged at this seeming incompetence and banished the boastful general to Yong-nam. A message had already been sent to Sil-la ordering her to throw her army into Ko-gu-ryū and for the Chinese generals Yu In-wūn and Kim In-t'ā to meet them before P'yūng-yang. These two generals were in Pāk-je at the time.

In 668 everything beyond the Yalu had fallen into the hands of the Chinese; even Pu-yŭ Fortress of ancient fame had been taken by Gen. Sŏ In-gwi. The Emperor sent a messenger asking "Can you take Ko-gu-ryū?" The answer went back "Yes, we must take her. Prophecy says that after 700 years Ko-gu-ryū shall fall and that *eighty* shall cause her overthrow. The 700 years have passed and now Gen. Yi Jōk is eighty years old. He shall be the one to fulfill the prophecy."

Terrible omens had been seen in the Ko-gu-ryū capital. Earthquakes had been felt; foxes had been seen running through the streets; the people were in a state of panic. The end of Ko-gu-ryū was manifestly near. So tradition says.

Nam-gūn had sent 50,000 troops to succor Pu-yŭ Fortress but in the battle which ensued 30,000 of these were killed and the remainder were scattered. Conformably to China's demands, Sil-la in the sixth moon threw her army into Ko-gu-ryū. The great Sil-la general, Kim Yu-sin was ill, and so Gen. Kim In-mun was in command with twenty-eight generals under him. While this army was making its way northward the Chinese under Gen. Yi Jōk in the north took Tā-hāng Fortress and focussed all the troops in his command upon the defenses of the Yalu. These defenses were broken through, the river was crossed and the Chinese advanced 210 *li* toward the capital without opposition. One by one the Ko-gu-ryū forts surrendered and at last Gen. Kye-p'il Ha-ryūk arrived before the historic city of P'yūng-yang. Gen. Yi Jōk arrived next and finally Gen. Kim In-mun appeared at the head of the Sil-la army.

After an uninteresting siege of a month the king sent out

Gen. Chôn Nam-san and ninety other nobles with a flag of truce and offered to surrender. But the chancellor Nam-gûn knew what fate was in store for him, so he made a bold dash at the besieging army. The attempt failed and the miserable man put the sword to his own throat and expired. The aged general, Yi Jök, took the king and his two sons, Pong-nam, and Tong-nam, a number of the officials, many of Nam-gûn's relatives and a large company of the people of P'yüing-yang and carried them back to China, where he was received with evidences of the utmost favor by the Emperor. The whole number of captives in the triumphal return of Gen. Yi Jök is said to have been 20,000.

Ko-gu-ryü's lease of life had been 705 years, from 37 B. C. to 668 A. D., during which time she had been governed by twenty-eighty kings.

Chapter XIII.

Sil-la's captives...Ko-gu-ryü dismembered...extent of Sil-la...she deceives China...her encroachments...rebellion...the word *Il-hon* (Nippon) adopted...Sil-la opposed China...but is humbled...again opposes...Sil-la a military power...her policy...the Emperor nominates a rival king...Sil-la pardoned by China...again makes trouble...the Emperor establishes two kingdoms in the north...Sil-la's northern capital...eternation...no mention of Arabs...China's interest in Korea wanes...redistribution of land...diacritical points...philological interest...Pal-hä founded...Chinese customs introduced...Pal-hä's rapid growth...omens...Sil-la's northern limit...casting of a bell...names of provinces changed...Sil-la's weakness...disorder...examinations...Buddhism interdicted...no evidence of Korean origin of Japanese Buddhism...Japanese history before the 10th century...civil wars...Ch'oe Ch'i-wün...tradition...Queen Man's profligacy.

Immediately upon the fall of Ko-gu-ryü the Sil-la forces retired to their own country carrying 7000 captives with them. The king gave his generals and the soldiers rich presents of silks and money.

China divided all Ko-gu-ryü into nine provinces in which there were forty-two large towns and over a hundred lesser ones of prefectural rank. In P'yüing-yang Gen. Sül In-gwi

was stationed with a garrison of 20,000 men. The various provinces were governed partly by Chinese governors and partly by native prefects.

The king of Sil-la was now the only king in the peninsula and the presumption was that in view of his loyalty to the Chinese his kingdom would extend to the Yalu River if not beyond, but it probably was not extended at the time further than the middle of Whang-hi Province of to-day. The records say that in 669 the three kingdoms were all consolidated but it did not occur immediately. It is affirmed that the Chinese took 38,000 families from Ko-gu-ryū and colonized Kang-whe in China and that some were also sent to San-nam in western China. That Sil-la was expecting a large extension of territory is not explicitly stated but it is implied in the statement that when a Sil-la envoy went to the Chinese court the Emperor accused the king of wanting to possess himself of the whole peninsula, and threw the envoy into prison. At the same time he ordered Sil-la to send bow-makers to China to make bows that would shoot 1,000 paces. In due time these arrived but when the bows were made it was found that they would shoot but thirty paces. They gave as a reason for this that it was necessary to obtain the wood from Sil-la to make good bows. This was done and still the bows would shoot but sixty paces. The bow-makers declared that they did not know the reason unless it was because the wood had been hurt by being brought across the water. This was the beginning of an estrangement between the Emperor and the king of Sil-la which resulted in a state of actual war between the two.

Sil-la was determined to obtain possession of a larger portion of Ko-gu-ryū than had as yet fallen to her lot; so she sent small bodies of troops here and there to take possession of any districts that they could lay their hands on. It is probable that this meant only such districts as were under native prefects and not those under direct Chinese rule. It is probable that Sil-la had acquired considerable territory in the north for we are told that the Mal-gal ravaged her northern border and she sent troops to drive them back.

If China hoped to rule any portion of Korea without trouble she must have been speedily disillusionised for no sooner had the new form of government been put in operation

than a Sil-la gentleman. Kōm Mo-jam, raised an insurrection in one of the larger magistracies, put the Chinese prefect to death and proclaimed An Seung king. He was a member of a collateral branch of the royal family. Sil-la seems to have taken it for granted that the whole territory was under her supervision for now she sent an envoy and gave consent to the founding of this small state in the north which she deemed would act as a barrier to the incursions of the northern barbarians. The Chinese evidently did not look upon it in this light and a strong force was sent against the nascent state; and to such effect that the newly appointed king fled to Sil-la for safety. The wheel of fortune was turning again and Chinese sympathies were now rather with Pāk-je than with Sil-la.

It was at this time, 671, that the term *Il-bun* (Nippon) was first used in Korea in connection with the kingdom of Japan.

The relations between Sil-la and Pāk-je were badly strained. In the following year the Chinese threw a powerful army into Pāk-je with the evident intention of opposing Sil-la. So the latter furnished up her arms and went into the fray. In the great battle which ensued at the fortress of Sūk-sung 5,000 of the Chinese were killed. Sil-la was rather frightened at her own success and when she was called upon to explain her hostile attitude toward China she averred that it was all a mistake and she did not intend to give up her allegiance to China. This smoothed the matter over for the time being, but when, a little later, the Emperor sent seventy boat loads of rice for the garrison at Pyŭng-yang, Sil-la seized the rice and drowned the crews of the boats, thus storing up wrath against herself. The next year she attacked the fortress of Ko-sung in Pāk-je and 30,000 Chinese advanced to the support of the Pāk-je forces. A collision took place between them and the Sil-la army in which the Chinese were very severely handled. This made the Emperor seriously consider the question of subduing Sil-la once for all. He ordered that the Mai-gai people be summoned to a joint invasion of the insulent Sil-la and the result was that seven Sil-la generals were driven back in turn and 2,000 troops made prisoners. In this predicament there was nothing for the king to do but play the humble suppliant again. The letter to the Emperor praying for pardon

was written by the celebrated scholar Im Gang-su. But it was not successful, for we find that in the following year the Chinese troops in the north joined with the Mal-gal and Kū-ran tribes in making reprisals on Sil-la territory. This time however Sil-la was on the alert and drove the enemy back with great loss. She also sent a hundred war boats up the western coast to look after her interests in the north. At the same time she offered amnesty and official positions to Pāk-je nobles who should come over to her side.

We can scarcely escape the conviction that Sil-la had now become a military power of no mean dimensions. Many citizens of Ko-gu-ryū had come over to her and some of the Pāk-je element that was disaffected toward the Chinese. All, in fact, who wanted to keep Korea for the Koreans and could put aside small prejudices and jealousies, gathered under the Sil-la banners as being the last chance of saving the peninsula from the octopus grasp of China. Sil-la was willing to be good friends with China—on her own terms; namely that China should let her have her own way in the peninsula, and that it should not be overrun by officious generals who considered themselves superior to the king of the land and so brought him into contempt among the people.

At this time there was at the Chinese court a Sil-la envoy of high rank named Kim In-mun. The Emperor offered him the throne of Sil-la, but loyalty to his king made him refuse the honor. In spite of this he was proclaimed King of Sil-la and was sent with three generals to enforce the claim. That Sil-la was not without power at this time is shown by the fact that she proclaimed An-seung King of Pāk-je, an act that would have been impossible had she not possessed a strong foothold in that country.

The war began again in earnest. The Chinese general, Yi Gōn-hāng, in two fierce encounters, broke the line of Sil-la defenses and brought the time-serving king to his knees again. One can but wonder at the patience of the Emperor in listening to the humble petition of this King Mun-mu who had made these promises time and again but only to break them as before. He was, however, forgiven and confirmed again in his rule. The unfortunate Kim In-mun whom the Emperor had proclaimed King of Sil-la was now in a very delicate posi-

tion and he wisely hastened back to China where he was compensated for his disappointment by being made a high official.

Sil-la's actions were most inconsistent, for having just saved herself from condign punishment by abject submission she nevertheless kept on absorbing Päk-je territory and reaching after Ko-gu-ryū territory as well. In view of this the Emperor ordered the Chinese troops in the north to unite with the Maigai and Kū-ran forces and hold themselves in readiness to move at an hour's notice. They began operations by attacking the Chōn-sūng Fortress but there the Sil-la forces were overwhelmingly successful. It is said that 6,000 heads fell and that Sil-la captured 30,000 (?) horses. This is hard to reconcile with the statement of the records that in the following year a Sil-la envoy was received at the Chinese court and presented the compliments of the king. It seems sure that Sil-la had now so grown in the sinews of war that it was not easy for China to handle her at such long range. It may be too that the cloud of Empress Wu's usurpation had begun to darken the horizon of Chinese politics and that events at home absorbed all the attention of the court, while the army on the border was working practically on its own authority.

A new kind of attempt to solve the border question was made when in 677 the Emperor sent the son of the captive king of Ko-gu-ryū to found a little kingdom on the Yalu River. This might be called the Latter Ko-gu-ryū even as the Päk-je of that day was called the Latter Päk-je. At the same time a son of the last Päk-je king was sent to found a little kingdom at Ta-lang in the north. He lived, however, in fear of the surrounding tribes and was glad to retire into the little Ko-gu-ryū kingdom that lay lower down the stream. The record calls this the "last" end of Päk-je.

In 678 Sil-la made a northern capital at a place called Puk-wŭn-jū the capital of Kang-wŭn Province. There a fine palace was erected. The king enquired of his spiritual adviser whether he had better change his residence to the new capital but not receiving sufficient encouragement he desisted. This monarch died in 681 and before he expired he said "Do not waste the public money in building me a costly mausoleum. Cremate my body after the manner of the West." This gives us an interesting clue to Sil-la's knowledge of the

outside world. If, as some surmise, Arab traders had commercial intercourse with the people of Sil-la it must have been about this time or a little earlier for this was the period of the greatest expansion of Arabian commerce. It is possible that the idea of cremation may have been received from them although from first to last there is not the slightest intimation that Western traders ever visited the coasts of Sil-la. It is difficult to believe that, had there been any considerable dealings with the Arabs, it should not have been mentioned in the records.

The king's directions were carried out and his son, Chong-myŏng, burned his body on a great stone by the Eastern Sea and gave the stone the name "Great King Stone." That the Emperor granted investiture to this new king shows that all the troubles had been smoothed over. But from this time on Chinese interest in the Korean peninsula seems to have died out altogether. The little kingdom of Latter Ko-gu-ryŭ, which the Emperor had established on the border, no sooner got on a sound basis than it revolted and the Emperor had to stamp it out and banish its king to a distant Chinese province. This, according to the records, was the "last" end of Ko-gu-ryŭ. It occurred in 682 A. D.

Sil-la now held all the land south of the Ta-dong River. North of that the country was nominally under Chinese control but more likely was without special government. In 685 Sil-la took in hand the redistribution of the land and the formation of provinces and prefectures for the purpose of consolidating her power throughout the peninsula. She divided the territory into nine provinces, making three of the original Pāk-je and three of that portion of the original Ko-gu-ryŭ that had fallen into her hands. The three provinces corresponding to the original Sil-la were (1) Sŭ-bŭl-ju (the first step in the transformation of the word Sŭ ya-bŭl to Seoul), (2) Sam-yang-ju, now Yang-san, (3) Ch'ŭng-ju now Chin-ju. Those comprising the original Pāk-je were (1) Ung-ch'ŭn-ju in the north, (2) Wan-san-ju in the south-west, (3) Mu-ju-ju in the south, now Kwang-ju. Of that portion of Ko-gu-ryŭ which Sil-la had acquired she made the three provinces (1) Han-san-ju, now Seoul, (2) Mok-yak-ju, now Ch'an-ch'ŭn, (3) Ha-sŏ-ju, now Kang-neung. These nine names

represent rather the provincial capitals than the provinces themselves. Besides these important centers there were 450 prefectures. Changes followed each other in quick succession. Former Ko-gu-ryū officials were given places of trust and honor; the former mode of salarizing officials, by giving them tracts of land from whose produce they obtained their emoluments, was changed, and each received an allowance of rice according to his grade; the administration of the state was put on a solid basis.

One of the most far-reaching and important events of this reign was the invention of the *ji-du*, or set of terminations used in the margin of Chinese texts to aid the reader in Koreanizing the syntax of the Chinese sentence. We must bear in mind that in those days reading was as rare an accomplishment in Sil-la as it was in England in the days of Chaucer. All writing was done by the *o-jan*, who was the exact counterpart of the "clerk" of the Middle Ages. The difficulty of construing the Chinese sentence and using the right suffixes was so great that Sül-ch'ong, the son of the king's favorite monk, Wūn-hyo, attempted a solution of the difficulty. Making a list of the endings in common use in the vernacular of Sil-la he found Chinese characters to correspond with the sounds of these endings. The correspondence was of two kinds; either the *name* of the Chinese character was the same as the Sil-la ending or the Sil-la *meaning* of the character was the same as the ending. To illustrate this let us take the case of the ending *sal-ji*, as in *ha-sal-ji*, which has since been shortened to *ha-ji*. Now, in a Chinese text nothing but the root idea of the word *ha* will be given and the reader must supply the *sal-ji* which is the ending. If then some arbitrary signs could be made to represent these endings and could be put in the margin it would simplify the reading of Chinese in no small degree. It was done in this way; There is a Chinese character which the Koreans call *pāk*, Chinese *pa*, meaning "white." One of the Sil-la definitions of this character is *sal-i-ta*. It was the first syllable of this word that was used to represent the first syllable of the ending *sal-ji*. Notice that it was not the name of the character that was used but the Sil-la equivalent. For the last syllable of the ending *sal-ji*, however, the Chinese character *ji* is used without reference to its

Sil-la equivalent. We find then in the *yi-du* as handed down from father to son by the *a-jun's* of Korea a means for discovering the connection between the Korean vernacular of to-day with that of the Sil-la people. It was indeed a clumsy method, but the genius of Sŭl-ch'ong lay in his discovery of the need of such a system and of the possibility of making one. It was a literary event of the greatest significance. It was the first outcry against the absurd primitiveness of the Chinese ideography, a plea for common sense. It was the first of three great protests which Korea has made against the use of the Chinese character. The other two will be examined as they come up. This set of endings which Sŭl-ch'ong invented became stereotyped and through all the changes which the vernacular has passed the *yi-du* remains to-day what it was twelve hundred years ago. Its quaint sounds are to the Korean precisely what the stereotyped clerkly terms of England are to us, as illustrated in such legal terms as *to wit*, *escheat* and the like. There is an important corollary to this fact. The invention of the *yi-du* indicates that the study of Chinese was progressing in the peninsula and this system was invented to supply a popular demand. It was in the interests of general education and as such marks an era in the literary life of the Korean people. The name of Sŭl-ch'ong is one of the most honored in the list of Korean literary men.

The eighth century opened with the beginning of a new and important reign for Sil-la. Sŭng-dŏk came to the throne in 702 and was destined to hold the reins of power for thirty-five years. From the first, his relations with China were pleasant. He received envoys from Japan and returned the compliment, and his representatives were everywhere well received. The twelfth year of his reign beheld the founding of the kingdom of Pal-hŏ in the north. This was an event of great significance to Sil-la. The Song-mal family of the Mal-gal group of tribes, under the leadership of Kŭl-gŭl Chung-sŭng, moved southward into the peninsula and settled near the original Tŏ-bŏk Mountain, now Myo-hyang San. There they gathered together many of the Ko-gu-ryŭ people and founded a kingdom which they called Chin. It is said this kingdom was 5,000 *li* in circumference and that it contained 200,000 houses. The remnants of the Pu-yŏ and Ok-jŏ tribes

joined them and a formidable kingdom arose under the skillful management of Kŭl-gŭl Chung-sŭng. He sent his son to China as a hostage and received imperial recognition and the title of King of Pal-hā. From that time the word Malgal disappears from Korean history and Pal-hā takes its place.

During the next few years Sil-la made steady advance in civilization of the Chinese type. She imported from China pictures of Confucius and paid increased attention to that cult. The water clock was introduced, the title Hu was given to the Queen, the custom of approaching the throne by means of the *sang-so* or "memorial" was introduced.

Meanwhile the kingdom of Pal-hā was rapidly spreading abroad its arms and grasping at everything in sight. China began to grow uneasy on this account and we find that in 734 a Sil-la general, Kim Yun-jung went to China and joined a Chinese expedition against the Pal-hā forces. The latter had not only absorbed much territory in the north but had dared to throw troops across the Yellow Sea and had gained a foothold on the Shantung promontory. This attempt to chastise her failed because the season was so far advanced that the approach of winter interfered with the progress of the campaign.

The story of the next century and a half is the story of Sil-la's decline and fall. The following is the list of omens which tradition cites as being prophetic of that event. A white rainbow pierced the sun; the sea turned to blood; hail fell of the size of hens' eggs; a monastery was shaken sixteen times by an earthquake; a cow brought forth five calves at a time; two suns arose together; three stars fell and fought together in the palace; a tract of land subsided fifty feet and the hollow filled with blue black water; a tiger came into the palace; a black fog covered the land; famines and plagues were common; a hurricane blew over two of the palace gates; a huge boulder rose on end and stood by itself; two pagodas at a monastery fought with each other; snow fell in September; at Han-yang (Seoul) a boulder moved a hundred paces all by itself; stones fought with each other; a shower of worms fell; apricot trees bloomed twice in a year; a whirlwind started from the grave of Kim Yu-sin and stopped at the

grave of Hyük Kū-se. These omens were scattered through a series of years but to the Korean they all point toward the coming catastrophe.

It was in 735 that the Emperor formally invested the king of Sil-la with the right to rule as far north as the banks of the Ta-dong River which runs by the wall of P'yŭng-yang. It was a right he had long exercised but which had never before been acquiesced in by China. The custom of cremating the royal remains, which had been begun by King Mun-mu, was continued by his successors and in each case the ashes were thrown into the sea.

The first mention of the casting of a bell in Korea was in the year 754 when a bell one and one third the height of a man was cast. The records say it weighed 497,581 pounds, which illustrates the luxuriance of the oriental imagination.

In 757 the names of the nine provinces were changed. Sŏ-bŭl became Sang-ju, Sam-yang became Yang-ju, Ch'ŭng-ju became Kang-ju, Han-san became Han-ju, Ha-sā became Myŭng-ju, Ung-chŭn became Ung-ju, Wan-san became Chŭn-ju, Mu-jin became Mu-ju, and Su-yak (called Mok-yak in the other list) was changed to Sak-ju. Following hard upon this came the change of the name of government offices.

As we saw at the first, Sil-la never had in her the making of a first class power. Circumstances forced her into the field and helped her win, and for a short time the enthusiasm of success made her believe that she was a military power; but it was an illusion. She was one of those states which would flourish under the fostering wing of some great patron but as for standing alone and carving out a career for herself, that was beyond her power. Only a few years had passed since she had taken possession of well-nigh the whole of the peninsula and now we see her torn by internal dissensions and so weak that the first man of power who arose and shook his sword at her doors made her fall to pieces like a house of cards. Let us rapidly bring under review the events of the next century from 780 to 880 and see whether the facts bear out the statement.

First a conspiracy was aimed at the king and was led by a courtier named Kim Chŭ-jong. Another man, Yang Sang, learned of it and promptly seized him and put him to death.

A very meritorious act one would say ; but he did it in order to put his foot upon the same ladder, for he immediately turned about and killed the king and queen and seated himself upon the throne. His reign of fifteen years contains only two important events, the repeopling of P'yŭng-yang with citizens of Pan-ya ng(Seoul), and the institution of written examinations after the Chinese plan. In 799 Chun-ong came to the throne and was followed a year later by his adopted son Ch'ŭng-myŭng. These two reigns meant nothing to Sil-la except the reception of a Japanese envoy bearing gifts and an attempt at the repression of Buddhism. The building of monasteries and the making of gold and silver Buddhas was interdicted. It is well to remember that in all these long centuries no mention is made of a Korean envoy to Japan, though Japanese envoys came not infrequently to Sil-la. There is no mention in the records of any request on the part of the Japanese for Buddhist books or teachers and there seems to be no evidence from the Korean standpoint to believe that Japan received her Buddhism from Korea. Geographically it would seem probable that she might have done so but as a fact there is little to prove it. It would, geographically speaking, be probable also that Japan would get her pronunciation of the Chinese character by way of Korea but as a matter of fact the two methods of the pronunciation of Chinese ideographs are at the very antipodes. The probability is that Japan received her knowledge both of Buddhism and of the Chinese character direct from China and not mainly by way of Korea.

The condition of Sil-la during this period of decline may be judged from the events which occurred between the years 836 and 839 inclusive. King Su-jong was on the throne and had been ruling some eleven years, when, in 835 he died and his cousin Kym-jŭng succeeded him. Before the year was out Kim Myŭng a powerful official put him to death and put Che Yung on the throne. The son of the murdered king, Yu-jeung, fled to Ch'ŭng-hŭ Fortress, whither many loyal soldiers flocked around him and enabled him to take the field against the usurper. Kim Myu finding that affairs did not go to suit him killed the puppet whom he had put on the throne and elevated himself to that position. After Yu-jeung, the rightful heir, had received large reinforcements from various

sources, he attacked the forces of this parvent at Mu-ju and gained a victory. The young prince followed up this success by a sharp attack on the self-made king who fled for his life but was pursued and captured. Yu-jeung then ascended the throne. This illustrates the weakness of the kingdom, in that any adventurer, with only daring and nerve, could seize the seat of power and hold it even so long as Kim Myŭng did. The outlying provinces practically governed themselves. There was no power of direction, no power to bring swift punishment upon disloyal adventurers, and the whole attitude of the kingdom invited insubordination. In this reign there were two other rebellions which had to be put down.

The year 896 shows a bright spot in a dark picture. The celebrated scholar Ch'oe Ch'i-wŭn appeared upon the scene. He was born in Sa-ryang. At the age of twelve he went to China to study; at eighteen he obtained a high literary degree at the court of China. He travelled widely and at last returned to his native land where his erudition and statesmanship found instant recognition. He was elevated to a high position and a splendid career lay before him; but he was far ahead of his time; one of those men who seem to have appeared a century or two before the world was ready for them. The low state of affairs at the court of Sil-la is proved by the intense hatred and jealousy which he unwittingly aroused. He soon found it impossible to remain in office; so he quietly withdrew to a mountain retreat and spent his time in literary pursuits. His writings are to be found in the work entitled Ko-un-jip. He is enshrined in the memory of Koreans as the very acme of literary attainment, the brightest flower of Sil-la civilization and without a superior in the annals of all the kingdoms of the peninsula.

Tradition asserts that signs began to appear and portents of the fall of Sil-la. King Chung-gang made a journey through the southern part of the country and returned by boat. A dense fog arose which hid the land. Sacrifice was offered to the genius of the sea, and the fog lifted and a strange and beautiful apparition of a man appeared who accompanied the expedition back to the capital and sang a song whose burden was that many wise men would die and that the capital would be changed. Chung-gang died the next year and was suc-

ceeded by his brother Chin-sung who lived but a year and then made way for his sister who became the ruler of the land. Her name was Man. Under her rule the court morals fell to about as low a point as was possible. When her criminal intimacy with a certain courtier, Eui-hong, was terminated by the death of the latter she took three or four other lovers at once, raising them to high offices in the state and caring little for the real welfare of the country as she did for her own fair fame. Things reached such a pass that the people lost patience with her and insulting placards were hung in the streets of the capital calling attention to the depth of infamy to which the court had sunk.

It was in 892 that the great bandit Yang-gil arose in the north. His right hand man was Kung-ye, and as he plays an important part in the subsequent history of Sil-la we must stop long enough to give his antecedents. The story of his rise is the story of the inception of the Kingdom of Ko-ryŏ. It may be proper to close the ancient history of Korea at this point and begin the medieval section with the events which led up to the founding of Koryŏ.

END OF PART I.

PART II.

MEDIEVAL KOREAN HISTORY.

From 890 to 1392 A. D.

PART II.

MEDIEVAL HISTORY.

Chapter I.

Kung-ye... antecedents... revolts... Ch'of Ch'i-wūn... retires...
Wang-gon... origin... Kung-ye successful... advances Wang-gon
...proclaims himself King... Wang-gon again promoted... Sil-la
court corrupt... Kung-ye proclaims himself a Buddha... condition
of the peninsula... Wang-gon accused... refuses the throne...
forced to take it... Kung-ye killed... prophecy... Wang-gon does
justice... Ko-ryū organized... Buddhist festival... Song-do...
Ko-ryū's defenses... Kyūn-whūn becomes Wang-gon's enemy...
wild tribes submit... China upholds Kyūn-whūn... his gift to Wang-
gon... loots the capital of Sil-la... Ko-ryū troops repulsed... war...
Wang-gon visits Sil-la... improvements... Kyūn-whūn's last
stand... imprisoned by his sons... comes to Song-do... Sil-la ex-
pires... her last king comes to Song-do... Wang-gon's generosity.

Kung-ye was the son of King Hōn-gang by a concubine. He was born on the least auspicious day of the year, the fifth of the fifth moon. He had several teeth when he was born which made his arrival the less welcome. The King ordered the child to be destroyed; so it was thrown out of the window. But the nurse rescued it and carried it to a place of safety where she nursed it and provided for its bringing up. As she was carrying the child to this place of safety she accidentally put out one of its eyes. When he reached man's estate he became a monk under the name of Sōi jong. He was by nature ill fitted for the monastic life and soon found himself in the clann of the bandit Ki-whūn at Chuk-jū. Soon he began to consider himself ill-treated by his new master and deserted him, finding his way later to the camp of the bandit Yang-gil at Puk-wūn now Wūn-jū. A considerable number of men ac-

accompanied him. Here his talents were better appreciated and he was put in command of a goodly force with which he soon overcame the districts of Ch'un-ch'un, Nā-sūng, Ul-o and O-jin. From this time Kung-ye steadily gained in power until he quite eclipsed his master. Marching into the western part of Sil-la he took ten districts and went into permanent camp.

The following year another robber, Kyūn-whūn, made head against Sil-la in the southern part of what is now Kyūng-sang Province. He was a Sang-jū man. Having seized the district of Mu-jū he proclaimed himself King of Southern Sil-la. His name was originally Yi but when fifteen years of age he had changed it to Kyūn. He had been connected with the Sil-la army and had risen step by step and made himself extremely useful by his great activity in the field. When, however, the state of Sil-la became so corrupt as to be a by-word among all good men, he threw off his allegiance to her, gathered about him a band of desperate criminals, outlaws and other disaffected persons and began the conquest of the south and west. In a month he had a following of 5,000 men. He found he had gone too far in proclaiming himself King and so modified his title to that of "Master of Men and Horses." It is said of him that once, while still a small child, his father being busy in the fields and his mother at work behind the house, a tiger came along and the child sucked milk from its udder. This accounted for his wild and fierce nature.

At this time the great scholar Ch'ōe Ch'i-wūn, whom we have mentioned, was living at of Pa-sūng. Recognizing the abyss of depravity into which the state was falling he formulated ten rules for the regulation of the government and sent them to Queen Man. She read and praised them but took no means to put them in force. Ch'ōe could no longer serve a Queen who made light of the counsels of her most worthy subjects and, throwing up his position, retired to Kwang-jū in Nam-san and became a hermit. After that he removed to Ping-san in Kang-jū, then to Ch'ūng-yang Monastery in Hyūp-jū, then to Sang-gye Monastery at Ch'i-ri San but finally made his permanent home at Ka-ga San where he lived with a few other choice spirits. It was here that he wrote his autobiography in thirteen volumes.

THE KOREA REVIEW

AUGUST 1901

The Korea Branch of the Royal Asiatic Society.

The publication of the first volume of the Transactions of the Korea Branch of the Royal Asiatic Society is an event of prime importance in the literary history of Korea. It is the first time that a distinctively and avowedly critical study of Korean life and thought has been begun. There have been several popular attempts at placing the Korean before the world in his true colors, but we have here the first serious attempt to deal with the facts from a purely critical standpoint. In the past we have seen in print many partial discussions and many exaggerated descriptions of things Korean. They have been interesting and entertaining but the object of the society whose publication we are now considering is something different from mere entertainment. The society stands for a just, balanced, dispassionate discussion of the many phases of Korean life. It is not the province of this society to make facts square with theories, but to make theories an outgrowth of a careful and exhaustive study of the facts. In cases where an inductive method is necessary an hypothesis should be adhered to just so long as it affords the best explanation of what few, isolated facts there may be in hand, and no longer. The champion of a theory is a sorry spectacle to the true scientist. Facts are hard cash while theories are mere promissory notes, often discredited.

The first work of this learned society should be to collect material, facts. The subject matter has heretofore been fur-

nished only in scattered and isolated fragments. No one subject has been exhaustively investigated and all the facts connected with it brought together; but many conclusions have been jumped at after a merely superficial examination of a few of the more obvious facts. From a scientific standpoint it is a rather rash thing to state dogmatically that this or that thing has never existed in Korea or that it has always existed here. This presupposes more knowledge on the part of the writer than any man can possibly have, and it discredits him just in proportion as the statement is manifestly impossible of demonstration. Each man should confine his testimony to matters that have come clearly within the radius of his own experience and study. And even when the bearing of a certain fact may seem quite clear to the individual student he should accept the explanation only tentatively until it can be corroborated by the testimony of others. The first ten years of the society might well be spent in merely collecting facts without trying to make generalizations. In this way the ultimate advance would be more rapid, for the destructive criticism which is made necessary by the propounding of crude and ill-founded theories takes even more time than the working out of sound generalizations.

The success of this society depends upon the enthusiasm of its members and their willingness to merge their individual preconceptions in a single crucible from which shall finally emerge a product that shall be authoritative because it is the consensus of many separate authorities. This society is not the arena where any one man can expect to reap literary or scholastic renown above his fellows or hope to impose upon others his own theories. It is distinctly democratic and whatever of good is accomplished will receive the superscription not of any one man but of the whole body.

In the volume before us there are three papers. (1) The Influence of China on Korea, by Rev. J.S. Gale, (2) Korean Survivals, by H.B. Hulbert, Esq., (3) The Colossal Buddha at Run-jin, by Rev. G.H. Jones. A careful perusal of the three will show that the last one adheres most closely to the ideal of the society. It is a clear, straightforward statement of facts about a specific object. It adds a definite quantity to our

knowledge of Korea and its authority is manifestly beyond dispute. The subject is worked out carefully and exhaustively. We are given the historical, legendary and local setting of the colossal Buddha in a way that makes the article of definite use for comparative purposes. When some one gets ready to describe some other monument or monuments as carefully as Mr. Jones has described this one it will be possible to enter upon the second stage—namely, a comparative study of Korean monuments.

As for the other two papers, they are interesting and readable but it is evident that the time is not ripe for generalizing over such an enormous stretch of territory as that contemplated in these papers. They are both *ex parte* productions, each writer taking extreme ground and trying to prove too much. The one argues that there is nothing in Korea that is of Korean origin, the other that there is comparatively little in Korea that is of Chinese origin. The one overrates the influence of Confucianism, the other underates it. Even a person who knew nothing about Korea after reading these two papers would conclude that they were both exaggerations. We would not, in saying this, be understood to impugn the scholarship or the authority of either of the writers, for they have lived long enough in Korea to know whereof they speak; but it is plain that they have formed theories and then gone to work and collected every fact that would support their theories and rejected every other fact. The first writer had the more difficult proposition to prove, namely, that "there is no life, literature or thought in Korea that is not of Chinese origin," for the citation of a single thing in Korean life, literature or thought that is of native origin obviously refutes his contention. The other writer proposes to show that the great majority of things Korean, the main things, the vital things, are purely Korean. He might have shown a number of things that are distinctive of Korea but he proves too much. He tries to make us believe that Confucianism is of comparatively little account, that Buddhism is not really from China, that the Korean temperament is untouched by Chinese ideals. Now it is apparent that there are many points where opinions will clash and where individual judgment will have to determine which side to take, but here each writer takes such ex-

same ground that the "man in the street" humbly declines to follow either of them. He insists that there must be some middle course; and, as usual, he is right. If the first writer had contended that there is nothing in Korean life, literature and thought that has not been *tinged* by Chinese influence (instead of saying that they are of Chinese *origin*); and if the second writer had contended that there is no Chinese innovation that has not been tinged by Korean influence they might both have been accepted; but as they are writers of approximately equal authority and their statements are mutually destructive rather than complementary, we must conclude that each has tried to prove too much, and that it remains for someone to point out the middle course of safety. The value of these two papers lies not in their conclusions but in the incidental statement of facts which the student can dissociate from the argument and use to advantage. A second benefit to be derived from them is that they bring up many subjects that are well worth discussing and will set people to thinking and studying in directions that will sometime bring the society to a definite goal. Among other important subjects suggested we find these. How does Korean Confucianism differ from Chinese Confucianism? What part does Buddhism play in the religious life of the Korean? To what extent is Korean architecture influenced by the Chinese? What similarities exist between Chinese and Korean Shamanism, folklore, mythology, music, food, games and artistic products. We want critical discussions of these and a hundred other important topics, arguments founded not on some *ex parte* investigation but upon a dispassionate and judicial sifting of hard facts, and *all* the facts.

It is always more interesting to fight than to arbitrate. It satisfies the natural man far better to hold his literary opponent up to contempt by a clever exaggeration of his faults than to clasp hands with him and say: Let us sift this matter down and find what common ground we can stand on. But no one will doubt as to which is the sane and scientific attitude to assume. The object of the society is mutual support and help rather than mutual stultification.

The reading public, at least that portion of it that is interested in Korea, will welcome this publication not merely on its own account but because of what it promises for the future.

Korean and Efate.

(Concluded).

Ko=face. Korean=K'o, nose (a part for the whole?) lit. the
Ef. Ko means the part before.]

Kori=dog. Korean=kā, dog. [Ma.=kuri, a dog; To.=
kuli; Fut.=kuli; Ta.=kuri; Epi.=kuli; El.=kuri.]

Kota=time. Korean=got, immediately, instantly.

Lu=rise up. Korean=na, rise.

Laaki=utterance, proverb. Korean=niagi, talk, story.

Ma (dd. nanum, nanu, napofa)=day. Korean=nal, day.

Ma.=with, and. Korean=myū, verbal-ending of connection, and. [Ha.=me; Ma.=me; Mota.=ma, me.]

Ma-nia=to grind. Korean=mā, a mill, mill-stones.

Mabe=chestnut. Korean=pam, chestnut. [Tah. mape;
An.=mop; Malo=mabue.]

Mai or me=rope. Korean=mā, to bind, tie. [Sa.=maea;
To.=maia.]

Maier=transparent. Korean=malk, clear, pure (as clear
water.)

Malo=to be unwilling, averse. Korean=mal, denoting
negative command or prohibition—"don't."

Manu=a multitude. Korean=man, many. [Sa.=mano, a
great number.]

Manua=to be finished. Korean=man, only, no more, (as
ken-man-tu=stop.)

Maritan=to wither. Korean=mal or mar, to be dry, to
wither, thirsty.

Mu=alone, only Korean=man, alone, only.

Matu-ki=to strengthen or support with posts. Korean=
pūt, to support, to bolster.]

Matru=to be thirsty (dd. manru, mandu, maru). Korean=
mal, to be dry, thirsty. [Mi.=merita.]

Ma = interrogative pronoun used indefinitely. Korean = muū, the interrogative used also indefinitely.]

Man = very. Korean = mao, very. [Fi. = ban, very; Fut. = ma.]

Mauta = a rising ground. Korean = moi, mountain [Sa. = mauga, a hill]

Mea-mea = long. Korean = mōr or mōl, to be long.

Mina = pleasant, nice. Korean = man, a verbal ending, meaning pleasant or vice as poḥ-man-hata = nice to see. [Tah. = mona; My. = manis; Mg. = manitura.]

Min = wet. Korean = mut, to be wet or daubed with anything. [So the Ef. mota = dirty.]

Uma = the hole, *i. e.* the inside of a house. Korean = um, ancient form of house made by digging a hole in the ground and covering with a thatch.

Mua = to flow. Korean = pu, to pour.

Na = adverb of assent. Korean = ne, yes.

Nabo = to smell. Korean = nāamsā or na, a smell (especially a bad smell). [Sa. = namu, bad smell; To. = namu; a good or bad smell.]

Nai = water. Korean = nā, a brook or small stream.

Namu = mosquito. Korean = mogi [Mg. = moka; Ta-sa. = moke; Malo = mohe; My. = namok; Bu. = namok.]

Ni = genitive ending. Korean = eui, genitive ending. [Fi. ni, i or e, of; Ma. = i, of; Battak = ni, of; Bu. = ri, of; Tag. = ni, of; Mg. = ny, of.]

Ore = yes, that's it. Korean = or, ol, it is true, right.

Sa = negative adv. in prohibitive clauses. Korean = asū, stop, don't.]

Sai = to come forth. Korean = sā, new.

Sana = an arrow. Korean = sal, arrow.

Sela = to carry. Korean = sil, to load.

Sera-in = to sweep. Korean = seur or seul, to sweep.

Si = to blow. Korean = se-ge, violently (to blow) used only in connection with the wind.

Sog = compulsion, force, constraint. Korean = suk, suddenly, forcibly, with a jerk.

Tabos = narrow. Korean = chob or chop, narrow.

Tagoto = axe. Korean = tokeni, axe

Taku = at the back. Korean = tol, or tor, back, turn. [Sa. = tua; Male = tura; Motu = dolu] in same connection.]

Talo = round about. Korean = tol, turn around, to revolve. (Ef. tili-mar = revolve.)

Talu = a crowd, herd. Korean = teul, the universal ending of the plural.

Tama (dd. taba) = to cover. Korean = tûp, to cover.

Tano (dd. tan) = earth, soil. Korean = tang, the earth, ground. [Sa. = tanu; My. = tanem.]

Tari-a = to rub. Korean = tar, to be rubbed, smoothed. [Sa. = tele.]

Taru-b = to fall. Korean = tûrû-jinta, to fall.

Tan = to abide, be fixed. Korean = tû, more, continually, further. The Ef. tan is used before any verb to denote continuous action. The same is true of the Korean.

Tau = to pluck. Korean = ta, to pluck.

Tatu = a stake. Korean = tari, a stake (used only in composition as in ul-tari, a stake fence or paling.)

Tiko or tuba = post in a house. Korean = teulpo, a cross-beam in a house.

Tiko = staff, walking-stick. Korean = tagi, in composition as Mak-tagî, a walkingstick or staff. In this connection the To. = toko, a post to tie canoes to is similar to the Korean tuk as in mal-tuk the post to which a horse or other animal is tethered. [My. = takan, staff; Mg. = telaina, staff.]

Toki = axe. Korean = toki, axe.

Tok = violence, force. Korean = tok, poison, but it refers broadly to any violence.

Tu = to stand. Korean = tu, to place, set.

Tuku = go down, send down. Korean = suk, down, an intensive adverb used with verbs denoting motion downwards.

Turuk = to permit. Korean = Hürak, to permit, allow.

U = we, they. Korean = U-ri, we.

Ua (dō. ba) = rain. Korean = pi, rain.

Uago or Uigo = an exclamation. Korean = āgo, a exclamation.]

Uina = to grow up. Korean = olla, up.

Um = oven. Korean = um, covered hole in the ground.

Uru-uru = to growl, grumble, murmur. Korean = ururūng-ururūng.]

Usi = to hasten. Korean = ūssa, hurry ! quick !

George C. Foulk.

Baron (We had occasion, a short time since, to recall the work done in the early days of Korea's foreign intercourse by Baron von Mollendorff. Another man who was intimately connected with some of those events and who for a time exercised a powerful influence on Korean affairs was Ensign Geo. C. Foulk of the U. S. Navy. It will be of interest to those who desire to understand the factors which were included in the problem of Korea's opening to review some of the events of the late Mr. Foulk's career in Korea.

Geo. C. Foulk was born in Pennsylvania in the early sixties and at the early age of fourteen entered the U. S. Naval Academy at Annapolis. His extreme youthfulness would seem to have cast some doubt upon the wisdom of this move but the result justified the venture, for four years later he graduated at the head of his class. The ease with which he mastered every subject that engaged his serious attention amounted almost to precocity.

Soon after his graduation he was ordered to the Far East on the China station. The alertness of his mind proved not to be confined to the mere scholastic and technical part of his profession but in actual practice he soon brought himself to the favorable notice of his superiors and he became, in a sense, a favorite with the Admiral in whose staff he was acting

as assistant flag-licutenant. Besides the ordinary routine of the profession he acquired the Japanese language with marvelous rapidity for he was a born linguist. It was while thus connected with the Asiatic squadron that he made the acquaintance in Nagasaki of the young lady, a Japanese, who later became Mrs. Foulk. Such was his proficiency in Japanese that when he returned to Washington in 1883 he was attached to the Korean embassy which arrived in Washington in the autumn of that year headed by Min Yong-ik. He was detailed by the naval department to accompany this embassy in a trip through the country for the purpose of examining educational and other institutions. It was under these favorable circumstances that he became acquainted with Koreans and began to acquire their language. Several—in fact at this time all—of the members of that embassy were favorably inclined toward a progressive policy in Korea and a strict limitation of the Chinese claim of suzerainty. Mr. Foulk naturally became a warm partisan of Korea's independence and he undoubtedly helped to confirm these men, especially So Kwang-bom, in their ambition to see Korea follow the lead of Japan.

It was in June 1884 that the embassy arrived in Seoul accompanied by Mr. Foulk who was of course a confidential friend of these progressive men. Mr. Foulk was now attached to the U. S. Legation as naval attaché and was directed by the government to make an extended trip through the four important towns which are supposed to guard the approaches to Seoul. His rapid acquisition of the language and his deep interest in Korea made him an eminently fit man for this work. The entire success with which he fulfilled this mission is shown in the printed report which is published in the Foreign Relations of the U. S. It is one of the clearest, fullest and most readable articles ever published on Korea. Considering the very short time he had been in the country it is rather remarkable that he should have so fully grasped the situation and given us an account which even to-day would gain nothing at the hand of a reviser.

Returning from this journey he found matters in Seoul in a very unsettled condition. Some of the friends of reform had seceded to the conservative wing and the pro-Chinese element was in power. The fact is that some of the liberal

leaders described the condition of things accurately when they told Mr. Foulk that it was a case of kill or be killed. It is quite natural that Mr. Foulk should have underrated the lengths to which party feeling will go in Korea, for he evidently thought this was rather wild talk, but it was not. The only thing that could have saved those progressive leaders' lives was either flight or fight. They tried the latter first and being unsuccessful they tried the former but the fate of Kim Ok-kiun shows that even flight did not obviate the peril. Mr. Foulk evidently sympathized most thoroughly with the progressives and within proper limits gave them every encouragement in his power. He had a wide acquaintance with Korean officials and exercised a remarkable degree of influence over them. This can be accounted for on the following grounds. His was an eminently sympathetic nature. You could not sit down and talk with him without feeling that he was putting himself in your place, and that for the time being he was thoroughly interested in your affairs. His unassuming manner and hearty, open-handed courtesy won everybody that came near him. The abandon with which he threw himself into the fight for reform shows the unselfishness of his nature, for he must have seen from September 1884 that the cause of the progressionists was a losing one.

He was in frequent communication with the King and was entrusted with many confidential missions by His Majesty who at that time was by no means hostile to the plans of reform which the progressive leaders were drawing up. Probably no other foreigner ever enjoyed so unreservedly the confidence of His Majesty. Military instructors were wanted and Mr. Foulk was entrusted with the work of securing them from America. School teachers were wanted and it was through him that they were secured by the aid of the Educational Bureau at Washington. A government stock-farm and breeding station was contemplated and Mr. Foulk had charge of the arrangements.

Mr. Foulk clearly foresaw the storm which broke on December 4th 1884, but he realized neither its violence nor the nearness of its approach, for only a month before it happened he started out on an extended tour of the country at the order of his chief. If he had been at all conscious of the peril that

was so imminent he would have postponed or given up this trip, for as it turned out his life was in extreme peril after the breaking out of the *émeute*. He was far in the south at the time, and when news came that the progressive leaders were killed or had fled to Japan, Mr. Foulk's prospects were extremely gloomy. Far in the interior of the country, surrounded by forces which he could not estimate, ignorant of what excesses the people might run to—the very uncertainty must have been exceedingly trying. His verbal description of his journey toward the capital after the *émeute*, the pursuit by enemies, his wanderings among the mountains from well-founded fear of following the main thoroughfares and his final escape will remain for many a year in the writer's memory.

It may well be imagined that after the *émeute* his well-known sympathy with the progressives made him an object of great suspicion to the officials in power and yet it is remarkable to see how he was still trusted and how his advice was still sought after by Korean officials. The King seems to have retained much of his liking for the youthful Naval Attaché who now by the retirement of the U. S. Minister, Gen. Foote, became Charge d'Affaires ad interim, an interim that continued for eighteen months. He is perhaps the youngest man that was ever entrusted with the duties of Minister from United States to a foreign country.

The plans that had been laid for advances along educational lines, both military and linguistic, which had been frustrated or held in abeyance by the outbreak of 1884 were again brought to the fore and through the efforts of Mr. Foulk were carried to a successful issue. In the autumn of 1886 the Government English School was founded and put in the care of three men selected by the Educational Bureau at Washington, and shortly after three military instructors arrived from America. Stock was secured for a government farm and other improvements were contemplated. On the whole it would appear that Mr. Foulk, though known to be unalterably in favor of Korean independence and a progressive policy, was trusted in large measure even by those who disagreed with him as to the wisest course to pursue.

The reason for this raises one of the most interesting

points in connection with the opening of Korea. It must be remembered that in the late seventies, when hostilities of a most decided nature had been declared between the late Regent and the Queen's party, it was the latter which urged and in 1876 secured the signing of a treaty with Japan. It was the Min family and faction that took the lead in every reform. At that time the Min family had not adopted the friendly attitude toward the Chinese into which events finally forced them. They favored the foreign treaties and a progressive policy. But after a time—and here is the crucial point—a party sprang up that threatened to take the leadership in these reforms out of the hands of the Min faction. These men Kim Ok-kiun, So Kwang-bom Pak Yong-hyo and the like were men of a different political party from the Mins. They were active, intelligent, energetic but it must be acknowledged that had the conservatively progressive tendencies of that Min party in 1880, for instance, been given free scope and the introduction of reforms not been taken out of their hands by extreme radicals like those above named the progress would have been much more rapid. The personal element undoubtedly entered very largely into the problem that the extremists were trying to solve. To say that Kim Ok-kiun and others of his kind were actuated by purely unselfish and patriotic motives would be as false as to say that there was no desire for progress and no patriotism in the opposing faction. The Mins had occupied a commanding position for years, they had broken down the exclusive policy of the ex-regent and had opened the country. They were instituting reforms gradually; when there arose a clique, (for its numbers would not allow of its being called a party) who wanted to hurry the government into changes for which she was not only not ready but which the people would have been sure to reject. This new party threatened to take everything out of the Mins' hands and assume control. It is not to be wondered at that the Min party immediately looked about for means of upholding their prestige. There was one means and only one. They threw themselves into the arms of the Chinese, gave up the reforms, opened up anew the whole question of Chinese suzerainty and introduced the era that inevitably led up to the Japan-China war. No one could blame them.

It was simply a misfortune. That the Min faction was not the enemy of reform is evinced by their action after the *écarté* in carrying out some of the progressive plans formulated by their vanquished opponents and doing it through a man who was known to have been in full sympathy with the radical progressionists. It is thus that good intentions sometimes bring forth bitter fruit because of the means that are used for carrying them out. When we view the change of face of the Min party between 1878 and 1883 from the viewpoint here given we see readily why Min Yong-ik drew back from the progressionists and lined up with the pro-Chinese party. He wanted progress but he wanted it to be instituted and carried out through his own family and party. Nothing could be more natural. Had the Mins been retrogressive from the start the action of the radicals would have taken on a different color, but it became a struggle to see which side should lead the reforms. And as has happened so many times in Korean history this working at cross-purposes, with the personal equation ever to the front, made sad work of reform.

Rice and the Ideograph.

Rice and the Chinese ideograph together form a very consistent pair, for they are both of them very difficult to get, and even after getting they are found to be no better than other physical and intellectual pabulum, if as good. Two things must excite the wonder of the thoughtful student of the Far East: the one is how these eastern people, who are so primitive in most essential things, have developed the taste for rice which is the most difficult of all cereals to raise and which is, on the whole, such a poor all-round food; and the second is how people whose intellectual attainments are of such mediocre grade should have adopted the most complicated and cumbersome of all written symbols for the expression of their thought. Let us see if there is not some deeper relationship between rice and writing in the Far East than mere coincidence.

It is generally supposed that the use of rice for food originated in the discovery of wild rice. The people plucked this wild rice in the swamps and marshes and gradually, as the demand increased, they got to making artificial marshes for growing this favorite grain. The habit once formed was ineradicable, and from that time to this they have been compelled by the very inertia of their minds to turn the face of the earth into reeking paddy-fields which require so much care that they leave the farmer leisure for nothing else. And they do all this to produce a cereal that is almost pure starch and that is sadly lacking in the nitrogenous elements which go to make up a proper food for man. It reminds us of Charles Lamb and his Dissertation on Roast Pig. It is as sensible to burn your house down whenever you want roast pig as to turn the face of God's earth into a pestilential swamp in order to get grain to eat. The farmer instead of taking nature into his confidence and allowing her to help him is incessantly fighting against nature, fighting gravitation, making water run up hill, electing to starve unless it happens to rain at a particular time and neither too little nor too much. The poverty of mind that during all these centuries has discovered no other staple article of food is appalling.

But how is it with the ideograph? The primitive man, poking with a stick in the sand made a circle and called it the sun. He put a straight mark below it to represent the horizon and called it morning. He made a two-legged figure to represent a man and then inclosed it in a square and called it a prison. He elaborated the man into a woman by adding the semblance of a skirt and then put three of them together and called it gossip; and so on to the end of the chapter—and a very long chapter too. It showed the narrowness of his mental view that a single clumsy solution of the question completely blocked up the avenue for new ideas along that line. The ideographic idea once implanted in his mind, there was no room for a phonetic symbol. How should he ever dream that the sounds of human speech are vastly fewer than the ideas in the mind? He tried to make a symbol for each idea, but the ideas to be represented were so many that he struck a mean and made a host of ideograms and apparently eliminated all the rest of the ideas. Just as in the discovery of rice he en-

slaved himself to a laughably unnatural agricultural life, so in letters by the discovery of his picture-making power he enslaved himself to an intellectual life that is dwarfed and stunted. It is useless to talk about the great works that have been written in Chinese. Reduce them to the cold test of translation; strip them of their rhetoric and the glamor which antiquity and privilege have cast about them and we find there neither credible history, clear logic nor genuine poetry. The Koreans have made a partially successful attempt to rid themselves of this incubus, but we see what a tremendously conservative power it wields when five hundred years' use still finds the excellent Korean alphabet a sort of outcast, fit only for women and coolies.

But now, curiously enough, as the Chinese begin to import wheat flour in large quantities and to make it for themselves for a staple food instead of rice, we also hear of projects being formed for the making of a phonetic alphabet for China. The Emperor himself, if we mistake not, intimated the need of such an alphabet and others have taken it up and talked seriously about it. The rice and the ideograph are evidently going together, the one an economic burden, the other an intellectual burden. They are going hand in hand—as yet hardly a beginning has been made but the end is sure. It has already become a live question in Japan whether the government had not better discard the Chinese character and adopt the Romanji—so in time will China and Korea do.

There have been several suggestions made as to what sort of phonetic system China should adopt. We beg leave to enter the company of those who are giving advice on this subject, and suggest that Korea should heap coals of fire on China's head by giving her an alphabet that has not its superior in the world for phonetic power; which, being a "square" character, could be most easily adapted to Chinese penmanship, and which would need to be remodelled only to the extent of indicating the Chinese tones. This would be one of the great compensations of history; for when Korea was still half savage and without the civilizing influence of letters the Chinese character and literature were introduced, thus opening the way to whatever can be gotten from Chinese literature. Now let Korea repay her by giving her the Korean alphabet. In all

seriousness, we believe this to be the best solution of the difficulty which is becoming better and better recognized in China—the lack of facilities for the education of the masses.

Odds and Ends.

Unwelcome insects.

Koreans have curious notions about that most irritating of insects called in scientific parlance the *Cimex Lectularius*, but in good Anglo-Saxon called the bed-bug. They seem to believe in what we may call epidemics or recrudescences of bed-bugs. For instance, the foreign community may not know that Chong-dong, where westerners mostly congregate, is to the Korean known as "Red-bug Den." When in 1592 after the Japanese invaded the country and forced the King to flee northward they retired to the south and the court returned to Seoul. As the Kyōng-bok palace was in ashes the King made a residence of fourteen years at the place where the court now is in Chong-dong. This is said to have roused the bed-bugs and at that time the city was infested with them. And now again, that the court has taken up this position, the city is again experiencing a similar recrudescence of this pest.

Death in the pot.

When there is a dead body in the house no vendor of pots or jars dares come near the place; for not only must not the people of that house buy a jar but they must smash every jar or pot that the unlucky vendor carries. If they do not it means that another member of the household will shortly die. The reason for this is somewhat obscure and we can only conjecture what it may be. They may have the subconscious notion that to buy new pots and jars at such a time implies that their thoughts are all directed toward their own continued life and pleasure, in complete forgetfulness of the dead. We know that pots and jars form the major portion of the ordinary Korean's house furniture, and to lay in a new stock upon the death of an inmate of the house implies that the house-keeping has taken a new lease of life. We grant that this notion is painfully

esoteric and a clearer and simpler reason would be welcomed from anyone who has probed the Korean mind deep enough to understand all his idiosyncracies.

Question and Answer.

(15) *Question.* Why is it that dogs are not fed on the fifteenth day of the first moon?

Answer. The only answer that comes to hand is that the Koreans believe that by making the dogs fast on that day, they (the dogs) will be comparatively free from vermin during the coming summer. We must confess that the remedy does not commend itself by its results. We would propose that the dogs fast the whole of the first month. This would probably be fairly effective.

(16) *Question.* When the Manchus conquered Korea the Koreans were wearing the same style of clothes and the same coiffure as the Chinese. How then did it happen that the Manchus did not compel the Koreans to adopt the queue as they did the Chinese?

Answer. History gives no specific answer to this question so far as we are aware. Korea was recognized to be a vassal to China, but it is evident that the Manchus perceived a very great difference between the two peoples. They never proposed to incorporate Korea into the home government as they did the whole of China. They left the king and court as they were and continued with Korea the relations formerly sustained by the Ming emperors. In spite of superficial resemblances they never thought of calling Korea a part of China.

Correspondence.

To the Editor THE KOREA REVIEW:

DEAR SIR,—Since you have published a translation of the report of the Governor of Quelpart upon the disturbances in that island I beg to hand you the following for your information.

To begin with, the influence which procured his present position for the gentleman whose report you quote, was gained in a manner which left it impossible to be impartial. He is therefore not the best of witnesses.

The facts of the matter are that the Catholic Mission in Quelpart has had an extraordinarily rapid growth in the past two years, and, where before that time there was hardly a Christian in the island, at the time of the massacre there was hardly a village which had not a certain number. The official servants and yamen-runners, who before had exacted what they pleased of the people, found that this was no longer possible with those who had become Christians. The priests stood between them and oppression.

Add to this the ill-feeling in official circles:

1. That the island, which had never been taxed before, has, during the same period, been subjected to an exorbitant taxation;
2. That the chief tax-collector had chosen some of his assistants from among the Christians; and
3. That his rival and personal enemy, the most powerful man in the island, was, at the same time, strongly opposed to the spread of Christianity; and the result in so unsettled a country as Quelpart was to be expected.

It is possible that many people joined the Mission who had not its best interests at heart, because of the protection they received. This, however, is so common an occurrence in every mission throughout the East, and is so well known to you gentlemen in your mission work that no comment is necessary.

I am, Sir,

Faithfully yours,

W. F. SANDS. ✓

25 July, 1901.

Editorial Comment.

It is most unfortunate that there should be a scarcity of rice both in Japan and in Korea. This peninsula is becoming more and more the food supply for Japan and a shortage in

both countries at once is a rather serious matter. All the signs at present indicate that Korea will produce less than a fourth of the average crop of rice. Telegrams have come in from all parts of the country bewailing the lack of water and the Koreans are busy turning their rice-fields to account by hurriedly planting beans and other things which may possibly mature before the winter sets in.

In view of the threatened famine the Korean Government has availed itself of the right, granted by treaty, of prohibiting the export of rice after giving one month's notice. This course is dictated by a number of good and sufficient reasons. First, the general welfare of the people at large. It is well known that there are large numbers of people in Korea who live continually on the verge of want. The rise in the price of any staple commodity is sentence of death to thousands. The bulk of the population could pull through a single year of scarcity, but the Government is under obligation to protect those who are poor as well. Reason and humanity demand that what little the land produces this year should be carefully hoarded and used exclusively by Koreans. In the second place the government revenues which come mainly from the land tax will of course be severely cut down and the Government at the same time will be called upon to extend help to thousands who are or will be starving. To let rice be exported would therefore be both inhumane and financially embarrassing as well. In view of the situation we have to confess that the objections raised by the Japanese against the prohibition of the export of rice seem to be dictated by purely selfish motives. It is natural that the Japanese should deprecate such prohibition but they must remember that Korea's first duty is to Koreans, and, that however much the Japanese may need Korean rice, it is beyond the bounds of reason to object to an act which is sanctioned by treaty and rendered imperative by circumstances. They tell us that there appears to be no serious shortage, but the facts do not bear them out. At this season of the year the old rice that has been kept over from last year invariably falls in price if the prospect for a crop is fair, but this year rice has gone up nearly 100 per cent. during a single month. Now the Koreans know what they are about. There could be no surer indication of coming famine than

this enormous rise. It is an unanswerable argument. It is difficult to see how the Japanese can claim that there is no special danger when all about us the rice fields lie fallow, and reports from a great majority of the prefectures show that the rice crop is a failure. We should like to see upon what facts they base their contention. Meanwhile the foreign papers in Japan voice the sentiment that Korea should not refuse Japan her rice. One of these papers in a recent issue gives a most peculiar argument to show why the export of rice should not be prohibited. It says in effect that as imported rice in Korea is cheaper than the native product the Koreans should not refuse their rice to Japanese who need it so much. In other words, let Koreans sell their dear product to the Japanese and then go and import from a cheaper market. This is a charming commentary on Japanese commercial ability. If there is a market where rice is so much cheaper, perhaps our contemporary will tell us why it is the Japanese do not buy from it instead of from Korea. No; the truth is that the Japanese are pinched as well as the Koreans and are trying to oppose the prohibition of export from Korea in order to cover their own shortage. It is sincerely to be hoped that the Korean Government will not give way to the demand. As the treaties do not state who is to decide whether there is need for such prohibition it must be presumed that the Government which does the prohibiting is to decide. Could it be reasonably expected that the Government would forego the large revenues which come from the export duties if there were not pressing need? But not only has Korea done this; she has opened the ports of the country to the free import of rice and other cereals, thus entailing a further diminution of the custom's revenues.

Hardly during the memory of living Koreans has there been a more discouraging outlook in the way of food for the people. The pinch will not come this autumn but next spring, and it will then be seen whether those who oppose the prohibition of the export of rice are right or wrong.

*✓ The letter from W. F. Sands, Adviser to the Household Department, which we print in this issue, forms a valuable addition to our knowledge of the Quelpart trouble. Being from one who was so intimately connected with the trouble it is doubly interesting.

He makes the frank statement that the French priests stood between the Christians and Government oppression. This is practically what happens in every mission in Korea. Some may do it more openly and avowedly than others, but the truth is that the mere presence of the foreigner in the country is an effective check on official oppression. We know of cases where provincial governors and magistrates have said that such and such a tax could not be collected in certain strongly Protestant Christian centers. But it must be confessed that there is a difference between a passive resistance (if such a paradox may be allowed) and an aggressive resistance. The former is merely the moral influence which the foreigner exerts; the latter is an active threat of political complications and an appeal to temporal powers. How far these two attitudes are descriptive of Protestant and Roman Catholic propagandism in Korea it is not our purpose to discuss. It may be that the more bitter opposition which Roman Catholicism is receiving from the people has made it seem as if the Roman Catholics were making a greater use of physical arguments, but in any case it is to be deplored that the numbers of Christian adherents, either Protestant or Catholic, should be swelled by those who are simply seeking to evade physical oppression. It is a serious question which the Church and the Government both have to face and which requires most delicate handling. It cannot be questioned that adherence to Christianity in any form does to a certain extent take people out of the hands of the Government, but it does so only in so far as the Government exceeds a just limit of taxation or when there is a gross miscarriage of justice. It undoubtedly forms a most subtle temptation to those who find it possible to train their consciences to a purely mercenary standard and it forms a most odious cause of offense to those who see others relieved of government pressure by simply adopting the Christian name. We can see no solution of the difficulty short of such a fixed rate of taxation and such a strict justice in its collection as shall leave no room for either the Government or the people to complain.

News Calendar.

F.H. Morsel, Esq. Correspondent of the Physical Observatory, St Petersburg, has sent the following interesting hygrometrical record for Chemulpo for the years 1887—1901 inclusive, up to the middle of 1901. He says:—

The record given in the table appended comprises the years 1887 to 1900 inclusive and the first half of 1901. The quantity of snow-fall is given in terms of the water which the melted snow would make. The figures for 1899, 1900 and part of 1901 are taken from the customs meteorological record. All the others are from my own personal observation. The figures may not be exact, owing to the fact that the customs pluviometer is not so placed as to give the most precise results. But if the figures are not exact they are below rather than above the actual amounts.

HYGROMETRICAL RECORD.

Years	Rainfall	Snowfall	Total	Fog	Days and hours			
	inches				rain		snow	
1887	30.86	2.00	32.86	18d 3h	19d	17h	4d	2h
1888	20.91	2.15	23.06	14d 5h	12d	6h	3d	3h
1889	28.18	0.91	29.09	25d 13h	25d	5h	5d	9h
1890	47.00	1.06	48.06	19d 18h	27d	10h		64h
1891	41.04	1.66	41.70	13d 5h	30d	20h	3d	7h
1892	34.04	1.20	35.24	15d 20h	16d	00h	4d	5h
1893	50.64	3.55	54.19	31d 5h	36d	6h	8d	11h
1894	31.81	0.64	32.45	33d 18h	21d	9h	1d	8h
1895	31.88	2.06	33.94	32d 7h	29d	11h	6d	17h
1896	31.08	5.15	36.23	51d 7h	27d	0h	2d	0h
1897	48.35	3.23	51.58	24d 5h	31d	17h	4d	18h
1898	37.80	4.73	42.53	31d 14h	29d	19h	5d	15h
1899	25.07	2.05	27.12	—	18d	19h	1d	3h
1900	29.14	0.83	29.97	—	20d	2h	0d	20h
1901	7.09	0.06	7.15	7d 5h	3d	7h	2d	00h

It will be seen from this table that the rain-fall for 1899

and 1900 was not much below the average of the previous years. It is only in the present year that there has been any considerable falling off.

There have been many complaints of the scarcity of water during the past three years, but this is not upheld by the records until the present year. People say the wells are dry, but we must remember that the population has increased with much greater rapidity, in proportion, than the number of wells and that many of the new wells may be fed from the same springs as the old ones.

The great increase in shipping and in the number of rice-fields, &c. all of which demand water, account for much of the scarcity.

It is to be deplored that observations are not being kept at other points in Korea. In former years His Excellency C. Waerber, kept careful records in Seoul, but at present no one seems to care for it. The "Independent" used to give us occasional readings. It would be a good thing if some one in each of the ports would keep careful records. But it must be remembered that it takes a certain amount of knowledge of the science of meteorology to keep correct records. From some records we have seen it would seem that a washtub had been used for a rain-gauge.

[We would like to suggest that in estimating what is or what is not a proper amount of rain we must know at what time of year the rain falls. Thirty inches of rain is of less value than half that amount if it falls mostly in November rather than June. That is the difficulty in cultivating rice, that you must not only have rain enough but you must have it at a certain specified time or it is practically useless. Suppose for instance that it rain from now till the middle of November. The record would show a good total but it would be utterly useless to the Korean. *Ed. K.R.*]

The audited census of Seoul, taken this summer, shows that in the five divisions of the city, namely, north, south, east, west and center, there is a total of 193,946 people living in 42,565 houses. This does not include the fortune-tellers, exorcists, &c., so that we may say that Seoul contains within the wall 200,000 people. It is notable that all the four districts, outside the middle one, have lost in population to

the number of 3,393 though the number of houses has decreased only 29. The middle district increased in population 139 and the houses by 96.

The enterprising Seoul Electric Company has completed the preparations for supplying Seoul with incandescent and arc lights. This will be an unspeakable blessing and will be all the more appreciated because the change is directly from kerosene to electricity and not by way of the intermediate step of gas. Before this number of the Review is issued Seoul will be enjoying one of the most striking products of modern civilization.

Yun Chi-ho, the popular Superintendent of Trade for Chinnampo, has been in Seoul recently and has now been appointed to his old post at Wŭnsan. The Government has been besieged with requests from the Wŭnsan people to send Mr. Yun back to them. Meanwhile the people of Chinnampo and Sam-wha fearing that they were going to lose him have been keeping the telegraph wires hot with messages imploring that he be not taken away from them. What better testimonial could a man have as to his civic virtue and his fitness for magisterial power than to have the people clamor to have him put over them. At the same time it is to be regretted that one reason for this insistence is the fear of what may happen to them if Mr. Yun is not returned to them.

On July 25 there was a decided tendency on the part of the large rice owners not to put it on the market. The retail dealers were besieged with demands from the people and quarrels were frequent, but the police interfered and compelled the dealers to sell rice in small quantities to each purchaser. The police authorities went to the river granaries and carefully counted the rice bags and locked them up. It is said that the Government will buy it all up and sell it out to the people at retail. We very much doubt whether this will greatly benefit the people, but it is to be hoped that, as there is enough rice near the city to hold out till another crop can be harvested in 1902, it will be so handled as to save the people from as much suffering as possible.

The Chinese merchants are taking advantage of the scarcity of rice to send for large consignments from southern

China. In the present critical situation anyone who helps to solve the problem of food-stuff for Korea is a public benefactor and we hope will reap substantial profits.

The 26th of August is the date set for the stopping of the export of cereals from Korea. The Japanese in Chemulpo Fusan and Seoul are making loud complaints against this prohibition as it naturally eats into their profits. On July 26th the Japanese Minister visited the Foreign Office and represented that it was too early to tell yet whether there would be a great enough scarcity to warrant the prohibition. Also strenuous arguments were made against the prohibition of the export of beans and other cereals besides rice, but the Government seems to have taken a determined attitude and will not let any mere technicalities stand in the way of thoroughly protecting the people from threatened famine. To say that beans are not an ordinary article of food in Korea is a very hollow argument, for in times of want it becomes the staple food of the country.

Native papers state that Yi Yong-ik in the name of the Government contracted with M. Rondon for the import of 300,000 bags of rice from Annam, paying down \$30,000 on account. This makes it quite plain that the Government is quite alive to the pressing danger of famine. The contract price is seven yen a bag.

On the island of Na-ju Oé-do there is trouble between the people and the Roman Catholics. It is the same charge of compulsion on the part of the R. C. adherents, coupled this time with the statement that a French priest has beaten a Korean at the church on that island.

A very sad accident occurred at Chemulpo on July 25th. A Japanese gunboat was lying in the outer harbor. The captain accompanied by Lieut. Fujiki were coming ashore in the captain's gig, when upon rounding the point of Roze Island they were run into and capsized by the steamship Kyung-ho which had just weighed anchor for China. The officers in the gig were all precipitated into the water. One of them succeeded in getting on board the Kyung-ho where he let down a rope and helped his companions out of the water, but Lieut. Fujiki was lost. At present advices the body has not been found though careful search has been made.

It seems that there is being made a determined effort to implicate Cho Pyŏng-sik. On his return from the mission to Japan he gave a detailed account of all the moneys sent him from Seoul, but it is now charged against him that \$16,000 of the money was not used for government purposes and the matter of forcing him to refund this sum to the Finance Department has been referred to His Majesty.

Since last May the Finance Department has been busy collecting arrears of taxes throughout the country. Apparently a clean sweep is being made and recalcitrants are being brought sharply to time. The result is that money is coming into the treasury at the rate of \$50,000 a day. All arrears of salaries and other running expenses are paid up to date and \$600,000 have been laid away to use in emergencies.

Rumor says that Chemulpo is to have a garrison of 1000 men, but 600 of them will be detailed to Quelpart for the present. The Kang-wha garrison is to be increased from 300 to 800. Three hundred and fifty rifles and 12,000 rounds of ammunition have already been sent to Kang-wha.

On Saturday the 17th the opening of the Seoul Electric Company's electric lighting plant took place at the powerhouse inside the East Gate. The company kindly issued car tickets to a large number of invited guests and the opening exercises were largely attended. The machinery was set in motion by His Excellency, Min Yong-whan, at 9.30 P. M. The selection of Mr. Min for this leading part was a happy one, for he is perhaps the most representative of industrial and economic advancement of any Korean to-day. We voice the opinion of the whole community when we express the hope that the electric works will long continue to shed light on the Korean question.

* ✓ The Roman Catholic Church in Tā-ku which was burned last spring is to be replaced by a much finer one in foreign style. The new structure will be of dark brick with galvanized iron roof and two spires. It will seat about two thousand people. Tā-ku is one of the strongest R. C. centers. When the outside world comes to see Tā-ku via the Seoul Fusan Railway they will find several foreign buildings here, as, besides the church, there are several residences of Protestant

missionaries going up." So says our correspondent, and we hope we shall soon have the pleasure of viewing that section from the windows of a railway carriage.

It is with deep regret that we are obliged to record the death in America of Mrs. C. F. Reid. The long and faithful services of Dr. and Mrs. Reid in China and their subsequent work in Korea makes their removal from us a matter of widespread regret.

On August 1st the Superintendent of Trade and the Commissioner of Customs at Chemulpo sent a note to the Japanese Consul stating that on and after Aug. 28 the export of rice, beans, peas and other grains will be prohibited.

The native press informs us that on or about Aug. 1st the French Minister in a despatch to the F.O. stated that the trouble on Quelpart had done great injury to the reputation of the two French priests and that several hundred R.C. adherents had been killed. Therefore it is right that the men who have been arrested as leaders in the trouble, twenty-five in number, should be punished. He also asks that \$6000 be paid to cover the cost of property injured and to pension the family of one of the priest's servants who was killed in the riots. Also to excuse the banished men who came back to Mokpo and telegraphed the news to Seoul.

On July 31 eight Japanese war vessels cast anchor in Chemulpo harbor. They were the Shikishima, 15088 tons, Asahi, 15442 tons, Idzumo, 9996 tons, Hitachi, 9855 tons, Asama 9855 tons, Kasagi 4978 tons, Yugiri, 249 tons, and the Sasanami, 311 tons. Admiral Togo was in command of the fleet. Prince Kwajonomiya accompanied the fleet. Sung Ki-un, Vice-minister of the Household Department, with a company of soldiers went to Chemulpo to escort His Highness the Prince to Seoul. The Prince, the Admiral, the different commanders with a company of marines and a band came up to the Capital on the 2nd inst. Mr. and Mrs. Hyashi entertained a large and brilliant company on the evening of the same day at which the Prince and the naval officers, many Korean officials and the diplomatic body were present.

On the 3rd inst. Prince Kwajonomia and his staff had audience with His Majesty and were entertained at a banquet

in the palace. The Japanese band was present and rendered some fine selections. A decoration of the highest order has been conferred upon the Prince by the Emperor of Korea.

On the 4th the whole company returned to Chemulpo where they gave a banquet on board ship to the Koreans who accompanied them to the port.

Early in August the Japanese Minister requested that the prohibition of the export of rice be postponed a month longer than had been determined upon, stating that this would be more convenient for all parties. He also deprecated the prohibition of the export of other grain besides rice. Also he called attention to the fact that the prohibition applied only to foreign export and not the coastwise trade, and hoped that nothing would or done to interfere with the latter.

This all must agree with, but it is to be hoped that the Government will see to it that none of the grain shipped from one Korean port to another finds its way out of the country.

Mr. Yi Chǎ-jūng, formerly Kamni of Chemulpo, is on trial for allowing the sale of tidal land near the mint in Chemulpo. A man by the name of Yō received permission from the Household Department to dike the land and cultivate it but the Kamni opposed it. However, the Household Dept. insisted and the work was done. The land was not granted or sold to this man and its subsequent sale to Japanese was a grave misdemeanor.

It is stated that Russians have started a stock-farm at A-ya-jin on the coast of Kang-wun Province and that they are raising cattle and sheep. These are to be worked up into tinned meats on the spot to be supplied to men-of-war, and merchant vessels in the Far East. The French are said to have taken shares in the venture. A great deal of land in Korea that might be used for pasturage annually goes to waste. The Koreans would do well to follow this lead and utilize more of their fine pasture lands.

On the afternoon of the 4th inst. two men were killed on the electric car line near the bridge outside the South Gate. It was getting dark and the two men were lying asleep on the track. The people congregated rapidly and assumed a threatening attitude but the excitement was soon quelled.

Gordon Paddock, Esq. of New York City arrived in Seoul on the 5th inst. and took up his position as Secretary of the U.S. Legation and Consul at Seoul.

Plans have been presented for the removal of the Gov't engineering works from Seoul to Yong-san. The expense of removal will be \$6000.

The Foreign Representatives have been informed that from the 23rd inst. the Foreign Office will be closed for one month.

On the 8th inst. the price of rice was 34 cents for a measure of the best quality, but as exchange is now at \$1.45 this means only about 25 cents in Japanese currency.

On the 8th inst. the four men, Min Kyōng-sik, Chu Sūng-myūn, Che Kal-hyūng and Kim Kyu-heui, whose terms of banishment were fifteen years, life, life and ten years respectively, have been reprieved.

Mr. Hsu Fai Shen, who has been Secretary of the Chinese Legation, has been promoted to the post of Minister. His former chief has been made one of the vice-presidents of the new Chinese Foreign Office.

The F. O. has requested the Finance Department to issue \$1000 for travelling expenses for the new German physician for the Household Department, and \$2000 for the purchase of instruments.

The editor of the local Japanese paper requested to be allowed to witness the trial of the Quelpart offenders but his request was denied. The Japanese Minister asked that it be permitted but the Supreme Court asked the Law Department to send to the F. O. to put a stop to this annoyance.

We are told that in the new government machine shops to be erected at Yong-san the manufacture of ammunition will be carried on. For this purpose fifty French workmen will be employed at \$200 a month.

Rev. S. A. Moffett of P'yūng-yang was given the degree of Doctor of Divinity by Hanover College, Indiana, at its last commencement.

Telegraphic advices from North P'yūng-yang Province announce that the river Sin-p'ung at Yūng-byūn, between the 11th and 15th instant, overflowed its banks because of heavy

and continuous rains and swept away over seventy telegraph poles on both sides of the river. It also destroyed many of the native houses.

On the Ku-ryong River not far from the same place the telegraph line was broken down. The telegraph poles along the road to Eui ju were blown down by the high wind. The services of three engineers are urgently requested.

We are pleased to note that J. N. Jordan, Esq. has been appointed full Minister to Korea.

The heavy wind of the 15th came about as near the typhoon type as any thing we see in central Korea. It did great damage to the small boats in Chemulpo harbor. There are no reports of serious loss of life or property.

Min Ch'ul-hun, the Minister to Berlin, announces his arrival at his post but says he has not presented his credentials yet, as the Emperor is travelling. He has engaged the services of a gentleman named Mr. Harriman, a German, to act as German secretary to the legation.

Owing to the entire omission of the usual rainy season, Seoul has proved a much more comfortable place than usual at this trying season. Yet there has been a considerable exodus of foreigners, some to Chemulpo, some to Puk-han, some to the river, and others still to parts at present unknown. It is our belief that sometime a spot will be found not far from Seoul where a summer retreat will be provided similar to those in Japan at Kariyazawa, Arima, &c. The vicinity of Seoul abounds in beautiful and healthful spots for such a settlement.

The Seoul Book Circle is an organization whose purpose it is to form a small fund, by assessing each member, for the purpose of getting out from America and England the newest novels as soon as they appear. The best book of the week is to be sent as soon as it appears and upon arriving in Seoul will be circulated among the members of the circle. The small sum of five yen a year is insignificant when it helps to give us the newest and best things before the reviews have made them stale. Dr. C.C. Vinton is custodian of the books and any who wish to join should correspond with him. Some of the books have already come and among them are *The Crisis* by Winston Churchill, *The Helmet of Nazaire* and others of

equal interest. It is intended to get mostly fiction though occasionally other works of exceptional merit will be sent. The choice of the books is in the hands of a competent agent in New York.

The interesting ceremony attending the breaking of ground for the Seoul Fusan Railroad took place on Tuesday the 20th inst. at Yong-tong-p'o the second station beyond the river. If this is the real beninning of the construction of a railway line between Seoul and Fusan it marks an era in the history of this country, for it is a work of such significance, political, industrial, and commercial that it cannot but have a very far-reaching influence upon the destiny of the Korean people. In the first place, it forms a new and powerful bond between Korea and Japan. It commits Japan to a definite policy in Korea as no other thing has ever done. Modern political anchors are the vested interests of individuals and syndicates, and the active interest which the Japanese Government has taken in the inauguration of this important work argues its belief in the political as well as economic value of the undertaking. Just at the present time the beginning of this work is of great benefit to Korea, for it is apparent that with the scarcity of rice there will be thousands of people of the lower classes seeking employment in order to keep body and soul together. The building of this line, therefore, partakes of the character of relief-works and will save many a Korean from starvation. Three hundred years ago the Japanese came up from Fusan to Seoul like a devastating typhoon sweeping all before them and leaving misery and famine in their wake; but now the larger view of the twentieth century shows them coming over the same route bearing with them the means for relieving present distress and attempting a material improvement which by facilitating intercommunication between the provinces will help to lessen the dangers of local famines. There is no well-wisher of Korea but views this with satisfaction and trusts that the most progressive of all Korea's neighbors will follow up this work with others of a similarly salutary nature.

Meanwhile there are evidences that a railway north from Seoul will soon be begun by the French. As the bulk of Korea's population and the richest agricultural territory is in

the south, the southern line gives greater hopes of financial returns, but a line to the north, especially between Seoul and Song-do will be of great advantage to Korea and will help to preserve the equilibrium. Some day when these lines are completed and Fusan is in direct connection with the Siberian Railway the great transpacific steamship lines will make Fusan a point off call and the importance of this peninsula will be largely enhanced. The question is, what part will Koreans play in the rapid developments that are sure to follow. That here will be found the great test of Korean stability needs no proof.

M. Lefevre, Secretary of the French Legation, has been appointed Superintendent of the North Western Railway. We hope this means a speedy completion of the work of construction.

The Southern Methodist Mission has purchased the property occupied by Dr. W. B. McGill in Wŭnsan. Dr. C. F. Reid has come back to Korea temporarily to attend to mission matters. We wish that he might stay with us.

KOREAN HISTORY.

In 896 Kung-ye began operating in the north on a larger scale. He took ten districts near Ch'ül-wŭn and put them in charge of his young lieutenant Wang-gŏn who was destined to become the founder of a dynasty. We must now retrace our steps in order to tell of the origin of this celebrated man.

Wang-yŭng, a large-minded and ambitious man, lived in the town of Song-ak. To him a son was born in the third year of King Hŭn-gang of Sŭi-la, A. D. 878. The night the boy was born a luminous cloud stood above the house and made it as bright as day, so the story runs. The child had a very high forehead and a square chin, and he developed rapidly. His birth had long since been prophesied by a monk named To-sŭn who told Wang-yŭng, as he was building his house, that within its walls a great man would be born. As the monk turned to go Wang-yŭng called him back and received from him a letter which he was ordered to give to the yet unborn child when he should be old enough to read. The contents are unknown but when the boy reached his seventeenth year the same monk reappeared and became his tutor, instructing him especially in the art of war. He showed him also how to obtain aid from the heavenly powers, how to sacrifice to the spirits of mountain and stream so as to propitiate them. Such is the tradition that surrounds the origin of the youth who now in the troubled days of Sŭi-la found a wide field for the display of his martial skill.

Kung-ye's continued successes soon began to turn his head. He styled himself "Prince" and began to appoint prefects to various places. He advanced Wang-gŏn to a high position and made him governor of Song-do. This he did at the instigation of Wang-yŭng who sent him the following enigmatical advice: "If you want to become King of Chosŭn, Suk-sin and Pyŏn-han you must build a wall about Song-do and make my son governor." It was immediately done, and in this way Wang-gŏn was provided with a place for his capital.

In 897 the profligate Queen Man of Sil-la handed the government over to her adopted son Yo and retired. This change gave opportunities on every side for the rebels to ply their trade. Kung-ye forthwith seized thirty more districts north of the Han River and Kyūn-whūn established his headquarters at Wan-san, now Chūn-ju and called his kingdom New Pāk-je. Wang-gōn, in the name of Kung-ye, seized almost the whole of the territory included in the present provinces of Kyūng-geui and Ch'ung-ch'ōng. Finally in 901 Kung-ye proclaimed himself king and emphasized it by slashing with a sword the picture of the king of Sil-la which hung in a monastery. Two years later Wang-gōn moved southward into what is now Chūl-la Province and soon came in contact with the forces of Kyūn-whūn. In these contests the young Wang-gōn was uniformly successful.

In 905 Kung-ye established his capital at Ch'ōl-wūn in the present Kang-wūn province and named his kingdom Majin and the year was called *Mnt*. Then he distributed the offices among his followers. By this time all the north and east had joined the standards of Kung-ye and Wang-gōn even to within 120 miles of the Sil-la capital. The king and court of Sil-la were in despair. There was no army with which to take the field and all they could do was to defend the position they had as best they could and hope that Kyung-ye and Kyūn-whūn might destroy each other. In 909 Kung-ye called Sil-la "The Kingdom to be Destroyed" and set Wang-gōn as military governor of all the south-west. Here he pursued an active policy, now fitting out ships with which to subjugate the neighboring islands and now leading the attack on Kyūn-whūn who always suffered in the event. His army was a model of military precision and order. Volunteers flocked to his standard. He was recognised as the great leader of the day. When, at last, Na-ju fell into the hands of the young Wang-gōn, Kyūn-whūn decided on a desperate venture and suddenly appearing before that town laid siege to it. After ten days of unsuccessful assault he retired but Wang-gōn followed and forced an engagement at Mok-p'o, now Yūng-san-p'o, and gave him such a whipping that he was fain to escape alone and unattended.

Meanwhile Kung-ye's character was developing. Cruelty

and capriciousness became more and more his dominant qualities. Wang-gön never acted more wisely than in keeping as far as possible from the court of his master. His rising fame would have instantly roused the jealousy of Kung-ye.

Sil-la had apparently adopted the principle "Let us eat and be merry for to-morrow we die." Debauchery ran rife at the court and sapped what little strength was left. Among the courtiers was one of the better stamp and when he found that the king preferred the counsel of his favorite concubine to his own, he took occasion to use a sharper argument in the form of a dagger, which at a blow brought her down from her dizzy eminence.

In 911 Kung-ye changed the name of his kingdom to Tâ-bong. It is probable that this was because of a strong Buddhist tendency that had at this time quite absorbed him. He proclaimed himself a Buddha, called himself Mi-ryûk-pul, made both his sons Buddhists, dressed as a high priest and went nowhere without censers. He pretended to teach the tenets of Buddhism. He printed a book, and put a monk to death because he did not accept it as canonical. The more Kung-ye dabbled in Buddhism the more did all military matters devolve upon Wang-gön, who from a distance beheld with amazement and concern the dotage of his master. At his own request he was always sent to a post far removed from the court. At last Kung-ye became so infatuated that he seemed little better than a madman. He heated an iron to a white heat and thrust it into his wife's womb because she continually tried to dissuade him from his Buddhist notions. He charged her with being an adulteress. He followed this up by killing both his sons and many other of the people near his person. He was hated as thoroughly as he was feared.

The year 918 was one of the epochal years of Korean history. The state of the peninsula was as follows. In the south-east, the reduced kingdom of Sil-la, prostrated by her own excesses, without an army, and yet in her very stupor running to excess of riot, putting off the evil day and trying to drown regrets in further debauchery. In the central eastern portion, the little kingdom of Kung-ye who had now become a tyrant and a madman. He had put his whole army under the hand of a young, skillful, energetic and popular man who had

gained the esteem of all classes. In the south-west was another sporadic state under Kyūn-whūn who was a fierce, unscrupulous bandit, at sword's point with the rising Wang-gōn.

Suddenly Kung-ye awoke to the reality of his position. He knew he was hated by all and that Wang-gōn was loved by all, and he knew too that the army was wholly estranged from himself and that everything depended upon what course the young general should pursue. Fear, suspicion and jealousy mastered him and he suddenly ordered the young general up to the capital. Wang-gōn boldly complied, knowing doubtless by how slender a thread hung his fortunes. When he entered his master's presence the latter exclaimed "You conspired against me yesterday." The young man calmly asked how. Kung-ye pretended to know it through the power of his sacred office as Buddha. He said "Wait, I will again consult the inner consciousness." Bowing his head he pretended to be communing with his inner self. At this moment one of the clerks purposely dropped his pen, letting it roll near to the prostrate form of Wang-gōn. As the clerk stooped to pick it up, he whispered in Wang-gōn's ear "Confess that you have conspired." The young man grasped the situation at once. When the mock Buddha raised his head and repeated the accusation Wang-gōn confessed that it was true. The King was delighted at this, for he deceived himself into believing that he actually had acquired the faculty of reading men's minds. This pleased him so greatly that he readily forgave the offence and merely warned the young man not to repeat it. After this he gave Wang-gōn rich gifts and had more confidence in him than ever.

But the officials all besieged the young general with entreaties to crush the cruel and capricious monarch and assume the reins of government himself. This he refused to do, for through it all, he was faithful to his master. But they said "He has killed his wife and his sons and we will all fall a prey to his fickle temper unless you come to our aid. He is worse than the Emperor Chu." Wang-gōn, however, urged that it was the worst of crimes to usurp a throne. "But" said they "is it not much worse for us all to perish? If one does not improve the opportunity that heaven provides it is a sin." He was unmoved by this casuistry and stood his ground firm-

ly. At last even his wife joined in urging him to lay aside his foolish scruples and she told the officials to take him by force and carry him to the palace, whether he would or not. They did so, and bearing him in their arms they burst through the palace gate and called upon the wretch Kung-ye to make room for their chosen king. The terrified creature fled naked but was caught at Pu-yang, now P'yŭng-gang, and beheaded.

Tradition says that this was all in fulfillment of a prophecy which was given in the form of an enigma. A Chinese merchant bought a mirror of a Sil-la man and in the mirror could be seen these words: "Between three waters—God sends his son to Chin and Ma—First seize a hen and then a duck—in the year Ki-ja two dragons will arise, one in a green forest and one east of black metal." The merchant presented it to Kung-ye who prized it highly and sought everywhere for the solution of the riddle. At last the scholar Song Han-hong solved it for him as follows. "The Chin and Ma mean Chin-han and Ma-han. The hen is Kye-rim (Sil-la). The duck is the Am-nok (duck-blue) River. The green forest is pine tree or Song-do (Pine Tree Capital) and black metal is Ch'ŭl-wŭn (Ch'ŭl is metal). So a king in Song-do must arise (Wang-gŏn) and a king in Ch'ŭl-wŭn must fall (Kung-ye).

Wang-gŏn began by bringing to summary justice the creatures of Kung-ye who seconded him in his cruelty; some of them were killed and some were imprisoned. Everywhere the people gave themselves up to festivities and rejoicings.

But the ambitious general, When Son-gil, took advantage of the unsettled state of affairs to raise an insurrection. Entering the palace with a band of desperadoes he suddenly entered the presence of Wang-gŏn who was without a guard. The King rose from his seat, and looking the traitor in the face said "I am not King by my own desire or request. You all made me King. It was Heaven's ordinance and you cannot kill me. Approach and try." The traitor thought that the King had a strong guard secreted near by and turning fled from the palace. He was caught and beheaded.

Wang-gŏn sent messages to all the bandit chiefs and invited them to join the new movement, and soon from all sides they came in and swore allegiance to the young king. Kyŭn-whŭn, however, held aloof and sought for means to put down

the new power. Wang-gŏn set to work to establish his kingdom on a firm basis. He changed the official system and established a new set of official grades. He rewarded those who had been true to him and remitted three years' revenues. He altered the revenue laws, requiring the people to pay much less than heretofore, manumitted over a thousand slaves and gave them goods out of the royal storehouses with which to make a start in life. As P'yŏng-yang was the ancient capital of the country he sent one of the highest officials there as governor. And he finished the year with a Buddhist festival, being himself a Buddhist of a mild type. This great annual festival is described as follows:—There was an enormous lantern, hung about with hundreds of others, under a tent made of a net-work of silk cords. Music was an important element. There were also representations of dragons, birds, elephants, horses, carts and boats. Dancing was prominent and there were in all a hundred forms of entertainment. Each official wore the long flowing sleeves and each carried the ivory memo tablet. The king sat upon a high platform and watched the entertainment.

The next year he transferred his court to Song-do which became the permanent capital. There he built his palace and also the large merchants' houses and shops in the center of the city. This latter act was in accordance with the ancient custom of granting a monopoly of certain kinds of trade and using the merchants as a source of revenue when a sudden need for money arose. He divided the city into five wards and established seven military stations. He also established a secondary capital at Ch'ŭl-wŭn, the present Ch'un-ch'ŭn, and called it Tong-ju. The pagodas and Buddhas in both the capitals were regilded and put in good order. The people looked with some suspicion upon these Buddhist tendencies but he told them that the old customs must not be changed too rapidly, for the kingdom had need of the help of the spirits in order to become thoroughly established, and that when that was accomplished they could abandon the religion as soon as they pleased. Here was his grand mistake. He riveted upon the state a baneful influence which was destined to drag it into the mire and eventually bring it to ruin.

In 920 Sil-la first recognised Koryŭ as a kingdom

and sent an envoy with presents to the court at Song-do.

Wang-gŏn looked out for the interests of the people in the distant parts of the country as well as for those near the capital. In order to break the force of the attacks of the wild people beyond the Tu-man River he built a wall across the northern border of Ham-gyŏng Province. It is said to have been 900 *li* long. But there was a still stronger enemy on the south. Kyŏn-whŭn had by this time come to see that he had no hope of overcoming the young kingdom of Koryŏ and so he bent his energies to the securing of his position against the danger of interference, especially in his plans against Sil-la. For this reason he sent a messenger to Song-do with presents and tried to make friends with his old time enemy. His next move was to attack Sil-la. Wang-gŏn took up the cudgels in support of the king of Sil-la and by so doing secured the lasting enmity of the bandit who from this time determined upon war without quarter against his northern enemy. Wang-gŏn said to the Sil-la envoys, "Sil-la has three treasures: the nine storey pagoda, the Buddha six times the height of a man, and the jade belt. As long as these three remain intact Sil-la will stand. The first two are in Sil-la. Where is the jade belt?" The envoy answered that he did not know, whereupon Wang-gŏn blamed him sharply and sent him home. When Sil-la finally fell, the jade belt passed into the hands of Wang-gŏn.

In 921 the Mal-gal tribe, Heuk-su, made a treaty with Wang-gŏn. This bears evidence to the rapidly growing power of the young king. The Heuk-su Mal-gal were the most feared of all the semi-savage tribes of the north. The following year the Kŭ-ran, usually called Kitan in Chinese histories, followed the example of the Heuk-su people by sending an envoy with presents. It was not till 923 that Wang-gŏn thought fit to send an envoy to China to offer his compliments.

When the last king of Sil-la, but one, ascended the throne in 924 important events were following thick and fast upon each other. Sil-la was now so weak that the records say the king had nothing left but his genealogy. Kyŏn-whŭn sent a force to begin operations against Koryŏ, but without success, and in the following year Wang-gŏn retaliated with such good success that Kyŏn-whŭn was fain to send his son to Song-do as a hostage. He thus bound himself to keep the

peace. Having done this he sent to China desiring to secure backing against Koryŭ. The Emperor so far complied as to confer upon him the title of King of Pŭk-je, thus following the time-honored policy of pitting one power against another.

The year 926 saw the first envoy come from the kingdom of T'am-na on the island of Quelpart. He arrived at the capital of Koryŭ, where he was well received. The fame of Wang-gŏn was spreading far and wide among the northern tribes. The Kŭi-ŕan, or Kitan tribe, having overcome the Pŭl-ha tribe, made overtures to Wang-gŏn relative to annexation. These advances were cordially responded to but we are not informed that the union was actually effected.

Kyŭn-whŭn, who was at this time on the island Chŭl-yong-dŏ, sent a present of horses to Wang-gŏn but a few days later he found a book of prophecy which said that in the year when he should send a gift of horses to Song-dŏ his power would come to an end. He therefore sent a swift messenger begging Wang-gŏn to return the gift. The King laughed long and loud when he saw this message and good-naturedly sent back the horses.

The last King of Sil-la, Kyŭng-sun, ascended the throne in 927. It happened on this wise; Kyŭn-whŭn was keeping up a double fight, one against Wang-gŏn and the other, an offensive one, against Sil-la. He was badly defeated in an engagement with Koryŭ forces but had good success in his other venture. He burned and pillaged right up to the gates of Sil-la's capital, and, while a Sil-la envoy was posting to Song-dŏ to ask for aid, entered the city with a picked band of men. Succor in the shape of 10,000 Koryŭ troops was on its way but came too late. At the hour when Kyŭn-whŭn entered the city the king, his son, the queen and many of the courtiers were feasting at Po-sŭk summer-house. When the unwelcome news arrived, there was no time for preparation. The king and queen fled south without attendants. The palace women were seized and the palace occupied. The king was soon run to earth and was compelled to commit suicide. Kyŭn-whŭn ravished the queen and delivered over the palace women to the soldiery. The palace was looted and the entire band, sated with excess and debauchery, and loaded down

with the treasures of the palace, started back on the homeward road. But not until Kyūn-whūn had appointed a relative of the murdered king to succeed him.

When Wang-gōn heard of these atrocities, he hastened forward his troops and overtook the army of Kyūn-whūn in O-dong forest where a sharp engagement ensued. For some reason, whether it be because the soldiers of Kyūn-whūn were more familiar with the locality or because the Koryū soldiers were exhausted by their long forced march, the assault was unsuccessful and the Koryū forces withdrew. This was doubly unfortunate for it not only did not punish the ruffians for their atrocities at the Sil-la capital but it inspired them with confidence in their own power. Shortly after this Kyūn-whūn sent a letter to Wang-gōn saying "I became Sil-la's enemy because she sought aid from you. You have no cause for warring against me. It is like a dog chasing a rabbit; both are tired out to no purpose. It is like a king-fisher trying to catch a clam; when he thrusts his bill into the shell the clam closes it and he finds himself caught". To this epistle Wang-gōn replied "Your actions at the Sil-la capital are so outrageous that I cannot endure the thought of any compromise. Your present course will lead you to speedy ruin".

Elated over his successful repulse of Wang-gōn's army, Kyūn-whūn took the field the following year, with a strong force, and was prepared to assume the offensive. He assaulted and took two Koryū fortresses and even, at one time, surrounded Wang-gōn in Ch'ūng-ju and caused him no little anxiety. In the battle which followed Kyūn-whūn lost three hundred men and was pushed back, thus freeing the king from an embarrassing position; but before the campaign was over Kyūn-whūn scored another victory by capturing the district of Ok-ch'ān. In his next campaign he was still successful, and Eni Fortress fell into his hands and he killed the general in charge. Here his successes ended, for Wang-gōn awoke to the necessity of using strong measures against him. The following year Koryū forces inflicted a crushing defeat upon the southern leader, at An-dong. The fight had lasted all day and neither side had gained any advantage, but that night a picked band of Koryū men ascended Hog's Head Mountain and made a rush down upon the unsuspect-

ing camp of the enemy, causing a panic and a stampede in which eight thousand men were killed. Kyūn-whūn himself sought safety in flight. This seemed conclusive and all the countryside sent in their allegiance to the victors. A hundred and ten districts in eastern Korea came over to Wang-gōn in a body. Dagelet Island, or Ul-leung as the Koreans call it, sent presents to Koryū.

The next year after these stirring events, namely 931, Wang-gōn made a visit to Sil-la taking with him an escort of only fifty soldiers. The king of Sil-la came out to meet him and they feasted there at the meeting-place together. The king of Sil-la lamented the smallness and weakness of his kingdom and deplored the ravages of Kyūn-whūn. The evils, he said, were beyond estimation; and he broke down and wept. The courtiers did the same and even Wang-gōn could scarce restrain his tears. After this they had a friendly talk and the king of Koryū remained as a guest for some twenty days. As he left the capital of Sil-la the people vied with each other in doing him honor. Poor old Sil-la had gone out of fashion and the minds of all men were turned Koryū-ward.

Wang-gōn had a strong predilection for P'yŭng-yang, the ancient capital of the country. He had already established a school there with professorships of literature, medicine and incantation. He now in 932 conceived the project of moving his capital northward to that place. To this end he erected barracks there for his troops and was making other preparations for the change, when he was dissuaded from it by some evil omens. A great wind blew down some of the houses in P'yŭng-yang and, so the story goes, a hen became a cock. These portents made it impossible to carry out the plan. It was about this time that he built a guest-house outside the walls of Song-do to be used as a reception hall for envoys and messengers from the wild tribes of the north. Suspicion as to the object of their coming may have made it seem undesirable to allow them to enter the city proper, or it may have been simply to impress them with the importance of the place.

Kyūn-whūn's right hand man came and swore allegiance even though, at the time, his two sons and his daughter were hostages in the hands of his former master. When Kyūn-whūn heard of it he burned the first son alive and would have

treated the second son and the daughter in like manner had they not effected their escape to a retreat where they lay in hiding till his death. This desertion seems to have roused the old man's ire, and he longed for the din of battle once more. He could still command a considerable force; so he entered upon another campaign and as usual was at first successful. He seized three districts in the east country and set fire to a large number of towns. It was not until the next year that Wang-gŏn sent an expedition against him. This was under the command of Gen. Yu Gŏn-p'il, whom the king had banished but had pardoned and recalled because of his lively efforts while in exile to raise a company of soldiers. He never seemed to know when he was beaten. He routed the forces of Kyŏn-whŏn and returned in triumph to Song-do, where he was hailed as the savior of the people. We may judge from this that Kyŏn-whŏn was still considered formidable. In another fight Gen. Yu captured seven of Kyŏn-whŏn's captains and one of his sons as well.

As things seemed quiet now, the king made a royal progress through the north and west, helping the poor, inspecting fortresses, supplanting unpopular prefects; but when he got back he found his old enemy still active, and at Un-ju he had his last great fight with him. In this struggle three thousand of the enemy were killed and thirty-two fortresses were taken. The year 935 A. D. is another mile-stone in Korean history. It marks the end of a dynasty which lacked but eight years of completing a millennium. But we must relate the events of the year in order. Kyŏn-whŏn had many concubines and more than ten sons. Of the latter the fourth named Keum-gang, was the one he loved the best, a boy of robust body and great intelligence. The old man passed by his other sons and named this one as his successor. This of course made trouble at once. The first son, Sin-geum, led a conspiracy and the old gentleman was seized and imprisoned in Keum-san monastery, the young Keum-gang was put to death and Sin-geum ascended the insecure throne of his father, now doubly insecure, since it had lost the masterly genius which of late years had been its only support. But old Kyŏn-whŏn had not played his last card. After three months imprisonment he succeeded in getting his guards drunk (jolly

monks those) and escaped to Ka-ju from which point he had the colossal impudence to send a letter to Wang-gön surrendering and asking for asylum in Koryū against his own son. It was granted and soon a ship of war arrived with a high official on board to escort the grey old wolf of the south to the Koryū capital, where he was received as a guest, given a comfortable house and plenty of servants and the revenues of Yang-ju prefecture. From that point we may believe that he waited patiently to see the overthrow of his sons.

But these are small events compared with what followed. The king of Sil-la determined to abdicate and hand over the remnant of his kingdom to Wang-gön. When he broached the matter to his officials no man raised his voice. They could not assent and they knew there was no use in demurring. The crown prince urged his father to submit the question to the people and to abide by their decision, but the king was determined and so sent a letter to Song-do offering to lay his scepter at the feet of Wang-gön. The crown prince was in despair, refused to see his father, retired to a mountain retreat and ate coarse food as a token of his grief. He died there of chagrin and sorrow.

Wang-gön answered by sending one of the highest officials to escort the ex-king to Song-do. The royal procession was ten miles long, as it slowly wound its way out of the deserted city amidst the clamorous grief of the people. Wang-gön met him in person at the gate of Song-do. He did not want the ex-king to bow to him but the courtiers had decided that as the country could have but one king this must be done. So the new arrival did obeisance. Wang-gön gave him his daughter to wife and made him prime minister, set aside the revenues of an entire district to his use and conferred high rank upon the Sil-la courtiers.

And so ended the ancient kingdom of Sil-la which had existed for 992 years, from 57 B. C. to 935 A. D. Her line of kings included fifty-six names, which gives an average of about eighteen years to each reign. From that day the capital of Sil-la was called simply by the name Kyōng-ju. We believe that history shows few instances of greater generosity, forbearance, delicacy and tact than are shadowed forth in the life of this same Wang-gön. Does history show a nobler act

than that of providing a comfortable home where his old enemy Kyūn-whūn might spend his last days in comfort and ease? Does it show more delicacy than was shown by Wang-gōn when he took every means to cover the chagrin of the retiring king of Sil-la by treating him as a royal guest?

Chapter II.

Kyūn-whūn's sons defeated . . . Buddhist teachers from China . . . The Emperor recognizes Koryū . . . Wang-gōn refuses to treat with the Kitans . . . makes ten rules . . . king marries his sister . . . plot detected . . . practical Shogunate . . . Buddhism flourishes . . . P'yūng-yang . . . Chinamen take office in Koryū . . . slavery . . . examinations . . . Chinese favorol . . . official garments . . . incapable king . . . retrogression . . . reform . . . Confucianism . . . Kitan growing . . . bureau of history reorganized . . . equilibrium between Confucianism and Buddhism . . . Uk is banished . . . quarrel with Kitan . . . concession . . . dispute . . . China refuses aid . . . the provinces . . . the "Emperor" of Kitan gives the king investiture . . . first coinage . . . reforms . . . conspiracy crushed.

Before leaving the kingdom of Sil-la to be swallowed up in antiquity we must notice a few corollaries. We will notice that Sil-la was the first power to gain the control of the whole peninsula. It was the language of Sil-la that became at least the official language of the entire country. The *yi-t'u*, or system of diacritical marks, tended to stereotype the agglutinative endings, so that we find to-day the general characteristics running through the grammar of Korean are those which characterized the language of ancient Sil-la. This fact, clearly grasped, goes a long way toward opening a way for the solution of the question of the origin of the language.

As the year 936 opens we see king Wang-gon with his two former rivals, the peaceful one and the warlike one, gathered under his wing, and the only cloud upon his horizon the attitude of Kyūn-whūn's sons in the south. This was soon settled. The king in company with Kyūn-whūn, at the

head of an army of 87,000 men, marched southward and engaged the pitiable force that was all the malcontents could now muster. When they saw this tremendous army approaching and knew that Kyūn-whūn was there in person, surrender was immediate. Wang-gōn's first demand was "where is Sin-geum?" He was told that he was in a fortress in the mountains with a small force and was prepared to fight to a finish. He was there attacked and 3,200 men were taken and 5,700 killed, which shows how desperate the battle was. Sin-geum and his two brothers were captured. The two other sons of Kyūn-whūn were executed, because they had driven their father away, but Sin-geum in some way showed that he had not been a principal actor in that disgraceful scene and so escaped what we may well believe was merited punishment. There on the field the old man Kyūn-whūn died. It is said that his death was caused by chagrin that Sin-geum was not killed with his brothers.

It was in 938 that Wang-gōn went outside the walls of the capital to meet a celebrated monk named Hong-būn, who had come originally from Ch'un-ch'uk monastery in the land of Sū-yūk.

All this time interesting reforms were in progress. The names of all the prefectures throughout the country were changed. This has always been customary in Korea with a change of dynasty. The next year, 939, the new king of Koryū was formally recognized by the Emperor who sent and invested him with the insignia of royalty. The crown prince of T'an-na, on Quelpart, came and did obeisance at the court of Koryū. A redistribution of the farming lands throughout the country was effected, by which, the records say, the worthy received more while others received less. It would be interesting to know in what way the test of worthiness was applied.

In 942 the Kitan power in the north tried to make friendly advances and sent a present of thirty camels. But Wang-gōn remembered the way in which Kitan had feigned friendship for Pal-hā and then treacherously seized her; and for this reason he showed his opinion of Kitan now by banishing the thirty men and tying the thirty camels to Man-bu bridge and starving them to death.

King Wang-gŏn was now sixty-five years old. His life had been an active one; first as a warrior and then as the administrator of the kingdom which he had founded. Feeling that his end was approaching, he set himself to the task of formulating rules for his successor. As a result he placed in the hands of his son and heir ten rules which read as follows:

- (1) Buddhism is the state religion.
- (2) Build no more monasteries.
- (3) If the first son is bad let the second or some other become king.
- (4) Do not make friends with Kitan.
- (5) Do honor to P'yŏng-yang, the ancient capital.
- (6) Establish an annual Buddhist festival.
- (7) Listen to good men and banish bad ones.
- (8) As the south is disaffected towards us do not marry from among the people of that section.
- (9) Look after the interests of the army.
- (10) Be always ready for emergencies.

After urging his son to lock all these precepts in his heart the aged king turned to the wall and died. These ten laws are typical of the man. They inculcated reverence for the best religion that had come under his notice, but in the same breath forbade the disproportionate growth of priest-craft, for he had seen what a seductive influence lay hidden within the arcana of this most mystical of all heathen cults. He advised temperance in religion. He forbade the throning of a man simply because he was the king's firstborn. By so doing he really proclaimed that the king was for the people and not the people for the king. He hated treachery and forbade making alliances with the forsworn. He believed in doing honor to the best of the old traditions and ordered that the ancient city of P'yŏng-yang be remembered. He believed in loving his friends and hating his enemies and forbade descendants taking a wife from among the people of the south who had so desperately supported the claims of Kyŏn-whŏn, the one-time bandit. He was a military man and believed in having a strong army and in treating it in such a way as to insure its perfect loyalty. It was in the last injunction, however, that he struck the key-note of his character. Be always ready for emergencies. Reading his character in the light of his as-

tions we can well imagine one more precept that would have been characteristic of him: namely, that it is better to make a friend of an honest enemy than to kill him. And so in the year 942 the great general, reformer, king and administrator was laid to his fathers and his son Mu reigned in his stead. The latter's posthumous title is Hye-jong.

The reign of this second king of Koryŭ starts with the statement that the king gave his own sister to his brother for a wife. It was one of the peculiar institutions of the dynasty that whenever possible the king married his own sister. In this instance he gave his sister to his brother, but the king had probably already married another of his sisters. This custom, which has prevailed in other countries besides Korea, notably in ancient Egypt, rests upon the assumption that by marrying one's own sister more of royalty is preserved in the family and the line is kept purer, the royal blood not being mixed with any of baser quality. We are told that, in order to make it seem less offensive, the sister, upon marrying her brother, took her mother's family name. This shows that the custom was looked down upon, else this device would not have been resorted to. We find also that the kings of Koryŭ were accustomed to have more than one real wife, contrary to the custom of the present dynasty. We read that this king, who had none of the elements of his father's greatness, took as his sixteenth wife the daughter of one Wang-gyu and by her had a son. Through her influence Wang-gyu had risen to the position of prime minister and it was his ambition to see his daughter's son ascend the throne. It had been the king's plan to give the throne to his brother Yo and the prime minister began by plotting against the life of this possible successor. The king learned of this and frustrated it by immediately abdicating in favor of his brother. Wang-gyu seems to have possessed considerable power independently of the king for we learn that he not only was not punished but that he continued to plot against Yo even after he had assumed the reins of power. An assassin whom he had hired to kill the king was himself killed by the king while attempting to carry out the deed. When the king fell ill he was advised to move secretly to another palace for safety.

THE KOREA REVIEW

SEPTEMBER 1901

The Seoul Water-works.

Now that the construction of a system of water-works for the city of Seoul is an assured fact it is safe to assume that the readers of the *Review* will be glad to learn some of the particulars regarding this enterprise. Especially will those be interested who for many years have been condemned to drink Korean well-water which, though filtered, distilled, aerated or what not, still affects the imagination too vividly and "gets on the nerves," however innocuous it may be to the alimentary system. So long as water does not *look* dirty the Korean takes it straight and asks no questions.

Colbran, Bostwick & Co., are the firm that have engaged to work out the system. The water is to be drawn from the Han River at the village of Tuk-süm about three miles outside the East Gate of Seoul. A crib is to be built in the center of the river, in order to procure the purest water possible. This is a mile above the point where the drainage of the city enters the river, and as the Han is essentially a mountain stream it is sure that the water will be of a high average quality. At least it will be incomparably better than any that has ever been used in Seoul heretofore. The water is to be pumped into the city by means of two magnificent vertical, triple-expansion, high-duty pumping engines each of which has a capacity of five million gallons a day. Some estimate can be gotten of their size when it is said that they are each forty-nine feet high. The three cylinders are sixteen, twenty-five and forty-six inches respectively, with a stroke of twenty-four inches.

Ordinarily the water will be pumped directly into Seoul from the river, but when high water causes too much sediment means must be taken to settle it before passing it through the pipes. For this purpose three reservoirs will be built beside the river, the first to receive the muddy water from the river. From here it will filter into the second, and then into the third from which it will be pumped into the city. A thirty inch-pipe will be used to convey the water to the city, but it will not be distributed directly to the water-mains of the city. The pipe from the river will enter the city at the Su-gu Mun or Water-mouth Gate, commonly miscalled the Little East Gate by foreigners, and will run directly to a reservoir on the slope of Namsan not far to the east of the Japanese Legation. The reservoir will be located at a place called Chūn-nam-ch'ang or "The old South Storehouse." This reservoir will be high enough above the city to secure a good head of water and afford the necessary pressure. It will not be a storage reservoir, for such is not needed, as the river is always ample for all purposes and never goes dry. This reservoir is simply to secure an even and continuous head of water, even should the pumps be temporarily stopped. The reservoir will hold about 10,000,000 gallons.

The network of pipes throughout the city will be very complete, contemplating the growth of the population by over a hundred per cent. In fact the system will be able to supply a million people, which is about four times the present population of Seoul. The extent and thoroughness of the system can be judged from the fact that there will be 659 hydrants at an average of 500 feet apart throughout the city. Each hydrant will be provided with two discharge pipes, one for ordinary purposes and the other, a larger one, for use in case of fire. As the mains will run through all the principal streets of the city, it will be a simple and inexpensive matter to put water into private houses.

To complete the whole system will take between two and three years, but certain parts will be done and in working order before that time.

There are no serious engineering difficulties in the way and as the finances of the undertaking are assured, the fact that the work is in the hands of an American firm is sufficient.

guarantee that the work will be done promptly and well.

We would draw the attention to the fact that this work calls for by far the largest amount ever expended for improvements in Korea. Indeed it calls for more than all other improvements put together, including the Seoul-Chemulpo Railway; but what is most significant of all is that this benefits directly the common people more than any other class. Many of the wealthier people have private wells that can be kept comparatively clean, but the people have only the neighborhood wells which are insanitary to a degree. It is a work that redounds to the credit of the Government, which is too often charged with ignoring the needs and interests of the common people. We dare affirm that such a scheme as this would have been laughed at ten years ago. With all her conservatism Korea is learning things. Some may say that the work was inaugurated at the advice of outsiders, but so much the more credit is due for the willingness to listen to and profit by such advice.

An Anglo-Korean Conversation.

A young Korean and a young Englishman happened to meet on the promenade deck of a P. & O. steamship bound from Hongkong to London. The Korean had acquired a fair knowledge of the English vernacular and so the two naturally fell into conversation. After discussing a variety of general topics the dialogue took the following curious turn, and in order to record it we will indicate the Korean by K and the Englishman by E.

K. Yes, we make use of the Chinese characters in Korea. When I was a small boy I found it very tiresome sitting all day long studying these complicated ideograms and I thought of giving it up, but my father said that I was mistaken, for a knowledge of written Chinese was an essential qualification for official position of any kind and that I would find myself handicapped through life unless I could read and write it. So I kept on.

E. Curious, but I had a very similar experience. When I was about ten years old my father set me at work on a Latin grammar which seemed to me about the driest thing I had ever seen. I complained about it but my father laughed and said that if I wanted to become a really educated man I could not get along without Latin; that it was very necessary in official life but doubly so in professional life; that, the lawyer, the physician, the clergyman, the journalist, the scientist could hardly hope to rise to the height of his profession without a knowledge of Latin, unless he was possessed of very exceptional genius; so of course I continued to study it.

K. I suppose in time you learned to speak Latin.

E. O no; no one ever speaks Latin. It is simply a literary language to-day. We learn it so as to be able to read the ancient classics in the original. So many of our words are Latin derivatives that one needs to study it in order to complete his knowledge of English etymology. And besides, our English literature, the best of it, is so full of allusions to classical subjects that without reading the classics themselves we could not well master the subject of English literature.

K. It is the same with us. No Korean learns to talk Chinese. It is a purely literary language. All Korean literature is built on Chinese models and the Chinese classics themselves form the major portion of the reading of the educated classes in Korea. Many of the stories read in the native character by the lower classes relate to classical subjects so that there is a constant tendency toward the acquisition of the Chinese character.

E. You do not mean to say that although you have a native alphabet you still use the Chinese character for ordinary writing?

K. O yes, you see our native alphabet has never become popular with the educated classes. I suppose we look down upon it because it is used by the lower classes, and the use of the Chinese marks the educated man as belonging to a different grade of society from the one who knows merely the native alphabet. We rather like to preserve the distinction.

E. That is precisely the position we were in a few centuries ago. No literary man in those days would have thought of writing in anything but Latin. Of course there was a native written language but it was looked down upon just as yours seems to be to-day.

K. Then you have entirely discarded Latin?

E. No indeed; we still have many uses for it. In the legal profession, for instance, very many terms and phrases are still pure Latin. In the natural sciences, too, we still make use of the Latin for our terminology to a very great extent. Inscriptions on monuments are often in Latin and the diplomas which are given to graduates from our schools are very commonly written in Latin. It seems to be the notion that there is a certain dignity in the use of Latin in such cases. But for ordinary literary work we use English exclusively. If you use only the Chinese the common people of Korea have nothing at all to read.

K. O that is a mistake. The native character is in common use throughout the country. The commonest of the Chinese classics, which we call the O-ryun Hāng-sil, or "The Five Principles of Conduct," is written in Chinese and Korean both, the Chinese on one page and the Korean on the other so that it is available for all classes. While there are comparatively few who understand Chinese a great majority of the people read the native character quite well. The upper classes pretend they do not know the native character but it is mere pretense; for you always find that when it is to their interests to read it they can do it well enough.

E. But why are not all the classics translated into Korean so that the common people can have access to them, or why do not educated Koreans begin to write original productions in Korean?

K. Well there are two great difficulties. In translating a Chinese work in Korean we find that a Chinese word, for instance the word *yang* has so many and such different meanings that it is hard to tell which idea is meant. If we have the Chinese character before us the shape of it generally tells us which meaning it is.

E. Then there are several characters that have the same name?

K. Precisely.

E. But does each character have only one meaning?

K. O no, a character may have a dozen or more different meanings.

E. In a Chinese text, then, how can you tell which meaning to take?

K. The context shows what the meaning is.

E. Then in a Korean sentence why would not the context tell which meaning to attach to a doubtful word? For instance, you say that *yang* may mean "sheep" or it may mean "ocean." If you say then that the butcher slaughtered a fat *yang* no one would suppose that he slaughtered the ocean, and if you say that you crossed the "great peaceful *yang*" in a steamship no one would guess that it was a sheep you crossed! If it is a mere matter of context I do not see why it should not work both ways.

K. Now you mention it, there does seem to be about as much sense in one as the other. To be sure, when we use Chinese derivatives in talking, no one mistakes our meaning and I see no reason why there should be any greater difficulty when the conversation is written down phonetically. But you remember I said there were two difficulties.

E. What is the other one?

K. Wait a minute. If I remember rightly you said a few moments ago that there are so many Latin derivatives in English that you needed to study Latin in order to understand English etymology, and that a study of the classics in the original was necessary to fully understand your own literature. If so why could you not do all this as well by translating those classics into English?

E. To tell the truth that is just what is being done now-a-days. It is becoming recognized that for merely literary purposes a knowledge of the contents of the classics is about the same whether learned through the original or through a translation. Of course more or less of the original flavor is lost but not enough to compensate for the loss of time involved in the acquisition of Latin. So in our schools the study of Latin is becoming less and less general while on the whole our literary standards are as high as ever.

K. Much the same thing is going on in Korea. There was a time when a thorough knowledge of Chinese was an essential qualification for eligibility to official position and frequent examinations were held to determine who were the most competent, but these have been discontinued and to-day the literary qualification counts for very little. In fact some of the highest government officials can hardly use the Chinese character at all. Our people say that the real literati of Korea have retired to the country and are not to be found in official circles. Of course the discontinuance of the great examinations has done very much to discourage the study of Chinese.

E. Of course there is always a hard struggle in changing from one system to another whatever the system may be. Changing from one form of dress to another or from one form of food to another is not effected in a year or two. A few centuries ago the literary language of England was Latin, but gradually the native language began to move forward and two or three bold men broke away from the Latin and wrote important works in pure English. Once the ice was broken the change was rapid and yet it took several generations to complete the change. The literary reformers were laughed down but they kept on and won the day.

K. Now that is the very point. It brings us to the second difficulty I mentioned. I have no doubt that the Korean language is adequate for all literary purposes but the prejudice in favor of the Chinese is still so strong that there seems to be no one brave enough to take the plunge and begin the good work.

E. Well, it is sure to come. Now that you have taken away the greatest incentive to the study of Chinese the natural law of the survival of the fittest will work out its legitimate results. As I understand, you are constantly printing books for your schools in a mixed Korean and Chinese script. This is an entering wedge. The various missions are placing in the hands of the people Bibles and tracts in pure Korean which will exert a powerful influence. The German Bible and the English Bible exerted an enormous power in favor of the native language as against a foreign language. Of course

Korea is not prevailingly Christian as England and Germany were but the publication of the Bible in pure Korean shows that extensive and complicated works can be written in the native character without the use of the Chinese ideograph.

K. Yes, I recognize the fact that there can be no such thing as general education until we discard the ideograph and we owe a great deal to the foreigners who are helping to popularize our own alphabet. Another generation will see a great change in the attitude of Koreans towards their own phonetic system. But there goes the dinner gong. I will see you again and talk over some other interesting points in this same connection.

Korean Proverbs.

In the February issue of the *Review* we gave a few of the best known Korean proverbs, but they formed merely a sample of the whole mass of Korean proverbial lore. Perhaps nothing is a better indication of the temperament of a people than their proverbs. Let us examine a few of them with this in mind.

벌새와 서다리가 떼어지진다

"If the wren tries to keep step with the stork his legs will be torn apart."

Here we have illustrated a prominent phase of Korean life. Official position is the grand desideratum. Wealth, influence, renown, all depend upon it. But if ignorant men aspire to high position they generally find that the pace is too much for them. The proverb refers especially to men of the common class who by sharp practice obtain official position. The history of the last ten years proves the applicability of this proverb.

억먹한 개 비둘기에 천다

"The innocent toad gets mashed under a stone."

This seems to be an illustration of the irony of fate. The harmless toad, a modest and retiring creature, crawls under a stone to hide, and some one steps on the stone and crushes him. It would appear to be a warning against too much mod-

esty or self-effacement. It is quite in accord with the Korean nature to believe that if one wants his rights recognized he must not stay too much in the background.

비지도 못하고 밧지도 못하다

"It can neither be pulled out nor driven in."

This is the Korean way of describing a complete deadlock. A nail half driven in which can be moved neither way is not a bad illustration of this uncomfortable situation.

발 없는 말이 천 리 간다

"The footless word will go a thousand li."

This is a neat form of the *fama volat*, and is particularly applicable to Korea where rumor takes the place, too often, of genuine news.

나무오르라고 하고 흔든다

"He told me to climb the tree and then he shook it."

Having used me as a cat's-paw he deliberately gets me in to trouble over the business. Unfortunately this proverb grew out of actual conditions in the peninsula. The exigencies of official or commercial life not infrequently result in this breaking of faith between man and man.

들은 들은가도 황여거름

"Though he goes slowly it is the pace of a yellow bullock."

The bullock is the type of steadiness and power. We say "slow but sure." Just why a yellow bullock should be a more striking figure than a black or brown one it is hard to say, but so the proverb runs.

뱀두기썩면 망둥이도 썩는다

"When the locust jumps the mang-dung-i (a fish) jumps also."

As the fish cannot jump he foolishly tries to follow the example of the locust. It illustrates the folly of trying to ape the actions of others whose qualifications we do not possess.

울잠이적 생각 할 여려

"Think while you are a tadpole."

A most amusing way of advising that one "look before he leaps." If we could all think things out while in the tadpole stage we would make fewer mistakes later on.

송 박 열

"If the pine (*song*) does well the pine (*pāk*) rejoices."

These two are different species of the same family and the proverb is illustrative of sympathy.

갈 먹 온 병 어 려

"The deaf and dumb man who has eaten honey."

The meaning is a little obscure but seems to refer to a man who by keeping still and looking wise gives the impression that he knows much more than he really does. The look of satisfaction in the face of the dumb man who has been eating honey seems to the Korean similar to the knowing look on the face of the man who refuses to divulge a pretended secret.

병 어 려 병 가 심 알 듯 기

"Like a deaf man who has a pain in his chest."

The Korean supposes this to illustrate the actions of a man who is so ashamed at having been caught in a fault that he has not a single word to say in excuse. The Korean who cannot make excuses must be very deeply implicated.

남 터 문 입 남

"A letter addressed to the South Gate."

This is a neat way of describing ambiguousness. It also typifies a waste of energy.

무리 황 서 주 려 죽 지

"A flock of cranes would starve to death."

As cranes are not gregarious they could not find food if many of them went together. This proverb is evidently aimed at trusts. It inculcates the principle of individual and personal effort, as opposed to combination.

업 온 은 희 삼 년

"She hunted three years for the baby that was on her back."

A terse way of chiding those who find nothing of value in their own environment, but are always complaining that under other conditions or in another locality they could be successful.

거 지 도 송 지 불 상 할 다 고

"Even the beggar says he pities the palace reader."

The duties of the *seung-ji* call him to the palace very early in the morning and require a great deal of forgetfulness of personal comfort. But as personal comfort is the prime factor in a happy life in Korea, it is said that even the beggars pity the *seung-ji* where rank, though high, entails personal discomfort.

무리 청 덕 논 이 갖 다

"Like a man who flies his falcon at a flock of pheasants."

This is equivalent to our "too many irons in the fire." There are so many things to do that it is impossible to determine which to begin on. Falconry is still a favorite pastime of country gentlemen.

존 계 관 청

"A cock in a government office."

This is like our "cat in a strange garret" or a "bull in a china shop."

왕 우 장 상 의 시 가 잇 다

"Can king, general or statesmen be raised from seed?"

This is like our "a poet is born, not made." And of a like nature is:

소가 기운 만 이 면 잉 금 될 수가 잇 나

"Can an ox, simply because it is strong, become a king?"

렷 갈 글 정

"Being thirsty he went to work and dug a well."

Showing the round-about way some people go to work to obtain the object of their desire; as if a man should dig a well every time he is thirsty.

우 들 큰 면 하 나 만 푸

"If you dig a well, dig only one."

This is a fine illustration of perseverance. The man who digs a few feet and, not finding water, begins in another place will never have a well.

벌 거 벗 고 은 칼 찬 다

"Though naked he carries a silver knife."

Shows the folly of those who, though needy in every way, are extravagant in one direction: like the starving woman who being given ten dollars bought two canary birds and a picture hat.

눈에 알 경

"It is spectacles to me."

One's own spectacles fit no one else, so this expression refers to anything that pleases one's own taste whether others like or not.

거 동 구 경 도 만 자 보 나

"Do you want to *feel* of the procession?"

This means "let well enough alone." The sight of a royal procession ought to be enough without wanting to feel of it. The expression applies to those who want to get two values for their money.

국 이 환 강 수 와 갓 지 호 도 수 같 업 시 는 못 먹 어

"Even if you have as much soup as the water at Hang-kang, you can't eat it without a spoon."

This refers, evidently, to the uselessness of a superabundance which cannot be enjoyed. The rich man depends for his enjoyment upon the same tastes and the same appetites as the poor man. Some say it refers to the man who leaps to a conclusion and wants to enjoy the fruits without paying attention to the necessary means for securing them.

잠 서 걸 네 쓰 겠 다

"He can bridle a sparrow."

He is so clever that he can do anything. It is a term of reproach for the bridling of a sparrow is quite useless.

The Seoul-Fusan Railway.

To everyone interested in the Far East the construction of a railway between Fusan and Seoul appeals with special force. It is not merely that three hundred miles are to be spanned by a railroad, but that it forms one link in the chain which will reach ultimately from Fusan to Calais and carry a man from Shanghai to London in a shorter time than he can go from Calcutta to London. It is a foregone conclusion that when once the Seoul-Fusan Railway connects with the Siberian system *via* the North-western Railway from Seoul through to Manchuria the public will demand that the great transpacific liners make Fusan a point of call; and in this way as great a transformation will be effected in eastern routes of travel as the Union Pacific Railroad made in the western hemisphere. If you draw a great circle between Shanghai and London you will find that it runs well north of many points on the Siberian Railway. This route will be quicker, cheaper and cooler than any other between the great metropolis of the Far East and the greatest metropolis of Europe. Fusan is ideally located for the terminus of a great continental thoroughfare. It is about midway between Shanghai and Kobe and almost on the direct line between those two commercial centers. The harbor is one of the best in the Far East and does not suffer from the high tides of the western coast of Korea.

To Korea itself such a road ought to prove of surpassing value, as we have pointed out in previous issues of the *Review*. Whether it will or not depends very largely upon the Koreans themselves. There is little doubt that the building of this road will necessitate many new adjustments both commercial, industrial and political. It will stimulate the Japanese taste for colonizing and it is difficult to see how Korea can prevent the influx of a large agricultural population from Japan. It does not require close reasoning to show that many new questions will arise, the answer to which will

require the best statesmanship that Korea is able to produce. Of one thing we may be sure, that nothing, absolutely nothing, will stand in the way of the speedy development of the rich agricultural and mineral resources which will be made accessible by this railway. Whoever or whatever stands in the way of this development will be in the position of the man who throws himself before a locomotive running at full speed. If Korea grasps the opportunity and handles the reins wisely and properly her stability will be insured. She has able advisers who are working for her good and it is to be hoped their words will not fall upon deaf ears. This railway is an enterprise of such interest to all foreigners in the East that we do not hesitate to give space to explain in detail its itinerary—which is as follows. The road starts from the station outside the South Gate. The second stop is at Yong San and the third at No-dol. From this point it leaves the line of the Seoul-Chemulpo R. R. and runs about due south to Si-heung and then turning slightly eastward it proceeds to An-yŭng and Su-wŭn, twenty-six miles from Seoul. Then resuming a southerly direction it passes through Tŭ-whang-gyo, O-san, Chin-wi and after crossing the border of Kyŭng-geui Province into Ch'ung-ch'ung Province it enters the town of P'yŭng-tŭk, which is very near the coast. Thence directly south to Tun-p'o where it touches tide-water. Then south again to On-yang sixty-nine miles from Seoul. From this point it proceeds South-easterly to Chŭn-eui and then turning directly south again it passes through P'yŭng-geui and after crossing the famous Keum River it enters the important town of Kong-ju. There is a large river traffic on the Keum and the point where the road crosses this river is destined to be an important distributing center. From Kong-ju, which is ninety-six miles from Seoul, the road continues southward through No-Sŭng to Sin-gyo which will prove an important center, for at this point a branch road will be built toward the south-west to the town of Kang-gyŭng which is a commercial center of prime importance in the province. It is 125 miles from Seoul.

From Sin-gyo the main road turns abruptly toward the east and after passing through Yun-san it crosses a western spur of the great mountain chain of the peninsula and enters

Chin-san. Thence it runs still eastward to Keum-san which is in the valley of the southern branch of the Han River on its upper waters. Following down the river in a north-easterly direction and crossing the line into Kyūng-gui Province again, the road takes advantage of the gap in the same mountain spur before mentioned, by which the Han breaks through it, and then turning eastward crosses the river and pushes directly east again to Yang-san and the town of Yōng-dong 141 miles from Seoul. Then slightly north of east to Whang-gan 153 miles from Seoul. This place is close up under the great mountain range and a few miles brings us to the great Ch'ū-p'ung Pass or "Autumn Wind Pass" where great engineering skill is called for. Crossing the pass the road enters Kyūng-sang Province and reaches the town of Keum-san. Then running slightly south of east the road goes down to the banks of the Nak-tong River through Keum-ch'ūn Post and Pu-sang Post. Arriving at the river it crosses it immediately at Wā-gwan and from this point it is but a few miles south-east to Tā-gu through Sin-dong. Tā-gu is 201 miles from Seoul. From here the direction is south-easterly all the way to Fusan. The road does not follow the valley of the Nak-tong but passes to the east of the river through Sam-san, Ch'ūng-do, To-gok, Mi-ryang and Sam-nang-jin where it strikes the Nak-tong River again. Passing down along the river through Mul-geum and Kwi-p'o it leaves the river at the latter point and strikes across to the Korean town of Pu-san leaving Tong-nā to the north. From the native town of Pusān it runs around the bay to the port of Fusan.

The distances here given for the various towns are the distances directly to those towns by the Korean highway and not by the railroad.

The total length of the road will be 287 miles and in that distance there will be some forty stations including terminals. It is estimated that the run from Seoul to Fusan will take twelve hours which is an average of about twenty-four miles an hour including stops, and the running time will consequently be something like thirty miles an hour. This is the estimate that is made, but our experience of railways in the East leads us to think that this is a somewhat optimistic view. It takes fifty-five minutes for the ordinary trains between

Yokohama and Tokyo, a distance of eighteen miles and it is hardly to be expected that this will be much bettered in Korea. It is estimated that it will take about six years to complete the construction of this road but of course portions of it will be ready for use much sooner than that. Work was begun on the road-bed at both ends, at the Seoul end on August 20th and at the Fusan end on Sept. 15th or not later than the 20th.

A glance at the map shows that the road taps some of the richest portions of Korea but it is obvious that at some future time there must be an important branch passing down from the angle which the road makes at Sin-gyo southward into Chŏl-la Province the "Garden of Korea" finding a terminus perhaps at Mok-po or at the mouth of the river which separates Chŏl-la Province from Kyŏng-sang Province, but preferably at Mokpo.

Odds and Ends.

A Snake Story.

As Kim Chŏ-hyŏk was walking through the woods one day he saw a snake charming a bird. He rushed forward and struck the reptile a heavy blow with his walking-stick. The bird flew away with a glad cry but the snake writhed in agony on the ground till night and then dragged itself away into the bush to die.

A month later Kim again found himself passing through the same woods with his fowling-piece over his shoulder. In the middle of the forest he was astonished to see a little thatched shanty with a basket suspended on a pole in sign that it was a wine-shop. He approached and found that it was presided over by a beautiful young woman who smilingly invited him to stop and have a cup of wine. But as she spoke he saw that she had a cloven tongue. He knew instantly that she was a serpent turned to human shape to compass his death. It was the snake he had struck. He turned and fled but the woman resuming her serpent form gave chase. Kim was soon aware that the snake was gaining on him, so he stopped short, turned around and met the reptile at close range with

a charge of shot from his gun. The loathsome creature was nearly torn to pieces and Kim made his way home.

A month later found Kim again in the woods. In a shady nook he saw some luscious mushrooms growing. He took them home and ate them for supper, but before morning his body began to swell and swell, while all through his limbs he felt a crawling sensation. With great difficulty he dragged himself out of the house and lay beneath the shade of a tree. He knew his last hour had come. In some way the snake had accomplished its object. As he lay thus in pain he heard a flutter of a thousand wings in the air and a moment later a flock of birds settled down upon him. They began pecking at his body. He had no strength to drive them away. The torture was almost unbearable, but as soon as a hole had been pecked through his skin he saw a tiny snake crawl out and make away. Then he knew that the birds were rewarding him for having saved one of their number. They kept pecking away at him and little snakes kept coming out of him by the score. At last they were all gone and the birds flew away. The swelling departed with them. He fell asleep and when he awoke he was a well man again.

The Seventh Daughter.

In olden times a king of Korea had six daughters but no son. When a seventh daughter was born he was so angry that he put her in a stone chest, locked it tightly and threw it into the water. But it did not sink; and after floating about for some days it was found by a monk. On the chest were inscribed the words "King's Daughter." The monk took the child to his retreat and reared her there, telling her that her father was the bamboo and her mother the *o-dong* wood. So she revered them as though they were her parents.

Years passed by and at last a time came when the queen of the country fell ill. The *mudang*, or female fortune-teller, said that if the seventh daughter could be found the queen would recover. This news reached the ears of the monk and he sent the girl to the palace. The doctors had decided that the only way to save the queen's life was to have one of her daughters bring a certain kind of medicine from India. The six refused but when the seventh arrived she consented to undertake the perilous journey. It took her two years but

she was successful and the queen recovered. When the girl was asked what reward she wanted, she replied "I want nothing but the praise of the *mudangs*." So from that day she became the patron saint of the fortune-tellers. And this is said to be the origin of the custom of using a bamboo cane when one's father dies and an *O-dong*-wood cane where one's mother dies.

**Confidence
Restored.**

A time came when the people lost all confidence in the government officials. A newly appointed governor of Seoul determined to win back their confidence. He placed a small stick of wood at the West Gate and said "I will give 5000 cash to any one who will carry this stick to the East Gate." The people laughed him to scorn and the stick remained untouched. He raised the offer to 6000 cash. At last an old man seized the stick and carried it through the city amid the jibes and insults of the populace. When he arrived at the East Gate he was met by the governor who handed him the money while the people looked on open-eyed and open-mouthed. It turned the tide of discontent and confidence was restored.

**When Thieves
Fall out.**

Two beggars formed a plan to cheat a rich man. They kept irritating him by requests for money till in his anger he struck one of them. The beggar fell to the ground and pretended to be dead while the other beggars carried him off the scene. The second beggar then returned and charged the rich man with murder and terrified him into offering 5,000,000 cash to hush the matter up. The live beggar went to the "dead" one and said "You must remain as if dead for six or seven days or the plan will fall through. If you get too hungry eat these little cakes." The "dead" man said to himself "Five million cash! I wonder if that other beggar wants it all." So he threw one of the little cakes to a dog. The dog bolted it and then incontinently turned over on his back and died. The "dead" beggar sprang to his feet, rushed to the house of the rich man and disclosed the plot. He was rewarded with a handsome sum while his faithless accomplice was put to death.

**Tricks of
the Trade.**

A wealthy gentleman in Ch'ung-ch'ung Province was told by a fortune-teller that when he was forty years old he would be in imminent danger of death but would be saved by a govern-

ment detective. In the third moon of his fortieth year a mysterious guest appeared and asked for a night's lodging. It was granted. At dusk that evening as the gentleman was seated in his *sarang* reading he heard exclamations of surprise from the women's quarters. Hurrying within he found the ladies looking curiously at a little book. He took it in his hands and found it to be a Roman Catholic book. At the same moment there came a thundering at his front gate. The yamen-runners of the neighboring prefecture burst in and seized him with the damning evidence in his very hands. He was haled to prison and tortured but was offered life if he would give up his money. At that moment the mysterious guest appeared before the magistrate and displayed his badge as government detective with power of life and death. He ordered the instant arrest of the magistrate and compelled him to acknowledge that he had had the compromising book thrown over the gentleman's wall in order to implicate him and make an excuse for seizing his property.

Bones Wanted. Long, long ago the *Chun-chi* fish had only a backbone and their flesh was very fine. For this reason the people caught and ate them in great numbers. The *Chun-chi* fish, therefore, memorialized the Fish King saying "We have no bones and our flesh is tender. The people are catching us all. Give us more bones or we perish." The King in anger replied "Truly, you discontented fellows, I will give you bones and to spare." So he put thousands of bones into the hands of the attendants and said "Give them 3000 bones apiece." The attendants began sticking the sharp bones into the *Chun-chi* and they fled in dismay. But the inexorable law pursued them. The attendants caught them by the tails as they fled and stuck them full of bones; so that to-day the *Chun-chi* is the boniest of all fish and the bones are mostly near the tail.

Review.

The transactions of the Korea Branch of the Royal Asiatic Society, Vol II, Part I, appeared on the 13th inst. It contains two papers of unusual interest. The first is a paper on

Kang-wha by the Rev. M. N. Trollope, M.A., who has been for some years a resident of that island. It is one of the most interesting parts of Korea from an historical standpoint, for it is the one spot of land in eastern Asia that the Mongols never conquered by force. Time and again they tried to cross the estuary and take the island but never succeeded. Mr. Trollope has handled the subject in a masterly way giving us all the valuable topographical, historical and antiquarian points of interest. A long residence on the island and complete familiarity with the language make the writer of this paper the authority on Kang-wha, an island that contains more points of historic interest than any other portion of Korea of equal size. We have not space enough to go into details but refer the reader to the Transactions themselves, assuring him that he will find very entertaining and instructive reading.

The second paper is on The Spirit Worship of the Koreans, by Rev. Geo. Heber Jones, A.M., of Chemulpo. The writer has gotten at the root of the matter and gives us a critical review of the Korean pantheon, or shall we call it a pan-demoniaion? The writer has made this phase of Korean life a specialty for many years and is *facile princeps* in his department. Of course the whole field of Korean spirit worship cannot be completely covered in a single paper, but Mr. Jones has here laid the foundation for a series of papers on this and allied subjects which we shall look for eagerly in future publications of the Society.

Editorial Comment.

The cowardly and brutal assault upon the life of President McKinley comes as a bolt from the blue, for if there was any single ruler who might be supposed to be safe from such attack it was he. The President of a Republic that stands foremost in the advocacy of the rights of the individual and which

has always shown the utmost leniency toward those who take extreme views in regard to relations between the individual and the state, he should have been sedulously guarded and upheld by the very class from which his assassin was chosen. We say chosen, for in spite of the ruffian's statement to the contrary the whole body of so-called anarchists are accessory to the crime morally if not physically.

What will such acts accomplish toward the overthrow of government? Do these men fail to realize that there are more men in the United States who would be willing to assume the presidency, even with the certainty of assassination, than there are scoundrels who would risk the gallows by committing the outrage? Their one argument seems to be intimidation, but it is a difficult thing to intimidate such men as Lincoln, Garfield, or McKinley; and now that Theodore Roosevelt has become president the dare-devils have come not a hair's breadth nearer the accomplishment of their purpose. In fact from their own standpoint they have done themselves and their own cause incurable damage; for they have aroused the fighting spirit of the people of the United States. They will no longer be able to nest in safety in our country and there plot the murder of European monarchs. Anarchy may be properly defined as universal treason, and the expression of anarchistic sentiments should at least be punished as incendiary.

This terrible fatality is in some sense the result of our inexcusable negligence in allowing anyone and everyone to come to our land to live provided he has a few dollars in his pocket. The outcome will be a thorough revision of our immigration laws and a critical examination of every person who seeks to settle in the United States. The numbers are so enormous and the interests involved so vast that the United States could well afford to support a commission in each of the great emigration centers of Europe, whose business it should be to receive applications from proposed immigrants to the States and examine each case critically and learn the antecedents and record of every single person who proposes to become an American citizen. It would cut down the figures at first but we should obviate much of the danger of taking into our bosom such reptiles as this by which we have been stung.

Meanwhile the United States citizens in Korea join in the

deep sorrow which enshrouds our dear land. We sympathize deeply with her who has been bereft of a husband, with the party that is bereft of a leader, with a land that is bereft of its most distinguished citizen. May God grant that we as a nation may learn the lesson which He is teaching us in this hour of our calamity, and may He bring out of it a deeper loyalty, a livelier patriotism and a more steadfast faith in the principles of democratic government.

News Calendar.

The month of September has seen the arrival of six new missionaries to join the Presbyterian Mission. They are Rev. W. M. Barrett and Rev. and Mrs. W. N. Blair of Kansas; Miss Mattie Henry of Iowa, Rev. E. H. Miller of California and Miss Barrett. We believe that Rev. E. H. Miller has come out for the purpose of starting higher educational work under the mission; so Seoul will soon be graced with another school.

Among those who have recently returned from furlough in the United States are Rev. and Miss Tate, Rev. W. L. Swallen, wife and family.

The Journal of the Royal Geographical Society for August contains a note of a journey made by a certain M. Schmidt, along the east coast of Korea southward from Wonsan. He was evidently laboring under the impression that he is the first foreigner to take that trip, but in this he is of course at fault for it has been done more than once. What strikes us most forcibly is the remarkable nomenclature which he has adopted. For instance he speaks of the Diamond Mountain as Almazin-ya! We may only guess that this is the Russian name for it, but for modern geographical purposes it is misleading. His other attempts at naming Korean localities are almost equally infelicitous.

Mr. John Henry Dye, so well known to many foreign residents of Seoul, was married on Aug. 1st to Miss Pearl Walter at Holly Springs, Miss., U. S. A.

H. E. Vice-admiral Sir Cyprian A. G. Bridge, K. C. B. arrived at Chemulpo on the 6th inst. on board the *Alacrity*. Commander Erskine, R. N. He was accompanied to Seoul by Commander S. E. Erskine, R. N., Secretary F. Harrison Smith R. N., Flag Lieutenant D. M. Hamilton, R. N., and Surgeon W. H. S. Stalkart, R. N. They were present at the audience with His Majesty on the anniversary of his birthday and returned to Chemulpo on the 10th. The *Alacrity* left for Wei-wei on the 11th.

The working force of the Methodist Mission, South, has been increased this month by the arrival of Dr. Ross who will be stationed at Wonsan.

A solemn memorial service for President McKinley was held on Thursday the 19th inst. at eleven o'clock in the First Methodist Church, Seoul. It consisted simply in the reading of the Burial Service of the Methodist Episcopal Church. The church was appropriately draped in black and the service was an impressive and memorable one. The diplomatic body were present in full force to do honor to the departed president and the large auditorium was filled with English, American, Japanese, Chinese, French, German, Russian and Korean officials and civilians. The service was conducted by Rev. Geo. Heber Jones assisted by Rev. C. F. Reid, D.D., Rev. S. A. Moffett, D.D., and Rev. L. B. Tate.

We have received from Holme Ringer & Co. the report of the seventy-second half-yearly meeting of the shareholders of the Hongkong and Shanghai Banking Corporation, held in Hongkong on Aug. 17th. The report shows a very prosperous state of affairs. It is remarkable that the disturbances in China have affected this institution so little. The ability to lay aside \$750,000 to add to the reserve fund certainly argues great prosperity.

An Engineer connected with the North Western Railway Bureau started out Aug. 22nd on a tour of inspection along the proposed line and he will probably examine the approaches to the Ta-tong River near P'yŏng-yang with a view to the building of a bridge. *Whang-sŭng Sin-mun.*

Because of the strong attitude taken by the Japanese authorities the Korean government has decided to raise the embargo on all cereals excepting rice. This is a concession

forced from the government in the face of all the needs and requirements of the Korean people. The export of these cheaper grains means more harm to the common people of Korea this year than the export of rice would do, for it is the cheap grains that they must depend upon.

It is proposed to levy an extra tax on wine shops and to tax the fuel merchants and to farm out the collection of these taxes to a company. The amount of the proposed taxes are ninety cents, seventy cents, and fifty cents a month on first, second and third class wine shops respectively, and seventy cents, fifty cents and thirty cents upon fuel merchants according to the size of their business. *Whang-sung Sin-mun.*

The North Western Railway will start from outside the the West Gate, proceed southwest to Yang-wha-chin where the foreign cemetery is situated, thence through the district of Hāng-ju and the western portion of Ko-yang; then across the Im-jin river, through Chang-dan to Song-do. The distance by rail will be longer than by road but many engineering difficulties will be avoided. *Han-sung Sin-mun.*

On Aug. 25th the Minister Yun Yong-sun resigned and Sim Sun-t'ak was appointed to the place. At the same time Cho Pyŏng-sik was appointed to fill the place made vacant on the council by the resignation Sim Sang-hun.

A movement is on foot for the elevation of Lady Om to the position of imperial concubine of the first rank. Cho Pyŏng-sik is one of the prime movers in the matter.

It is evident that the matter of Roze Island is still on the tapis. The Japanese seem to be willing to part with their rights in the premises for the modest consideration of \$30,000 which is not yet forthcoming. Meanwhile the people of the island keep appealing to the Foreign Office to prevent them from being driven from their homes. This raises an interesting question. These Koreans have acquired title to properties on the island and of course would expect the government to reimburse them if their property was sold over their heads. Was this fact taken into consideration when the island was feloniously made over to the Japanese? We fear very much that in any case the Korean claims in equity will receive but scant attention.

The prohibition of the export of rice has resulted in stop-

ping the rise in the market price of that commodity. The *Han-sŭng Sin-mun* says that the rice which Yi Yong-ik is importing from Annam will be higher in price than the native rice. It is said that it was his plan to pay out this imported rice to the soldiers and the police in lieu of salary. The department of war does not acquiesce in this arrangement.

Song Chŭng-sŭp and Kang Myŭn-heni who were condemned to death and to perpetual banishment respectively, were released on bail on Aug. 30th, but on Sept. 7th they were again imprisoned.

About the first of September a band of 100 robbers, more or less, armed with rifles and swords raided the market at Suwŭn and seized large quantities of goods. *Han-sŭng Sin-mun*.

The *Whang-sŭng Sin-mun* says that one of the Foreign Representatives has been urging the government to keep a strict lookout at the treaty ports for epidemic diseases, as Newchwang has suffered severely and there is danger of infection in Korea.

✓ The magistrate of Chi-do, an island of Chŭl-la Province, reports that the tax-collectors are being hindered in their work by Roman Catholic adherents, especially by a native priest named Kim Wŭn-yŭng who imprisoned one of the tax collectors. The magistrate asks for instructions.

The Korean Government has secured a loan of \$500,000 from the First National Bank. It is generally understood that this sum goes largely toward footing the bills in connection with the celebration of the Emperor's fiftieth birthday.

The Foreign Office has advised the Law Department in regard to the Quelpart trouble as follows: (1) to pay immediately the sum necessary for indemnifying the two French priests for their losses, (2) to condemn the men implicated in the riot, (3) to pardon the three banished men who brought the news to Mokpo, (4) to instruct the magistrate to take pains to smooth matters over between the people and the R.C. adherents on Quelpart.

Sim Sang-bun, the President of the Railroad Bureau, and Yi Chŭ-wŭn left Seoul on the 13th inst to be present in Fusan at the ceremony in connection with the beginning of work on the Seoul-Fusan R. R.

The people on Dagelet Island, or Matsushima as the

Japanese call it, are complaining bitterly to the Home Department of the action of the Japanese who have come by hundreds this year and settled on the island, and who forbid the people to cut a single tree or even cut the grass on the mountains, claiming that it all belongs to them. Now there is no doubt whatever that this island is a part of the Korean Empire and should be safe from such freebooting expeditions as those by which the Japanese have denuded it of its fine timber. We believe that Japan is Korea's best friend, but we should be pleased to see that friendship expressed in terms of a sharp injunction against the injustice with which Japanese subjects treat Koreans in just such instances.

It is reported that a fine vein of coal has been located near the port of Mokpo. If it falls into the same hands as those which have practically locked up the P'yŏng-yang mines it will be of as little value to the general public as to the Korean government.

The foreign population of Masanpo is given as follows by the *Whang-sung Sin-mun* :

Japanese,	male	150,	female	78
Russian	„	8	„	10
German	„	1	„	1
Chinese	„	33	„	8

The government looks with disfavor upon the slowness with which the country people take to the new form of money, namely, the nickels and cents. They circulate only in the vicinity of the Capital and the open ports. For this reason the Finance Department has ordered all governors and prefects to collect the taxes in nickels and cents and not in cash.

A small part of the rice ordered from Annam has arrived. His Majesty has inspected a sample of it and it will be used in part to pay the salaries of officials. According to the *Han-sung Sin-mun* this rice comes to only twenty cents a measure.

A good deal of work has been quietly done on the public park in the center of the city near the pagoda. The space has been cleared and walled in, and handsome gates are being built on the north and south sides. We hope that before long the two top stories of the pagoda will be restored to their

position from which they were taken down by the Japanese at the time of the great invasion.

The Seoul Electric Company is to be congratulated upon the completion of their substantial building at Chong-no. It is surmounted by a round tower in which is placed an electric clock which will prove a great convenience in a city where we have no standard of time.

The Japanese Government has erected in Seoul, in a most convenient location, a handsome post-office building. In spite of the requests of the government it appears that the Japanese are not going out of the postal business in Korea. Considering the large commercial interests of the Japanese and their numbers in Korea we are not surprised at this decision, however anomalous it may be when viewed in the light of international usage. Of course the Japanese have nothing to do with the domestic post excepting in the open ports. The opening of the new building took place on Saturday, September 1st, and was accompanied by a fitting ceremony. A large number of native and foreign guests were present. Addresses were made by the Postmaster, Mr. Tanaka, and by other gentlemen. The British Minister, Mr. Gubbins, spoke in behalf of the occidental portion of the public who owe much to Japanese postal facilities. The *banzai* was led off by the well-known and highly esteemed Kim Ka-jin, one of the few Korean officials who were present. A collation was served and the guests were treated to some clever Japanese dancing under awnings in the adjoining compound.

As is eminently fitting, the fiftieth birthday of His Majesty the Emperor of Korea has been celebrated with unwonted festivities. It completes a half century of remarkable progress in Korea. This nation has received a greater impetus during this period than during any subsequent period of like duration in its history. The attempts of rapid reformers have almost all failed, the prestidigitators have retired, and things have taken their normal course. It was not to be expected that the ancient customs and prejudices of Korea could be overcome in the same way that they were in Japan. Korea has imbibed too much of the Chinese conservatism for that; and yet we see to-day a striking advance as compared with that of twenty years ago. The change is inevitable, though slow.

Elaborate festivities were arranged for both within and without the palace. The sum of \$200,000 was appropriated for this purpose and the occasion was signalized by sufficient eclat. To the foreigners who congratulated His Majesty at the palace on the morning of the 7th. the most memorable part of the entertainment was the first appearance of the new military band which has been under the tutelage of Dr. Franz Eckert. The band consisted of twenty-seven pieces, well balanced and handled in a manner which caused astonishment that such music could be rendered by Koreans on foreign instruments after only four months' practice. The greatest credit is due both to Dr. Eckert and to the Korean musicians, for the result attained must have called for unremitted work on the part of the director and close and faithful application on the part of the Koreans. Handsome uniforms, polished instruments, perfect time, smoothness of rythm and harmony, all combined to give an effect that was wholly unexpected and delightful to the audience. The repeated applause gave evidence of the pleasure which the music afforded. At this rate Seoul will soon have a band that can compete successfully with anything in the Far East.

This anniversary was signalized by the casting of a commemorative medal in silver, bearing on one side the picture of a crown and on the other the legend, "A silver medal in honor of the fiftieth birthday of His Majesty the Emperor of Tâ-han. The fifth year of *Kwang-mu*, the ninth moon, the seventh day." This is written not in Chinese but in the native alphabet, which is a very plain indication that the native character is not held in actual disrepute; and it is a happy promise that the time will come when the Korean alphabet will be the sole literary medium of Korea. A thousand of these were struck off and were presented to the higher officials in the government and to the foreigners in the diplomatic circle and in the government employ.

It need hardly be said that all the foreign community joins heartily in wishing long life and prosperity to the Emperor of Korea, and continued and increasing happiness to the people of whom he is the sovereign.

M. Tremouille, Adviser to the Mining Bureau, is fitting up a building in Mi-dong, Seoul. for the purpose of establish-

ing a school of mines, for which pupils will be chosen by the government. *Han-sŭng Sin-mun.*

The Educational Department has requested the Law Department to call up all students of the foreign language and military schools, who have absented themselves without excuse and fine them \$2.00 apiece for each month of absence. This is a most laudable move. Korean students when they enter these schools, engage to study a certain specified time, but as soon as the novelty wears off they want to make a change or give up altogether. It is a most vicious practice and strict measures should be adopted to keep them to the mark.

On the 18th inst. the Board of Ceremonies was instructed by Imperial decree to raise the late Tai Wŭn-kun to the rank of *Wang* or King. Preparations are being made for the ceremony. At the same time it was decided to raise Lady Om to the position of concubine of first grade.

Of late there has been a recrudescence of highway robbery in Seoul. A few nights ago Mr. Yi P'il-gyun, the director of the Middle School was set upon by foot-pads and as he did not willingly hand over his money and clothes he was severely beaten about the head, but fortunately was not dangerously wounded.

About 28,000 bags of the Annam rice have arrived and have been stored in the go-downs inside the South Gate. Koreans say that the rice is of excellent quality though the kernels are smaller than the Korean or Japanese rice.

The authorities of the Bureau of Surveying has been busy making a thorough enumeration of the houses of the city and the size of each. This is with a view to a system of house tax which is contemplated by the Government. There will be three classes of houses, the best tiled houses constituting the first class, the poorer tiled houses and the better thatched ones the second, and the poorer thatched houses the third. The tax will be a certain amount per *kan*, the amount not being yet determined upon. Never before in the history of the dynasty have the citizens of Seoul been called upon for a general tax.

For some time the people of Roze Island both men and women have been besieging the Foreign Office with entreaties to have the matter settled promptly as the Japanese are pulling

down the houses and levelling the graves. They claim that when they sought to secure the bones of those who had been buried they were prevented by the Japanese who broke the bones and piled them indiscriminately together.

The Foreign Office has received a request from the German Consulate that soldiers be despatched to the German mines at Keum-sung to protect the mines from the depredations of robbers and other lawless characters who have assumed a very threatening attitude. Regular troops were not sent but a body of policemen will probably be despatched to preserve quiet in that neighborhood.

Mr. A. A. Syke's of the British and Foreign Bible Society has been transferred to Shanghai. He left Seoul on the 25th for his new post. Mr. Hugh Miller has been appointed to the place thus made vacant in Seoul.

Rev. A. G. Welbon of Seoul and Miss S. Nourse, lately of Ta-gu, were married on the 24th inst. at the residence of Miss Katherine Wambold. The officiating clergyman was Rev. J. E. Adams. It was a very quiet affair, only a few of the more intimate friends being present. The *Review* wishes them all kinds of happiness and prosperity.

Hon. H. N. Allen the United States Minister to Korea has received leave of absence and starts with Mrs. Allen for the United States in a few days.

The Seoul Chemulpo Railway Co. have purchased two new locomotive engines from the Baldwin Locomotive Works of Philadelphia. Mr. Gregg of Toronto, an agent of the company has been busy for some weeks in Chemulpo putting the engines together. They are much more powerful than the old engines and we trust that the result will be a cutting down of the time between the two termini of the road.

On the 15th instant the motormen and conductors of the Seoul Electric Railroad went out on strike. There were about fifty men in all of whom seven took a leading part. Their claim was that the company has cut off certain extras in the way of uniforms that were formerly given. The seven leaders were arrested and lodged in jail. The company ran the cars for a day or two by means of its foreign employees to show that they were not dependent upon the Koreans. The

strike was a failure and the men came back with a few exceptions. The leading strikers were discharged.

The ceremonies in connection with the beginning of work at the southern end of the Seoul Fusan R.R. took place on the 21st inst in the presence of Yi Chā-wūn the Minister of the Household Department and Sim Sang-hun the Director of the Railroad Bureau.

According to the *Whang-sung Sin-mun* the Russian Minister has written urging the government to erect light-houses and other helps to navigation in the vicinity of the treaty ports.

It is reported that \$25000 have been paid toward the repurchase of Roze Island and that the remaining \$15000 will be forthcoming shortly. The threat to dig open the graves on the island seems to have pushed the matter to a conclusion.

The fourth day of the ninth moon has been set as the date for the ceremony whereby lady Om is to be raised one step nearer the position of Empress, which is presumably the height of her ambition.

For some time the Russian Government has been negotiating for the connection of the Korean telegraph line in eastern Korea with Vladivostock, offering to run a line down from Vladivostock to the Tuman River if the Koreans will construct a line north from Wonsan to that same point. After this is completed a convention will be arranged between the two interested governments in regard to the transmission of international telegrams. The present Korean line runs as far north is Kyōng-sūng which is, roughly speaking about one hundred miles from the Tuman River.

The Minister for Foreign Affairs, Pak Che-sun refuses to sign the agreement between the government and the First National Bank of Japan relative to a loan of \$500,000, at 10% interest. He says he was not informed in regard to the matter and that the authorities of the Finance Department cannot conclude such an arrangement on their own authority. *Whang-sung Sin-mun*.

It is rumored that when Prince Kwajonomiya and the Japanese Minister to China were in Seoul lately they made strong representations to the Government in favor of the Ko-

rean refugees in Japan. This caused considerable solicitude in high Government circles and the festivities which were to have continued uninterrupted till the ninth moon were discontinued for some days. But Yi Yong-ik, Min Kyūng-sik and Yi In-yūng have assured the Emperor that Russia and France will uphold the Korean Government in ignoring the suggestion of Japan in this regard. This like all oriental rumors is worth what it is worth.

As we go to press the Annual Meeting of the Presbyterian Mission is in session. A report of the proceedings must be reserved for the October number. This meeting was preceded by a meeting of the Council of the four Presbyterian Missions in Korea, at which were discussed several important subjects such as the marriage relation and the division of work in Kyūng-sang Province.

Alex Kenmure Esq. the Agent of the British and Foreign Bible Society leaves Seoul shortly on furlough to England.

KOREAN HISTORY.

He did so and that very night the myrmidons of Wang-gyu broke into the palace that he had left, but found that their bird had flown. In spite of all this the king did not proceed against his minister but went about with an armed escort. This signal failure to punish a traitor is said to have been the reason why, during the whole dynasty, the officials overruled the king and made a puppet of him. In fact many times during the dynasty we find the condition of affairs somewhat like those in Japan where the emperor himself had little practical power but the government was carried on by a shogun. But at last this Wang-gyu met his deserts for he was banished to Kap-whan and there executed, and with him 300 men who had been in his pay.

It is interesting to notice how soon after the death of Wang-gön his ill-considered advice about Buddhism was to bear its legitimate fruit. The third king of Koryü was thoroughly in the hands of the sacerdotal power. He favored the monks in every way and thus added one more blow to the wedge which ultimately split the land and brought the dynasty to a close.

Following the directions of Wang-gön in regard to the city of P'yŏng-yang, he decided to make this town a secondary capital. In the prosecution of this work many people were compelled to give their time and labor, and great suffering was the natural result. Many of the people of Song-do were compelled to move to the northern capital. This was very distasteful to them, and, joined with the king's blind adherence to Buddhism, made it easy for the people to rejoice when in 970 he died and his younger brother So became king.

When in 953 the emperor sent an envoy to the court of Koryü approving of the coronation of the new king, he was accompanied by a great scholar, Sang Geni, who found such favor in the eyes of the king that he remained and took office under the government. It is said that this caused a serious set-back to the fortunes of Buddhism. Well would it have

been could he have seen that insidious power crushed and driven from the country. But it had gained too strong a foothold to be overcome by the teaching or example of a single man or coterie of men. It is not unlikely that it was at the suggestion of this man that the king changed the law concerning slavery. Heretofore slavery had been the punishment for comparatively venial offences and the country was overrun with slaves. The king manumitted many of these and by so doing gained the enmity of many who thus lost valuable property. It also resulted in outbreaks among slaves, incipient riots, because this humane tendency in the king emboldened them to claim more than he had intended. It showed that sometimes the indiscriminate franchisement of slaves may be a dangerous thing.

The most radical reform instituted at the advice of this Sang Geni was the establishment of a national competitive examination similar to those held in China. In Korea it is called the *kwaga*. The examination was a six-fold one; (1) heptameter verse, (2) hexameter verse, (3) commentary, (4) historic citation, (5) medicine, (6) divination.

Communication with China seems to have become more frequent and close, for we find that in 960 an envoy went to China carrying as gifts 50,000 pounds of copper and 4,000 pieces of rock crystal used in making spectacles. This was likewise a period of Chinese immigration, encouraged without doubt by the flattering reception given to Sang Geni. The king gave the visitors a hearty welcome, provided them with houses, gave them office and even secured them wives. So far did he go in the way of providing houses that he incurred the resentment of some of his highest officials, one of whom, So P'il, asked the king to take his fine residence from him as a gift. In surprise the king asked him why he wanted to give it up. The answer was, "It will be seized anyway when I die and I would rather give it up now and spend the rest of my days preparing a little home somewhere for my children." This threw the king into a rage; but the shot told, for he stopped the form of injustice from that very day.

The following year, 961, a sweeping change was made in the style and color of official garments. This was also under

the direction of Sang Geni. For the highest rank purple was used, and for the second rank red, for the third rank deep red, and for the fourth rank blue.

How far this king had degenerated from the standard set by the founder of the kingdom, less than fifty years before, is apparent from the fact that he was the pliant instrument of anyone who had access to his ear. He believed anybody and everybody. Enemies accused each other before him and he accepted every statement as true. The result was that the prisons were simply bursting with inmates and the executioner's axe was busy night and day. Hundreds of men were executed whose only crime was that they had been accused before the king. Added to this was a prodigal waste of treasure in the building of palaces, the assumption throughout of Chinese clothes and the entertainment of countless "friends" who came from across the border, on the principle, no doubt, that where the carcass is there will the eagles be gathered together. This state of things continued up to 969, going from bad to worse. That year the king took to himself two Buddhist monks as mentors. He suddenly awoke to the fact that many murders lay at his door and he began to have twinges of conscience. He thought to make it right by a wholesale favoring of Buddhism. He put himself entirely into the hands of the monks and let them manage all the affairs of state to suit themselves. But this, while it may have eased his conscience, brought no betterment to the state. He was imposed upon in the grossest manner and never once guessed it. He lost the respect of all men of sense and reason. His useless reign dragged on till 976 when the country was relieved of the mighty incubus by his death. The prisons were overrun with innocent men, priestcraft had wound its octopus tentacles about every branch of the government. Energy and patriotism had been eradicated; for, the moment a man possessing these traits appeared, jealousy caused him to be accused to the credulous king and he was thrown into prison.

But now his son, Chu, came to the throne. His posthumous title is Kyong-jong. His first act was to open the prison doors and liberate all who were not condemned felons. This act of mere justice was greeted by applause from the people. It was the signal for a general reform in the meth-

ods of administration. The monks were sent back to their monasteries. The competitive examinations were renewed and an impetus was given to the study of the classics. The king in person examined the papers of the candidates. But death put an end to his promising career after six short years and in 982 his younger brother, Ch'i, posthumous title Song-jong, ascended the throne. Fortunately he was of the same mind as his deceased brother and the good work went on unchecked. He first did away with the senseless festivals described under the reign of Wang-gön, at which all manner of animals were represented. He changed the names of official grades to correspond with those of the Tang dynasty in China. Intercourse with China was revived and frequent envoys passed back and forth. It was in the second year of his reign, namely 983, that the time-honored custom was instituted of the king plowing a piece of land in person each year. This too was borrowed from China. Confucianism received a great impetus during these days; an envoy to China brought back a picture of the emperor's shrine, of the patron genius of China, of Confucius' shrine, and a history of the seventy-two disciples of the great sage. Financial affairs engaged his attention too, for we find that in this year 984 the legal rate of interest on money was set at ten per cent *per mensem*. The defenses of the country were not neglected. A fortress was begun on the banks of the Yalu River but the people of the Yü-jin tribe caused the work to be suspended.

The Kitan tribe were still in the ascendant and so ominous was the growth of their power that the envoy from China who came to perform the ceremony of investiture of the new king, intimated that China would be glad to join the forces of Koryü in an invasion of the Kitan territory. We are not told what reply was given but nothing seems to have come of it. Buddhistic encroachments were checked and a stop was put to the seizure of houses for the purpose of erecting monasteries. Mourning customs were changed; the three years' limit was shortened to one hundred days, the one year limit to thirty days, the nine months' limit to twenty days, the six months' limit to fifteen days and the three months' limit to seven days. Special instructions were given to the governors of the provinces to foster agriculture, and prizes

were offered for superior excellence in agricultural methods as proved by their results. The governors were allowed to take their families with them to the provincial capitals. This marks a long step in advance, for it would seem that heretofore the families of provincial governors had been held at the national capital as a guarantee of good behavior on the part of the governors while in the country.

The king caused the erection of great store-houses in the various parts of the country for the storage of rice to be used in time of famine. The students in the Confucian school were encouraged by gifts of clothes and food, and several were sent to China to prosecute their studies. In 987 the soldiers' implements of war were beaten into agricultural implements, especially in the country districts. A second trial was made of liberating slaves but without satisfactory results. It made those that were not freed so arrogant that the attempt was given up. A further invasion was made into the territory of priest-craft by the discontinuance of certain important festivals, but the fact that the law against the killing of any animal in the first, fifth or ninth moons was still in active force shows that Buddhism was still a powerful factor in the national life. Kyōng-ju, the ancient capital of Sil-la, was made the eastern capital of the kingdom, a merely honorary distinction.

The annals state that this reign beheld the inauguration of the humane custom of remitting the revenues, in part or in whole, in times of famine, also the custom of the king sending medicine to courtiers who might be ill.

The growing power of Kitan in the north was a cause of uneasiness for we find that in 989 the whole north-east border was thoroughly garrisoned. The time was approaching when this half-savage tribe would add another proof that conquest is usually from the cooler to the warmer climate.

During the commotion incident upon the founding of the dynasty and the extinction of the kingdom of Sil-la, the bureau of history had been largely neglected. Now it was reorganized and the annals of the kingdom were put in proper shape.

The king was apparently trying to steer a middle course between Buddhism and Confucianism, for the pen of the an-

nalist records that no animals were to be killed on the king's birthday, and in the next stroke that wives were to be rewarded for unusual virtue, and again that the king went out of the city to meet an envoy bringing the great Buddhistic work, Tā-jang-gyūng, from China, and still again that the first ancestral temple was erected. Well would it have been could this equilibrium have been maintained.

One of the sons of Wang-gōn was still living. His name was Uk. He was the author of a court scandal which illustrates the lax morals of the time. He formed a liaison with the widow of his younger brother. The king learned of it and visited his anger upon the offender by banishing him. The woman bore a son and then went forth and hanged herself on a willow tree. The nurse brought up the child and taught it the word father. One day the child was brought into the presence of the king, when it rushed forward, caught the king by the garments and cried father. The king was deeply moved and sent the child to its father in banishment. When Uk died the boy was brought back to the capital and given office. He eventually became king.

In 993 the cloud in the north began to assume a threatening aspect. A feeble attempt was made to stem the march of the now powerful Kitan tribe, but without avail. The Kitan general, So Son-ryūng, made this a *casus belli*, and, mustering a strong force, pushed down into Koryū territory. The king put Gen. Pak Yang-yu at the head of the Koryū forces and himself went with the army as far as P'yūng-yang. At that point news came that the enemy was going around the flank and had already taken one important fortress there. The king hurried back to Song-do. Gen. So Son-ryūng sent a curt message saying "Ko-gu-ryū once belonged to Kitan. We have come to claim only our own. It remains therefore only for you to surrender and become our vassals." In answer the king sent Yi Mong-jun to negotiate a peace on the best possible terms. Arriving at the camp of Gen. So he boldly demanded why the northern tribe had presumed to break across the boundary. Gen. So replied that the land was the property of his master and the sooner the king acknowledged it and accepted Kitan as his suzerain the better for all parties. The envoy returned to the capital and a great council of war was

held. Some advised to surrender, but some said "Offer them all the territory north of the Tā-dong River as a compromise measure." The king chose the latter alternative and began by having the people there throw into the river all grain that they could not carry away, so that it might not fall into the hands of the enemy. The Kitan general was highly pleased with this concession but his pride had a fall when, a few days later, he was defeated by the Koryū forces under Gen. Yu Bang. Thereupon he modified his demands to the mere recognition of the suzerainty of Kitan; but this the king was unwilling, under the circumstances, to agree to. Gen. So was not satisfied with the grade of the general sent to negotiate the treaty and demanded that the prime minister of Koryū be sent to do it. A high official was therefore sent but he refused to bow before the Kitan general. The latter said, "You are from Sil-la and we are from Ko-gu-ryū. You are trespassing on our territory. We are your neighbors. Why do you persist in sending envoys to the court of China? That is the reason we are now at war with you. Restore our land, become our vassals and all will go well." The envoy refused to agree to this. He said "We are Ko-gu-ryū people. How else could our land be Koryū? The capital of Ko-gu-ryū was at P'yūng-yang and you formed a small part of that kingdom; so why do you claim that we have usurped the power? Our territory extended far beyond the Yalu River, but the Yū-jin people stole it from us. You had better first go and recover that part of Ko-gu-ryū which the Yū-jin stole and then we will gladly bow to you as suzerain." What there was in this argument that convinced the hardy warrior of the north we cannot say, but it served its purpose, for he first spread a great feast and afterwards broke camp and marched back to his own country without obtaining the coveted surrender. The king, in order to maintain the semblance of good faith, adopted the Kitan calendar. The next step, however, showed the true bent of his mind, for he sent a swift messenger to the court of China with an urgent request for aid against the arrogant people of the north. But the Sung emperor apparently thought he had his own hands full in watching his own borders and declined to send the aid requested. This put an end to the friendship between Koryū and the Chinese court.

and all communication was broken off. The king of Kitan sent a commissioner to Koryŭ to look after his interests there and when he returned to the north he took a large number of women as a gift from the Koryŭ king to his master.

It was now, near the end of the tenth century, that Koryŭ was first regularly divided into provinces. There were ten of them. Their names and positions were as follows. Kwan-nā, the present Kyŭng-genŭ; Chung-wŭn, now Chung-ju; Ha-nam, now Kong-ju; Yong-lam, now Sang-ju; Kang-nam, now Chŭn-ju; San-nam, now Chin-ju; Hā-yang, now Na-ju; Sak-pang, now Ch'un-ch'ŭn, Kang-neung and An-byŭn; P'ā-su, now P'yŭng-yang; and Kā-sŭng, another name for Song-do. These were rather the provincial centers than the provinces themselves.

In pursuance of the policy adopted in reference to the kingdom of Kitan, ten boys were sent northward to that country to learn its language and marry among its people. The final act of suzerainty was played when in 996 the "emperor" of Kitan invested the king of Koryŭ with the royal insignia. The end of the reign was approaching, but before it was reached one of the most important events of that century transpired. It occupies little space on the page of history. Many a court intrigue or senseless pageant bulks larger in the annals, but it was one of the most far-reaching in its effects. It was the first coining of money. It was in this same year, 996. These coins were of iron but without the hole which so generally characterizes the "cash" of to-day.

In 998 the king died and his nephew, Song, posthumous title Mok-jong, ascended the throne. His first act was to revise the system of taxation, probably by causing a remeasurement of arable land. Officials received their salaries not in money nor in rice, but to each one was assigned a certain tract of land and his salary was the produce from that particular tract. In the third year of his reign, 1000 A. D., he received investiture from the Kitan emperor. His fifth year was signalized by a five days' eruption of a volcano on the island of Quelpart. This reign was destined to end in disaster. The widow of the late king formed a criminal intimacy with one Kim Ji-yang, whom she raised to a high official position. The whole kingdom was scandalized. She had the walls of

her palace decorated with sentiments expressive of the epicurean dictum "Eat, drink and be merry"; and curiously enough expressed the belief that after enjoying all this world had to give they would all become Buddhas in the next. This is probably a fair sample of the Buddhistic teaching of the times, at least this was its legitimate fruit. She and her lover soon began to plot against the young king. The latter was ill at the time but knew well what was going on. He sent for Sun, the illegitimate son of Uk, of whom we spoke in the last chapter, with the intention of nominating him as his successor. At the same time he sent post-haste to the country and summoned Gen. Kang Cho, a faithful and upright man. On his way up to the capital the general was falsely told that it was not the king who had summoned him but the queen dowager's lover. Enraged at being thus played upon, the stern old general marched into the capital and seized the lecherous traitor and gave him his quietus. He then turned upon the king and put him to death as well. He had not looked carefully into the case, but he deemed that the whole court needed a thorough cleaning out. He completed the work by driving out the queen dowager who deserved the block more than any other; and then he seated the above-mentioned Sun on the throne. His posthumous title is Hyōn-jong. This was in 1010 A.D.

Chapter III.

Reforms...eclipses...Kitan declares war...Koryū on guard...Kitan troops cross the Yalu...diplomacy...Gen. Kang Cho taken...before the emperor...P'yūng-yang besieged...the king submits...siege of P'yūng-yang raised...king moves south...Kitan deceived...Song-do taken...a rebel governor...Koryū's victories...Kitan forces retreat across the Yalu...king returns to Song-do...Gen. Ha Kong-jin executed...reconstruction...military and civil factions...king overthrows the military faction...Kitan invasion...overwhelming defeat...envoys...Buddhism versus Confucianism...Koryū on the increase...the "Great Wall" of Koryū...Buddhism flourishes...primogeniture...the disputed bridge...Japanese envoys...Buddhism rampant...new laws...progress of Buddhism.

The first act of king Hyōn-jong after announcing to Kitan his accession to the throne was to raze to the ground the

palace of the queen dowager who had dragged the fair fame of Koryū in the mire. His next move was to build a double wall about his capital. Evidently coming events were casting ominous shadows before, and he saw the storm brewing.

We should say at this point that during all these reigns the annals make careful note of every eclipse. This is brought prominently to our notice by the statement in the annals that in the sixteenth year of this reign there should have been an eclipse but that it did not take place. This throws some light upon the science of astronomy as practiced in those dark days. The common people looked upon an eclipse as an omen of evil, but this would indicate that among the educated people, then as to-day, they were understood to be mere natural phenomena. In 1010 the storm, which had already given sharp premonitions of its coming, broke in all its fury. It must have come sooner or later in any event, but the immediate pretext for it was as follows: Two Koryū generals, Ha Kong-jin and Yu Chūng, who had been placed in charge of the forces in the north, when Gen. Kang-cho was recalled to the capital, took matters into their own hands and looked for no orders from headquarters. The desperate state of things at the capital partly warranted them in this, but they carried it too far. Of their own accord they attacked the eastern Yū-jin tribe and though they did not succeed in the attempt they impressed those people so strongly that an embassy came bringing the submission of that tribe. The two generals who seem to have partially lost their balance with the increase of their importance, wantonly killed every member of this embassy. As soon as the young king heard of this he promptly stripped them of their honors and banished them. This, however, did not mend matters with the outraged Yū-jin people, and they hastened to inform the Kitan emperor of the whole matter. Thereupon the proclamation went out from the Kitan capital, "Gen. Kang-cho has killed the king of Koryū. We will go and inquire into it."

As a preliminary, a messenger was sent to Song-do to demand why the king had been put to death. The officials were thrown into a panic and hastened to send an envoy to Kitan to explain matters. He was held a prisoner by the emperor. The king sent again and again, ten envoys in all,

but an ominous silence was the only answer. It appeared that something serious was about to happen, but just what it was could not be surmised. In order to be ready for any emergency, the king sent Generals Kang Cho and Yi Hyūn-un to T'ong-ju (now Sūn-ch'ūn) in the north to guard against a sudden surprise.

Early in December the spell was broken and the watchers by the Yalu hurried in with the news that a cloud of Kitan warriors was already crossing the stream. The invading army 400,000 strong, so say the records, pushed forward and surrounded the Koryū forces at Heung-wha camp. When it was found, however, that they would stand their ground and fight, the invaders sent presents of silk and other valuables and advised them to surrender, and said "We liked the king whom Kang Cho killed, and we are determined to overthrow the murderer. You assist us in this. If not we will destroy you root and branch." The reply was "We prefer to die rather than surrender." Thereupon the enemy sent more costly presents still but the answer was the same. When it became plain that there was to be bloodshed before Koryū would come to terms, the Kitan emperor divided his immense army into two divisions, sending 200,000 men to the vicinity of Eui-ju and 200,000 to T'ong-ju. Gen. Kang Cho cunningly disposed his little army between two creeks where he was protected on either flank. It is said that he had a species of battle chariot with swords attached to the axles of the wheels so that when they charged among the ranks of the enemy the latter were mown down. On this account the little Koryū army was at first successful. Then Gen. Kang Cho was seized by that common infatuation of fancied security and in the midst of the fighting he sat down in his pride and began playing a game of go-bang. A messenger hurried up with the news that the line of battle had been broken on the west and that the enemy were pouring in. Gen. Kang Cho laughed and said "Do not come to me with such an insignificant piece of news. Wait till they come in numbers worthy of my sword; then come and tell me." Soon a messenger came saying that the Kitan forces were approaching in full column. Thereupon Gen. Kang arose and prepared for battle. While doing so the annals say that the spirit of the murdered king appeared before

him and chided him for scorning the power of Kitan. He took off his helmet, and, bowing before the apparition, said "I have committed an offence worthy of death." The Kitan soldiery rushed in and seized him. They bound him in a cart and took him away.

Nothing now lay between the invading army and universal rapine. The army penetrated far into the territory of Koryū, cut off 30,000 heads and ravaged right and left.

When Gen. Kang Cho and Gen. Yi Hyūn-un were brought before the Kitan emperor the bonds of the former were cut and he was bidden to stand forth. "Will you become my subject?" "I am a Koryū man. How can I be your subject?" They cut his flesh with knives but he remained firm. When the same question was put to Gen. Yi Hyūn-un he replied. "As I now look upon the sun and moon, how can I remember any lesser light?" Such were the words of his apostasy. Kang Cho cried out upon him as a traitor, and then bowed his head to the axe.

The Kitan army was now in full march on P'yūng-yang, but the broken remnants of the Koryū army united at "Long Neck Pass" and successfully opposed the progress of the invaders. A little diplomacy was now made use of by the Kitan general. He sent a letter to Heung-wha camp, purporting to be from Kang Cho, ordering them to surrender, but the commander, Yang Kyu, replied "I listen only to the king."

Kwak-ju (now Kwak-san) and Suk-ju (now Suk ch'ūn) fell in quick succession and soon the victorious army of Kitan was thundering at the gates of P'yūng-yang. The general in command was Wūn Chong-sūk and his two lieutenants were Chi Ch'oa-mun and Ch'oe Ch'ang. The commander was willing to surrender without a fight and went so far as to write out the surrender, but the other two prevented this by seizing the paper, tearing it up and putting the Kitan messenger to death. The camp of these generals was without the city, but the panic of the people inside increased to such an extent that all the forces entered the city to insure quiet.

The Kitan general-in-chief now received from the king an offer of surrender. It caused the greatest satisfaction in the Kitan camp and orders were given that the soldiers should cease ravaging the surrounding country. Ma Po-u was sent

as Kitan commissioner in Song-do and was accompanied by an escort of a thousand men under the command of Gen. Eul Neum.

We can see how little connection there was between the capital and the army in the field by the fact that this submission on the part of the king did not lead to the surrender of P'yŭng-yang nor to a cessation of hostilities by the generals who commanded the forces there. When a second messenger was sent into the city to ask why the former one did not return he too was put to death.

Gen. Eul Neum was ordered to reduce P'yŭng-yang and he approached to attack it but was driven back with a loss of 3,000 men. This attempt failing, the conquerors decided to lay siege to the town. When the inmates saw this they knew that the end was near. A plan was made whereby a part of the troops should make a sally from the West Gate and another part from the East Gate and together they hoped to dislodge the enemy. But one of the generals, instead of following out the plan, improved the opportunity to make good his escape. The other party was therefore in a trap and had to surrender. But still two generals held the city.

Meanwhile a band of 1,000 soldiers under Gen. Yang Kyu attacked Kwak-ju by night, and put the Kitan garrison to the sword, and took seven thousand people away to Tongbu for safety.

When the Kitan forces found they were likely to have difficulty in bringing P'yŭng-yang to terms they gave it up and marched away eastward. Thereupon the general Chi Ch'oa-mun hastened to Song-do and announced that he had fled from P'yŭng-yang. The "residency" of Ma Po-u seems to have been a short-lived one and terminated when it was found that the submission of the king amounted to little when the armies would not surrender. Courtiers urged an immediate surrender but Gen. Kang Kam-ch'an said "If we could put them off a while and gain time they would be gradually worn out. The king should move south out of harm's way for a time." So that very night the king and queen and a large number of officials together with 5,000 troops moved southward to Chŏk-sŭng. The king's southward flight was by no means an easy one. The very first night out from the

capital the house where he slept was attacked by a band of traitors and malcontents. The king escaped to the mountains where he was attended by the faithful Gen. Chi. From this retreat he recalled the two generals who had been banished for attacking Yü-jin without orders, and restored them to their positions. Escorted by Generals Chi, Ch'o and Chu, the king slowly retreated toward Wang-ju. All his numerous escort had left him excepting his two wives, two palace women and two intimate friends. Gen. Chi kept a sharp lookout for the bands of robbers who were roaming about the country. Once when hard pressed by these irresponsible gentry, Gen. Chi spirited the king away under cover of night and concealed him in To-bong monastery in Yang-ju a little to the northeast of the present Seoul, and the robbers were thrown completely off the scent.

Gen. Ha Kong-jin told the king that the Kitan forces had invaded Koryŭ for the purpose of punishing Gen. Kang Bho, and as this had been accomplished all difficulty between Koryŭ and Kitan could be easily settled by a letter from the king to his northern suzerain. The letter was written and sent by the hand of a trusty man. It said that the king had left Song-do for an expedition into the country to quell certain disturbances there. When the messenger was asked how far the king had gone he answered that he had gone several thousand *li*. This seemed plausible to the Kitan court and soon its army was working its way slowly back to the boundary, the first stop being made at Ch'ang-wha.

This retreat was more with a view to obtaining a wintering place than with a desire to favor Koryŭ, for no sooner had the next season, 1011, come than the Kitan army marched straight down through the peninsula and entered the capital and burned the palaces and most of the common houses. The king was in Kwang-ju but, learning of this disaster, he hurried still further south with his two wives to Ch'ün-an in the present Ch'ung-ch'ung Province. From there he continued south to Chün-ju where he was treated very cavalierly by the governor who met him in common clothes and without the ceremony befitting a royal visitor. In fact this governor had determined to put the king out of the way. To this end he hired three men to go by night and assassinate him. But

the door was guarded by Gen. Chi who bolted it firmly and then mounted the roof and cried loudly to all who were loyal to the king to rally round him. The next day the governor was summoned before the king. Some of the generals were clamorous for his death but Gen. Chi who was as wise as he was faithful vetoed this, for the king was not in a position to face the opposition that the execution of the governor would arouse in the province. It will be remembered that Wang-gön had left command that as the south was disaffected none of his descendants should marry among its people. This shows that the king when he went south found it unwise to exercise all the prerogatives of royalty. So the governor was left intact and the king moved further south to Na-ju.

Meanwhile the Kitan forces were not having it all their own way in the north. Gen. Kim Suk-heung of Kwi-ju attacked a powerful force of the enemy and secured a signal victory. It is said that he put 10,000 men to death. Then Gen. Yang Kyu made a dash at the enemy at Mu-ro-da near Eui-ju and killed 2,000 and recovered 3,000 prisoners. Also at Yi-su there was a battle in which 2,500 Kitan men were killed and 1,000 captives rescued. At Yo-ri-ch'ün also 1,000 more were killed. These three desperate engagements occurred on the same day.

Gen. Ha Kong-jin was at this time a hostage in the Kitan capital, and he managed to send a letter to the King informing him that the forces of Kitan were slowly retreating. This made it possible for the king to start on his way back to the capital. The first stage was to Chün-ju.

The retreating forces of Kitan were again engaged at A-jin but as heavy reinforcements arrived at the moment, the Koryü generals, Yang Kyu and Kim Suk-heng, lost the day and fell upon the field of battle. This victory, however, did not stop the retreat of the invading army. There had been very heavy rains, and many horses had perished and many soldiers were practically without arms. Gen. Chon Song, who assumed command after the death of the two generals at K-jün, hung on the flanks of the retreating enemy and when half of them had crossed the Yalu he fell upon the remainder and many of them were cut down and many more were

drowned in mid-stream. When it became known that all the Kitan forces were across the border it took but a few days to re-man the fortresses which had been deserted.

The king now hastened northward stopping for a time at Kong-ju where the governor gave him his three daughters to wife. By the first he begat two sons both of whom became kings of Koryū, and by the second he begat another who also became king. He was soon on the road again, and ere long he reentered the gates of his capital which had undergone much hardship during his absence. His first act was to give presents to all the generals and to order that all the bones of the soldiers who had fallen be interred. He followed this up by dispatching an envoy to the Kitan thanking them for recalling their troops. He banished the governor of Chūn-ju who had attempted his life. He repaired the wall of the capital and rebuilt the palace.

Gen. Ha was still in the hands of the Kitan but he was extremely anxious to return to Koryū. He therefore feigned to be quite satisfied there and gradually gained the entire confidence of his captors. When he deemed that it was safe he proposed that he be sent back to Koryū to spy out the condition of the land and report on the number of soldiers. The emperor consented but changed his mind when he heard that the king had returned to Song-do. Instead of sending Gen. Ha back to Koryū he sent him to Yun-gyūng to live and gave him a woman of high position as his wife. Even then the general did not give up hope of escaping and was soon busy on a new plan. He purchased fleet horses and had them placed at stated intervals along the road toward Koryū with trusty grooms in charge of each. Someone, however, told the emperor of this and, calling the exile, he questioned him about it. Gen. Ha confessed that his life in exile was intolerable. When the emperor had offered him every inducement to transfer his allegiance and all to not avail, he commanded the executioner to put an end to the interview. When news reached Song-do that Gen. Ha had preferred death to disloyalty, the king hastened to give office to the patriot's son.

The work of reconstruction was now commenced, in 1012. Kyōng-ju was no longer called the eastern capital but was changed back to a mere prefecture.

THE KOREA REVIEW

OCTOBER 1901.

A Notable Book on China.

Among the large crop of books that have been reaped from the field of Chinese disturbances not the least notable is the one written by E. H. Parker, Esq., sometime British Consul in Seoul, and an authority on Chinese matters any time during the last twenty years.

It is not a popular work in the general sense of that word but it is the work of a specialist and must command the attention of all who live in the East or who are conversant with the East in more than a superficial way. It is a brilliant work in that it sums up in a few pages the things one wants to know concerning Chinese geography, history, trade routes, European contact, modern trade, government, population, revenue, like, army, personal characteristics. In the last of these he is the peer of Rev. Arthur Smith in his best vein.

It is manifestly not the province of the *Review* to discuss this book as a whole, but we may without presumption call attention to what it has to say about Korea. The quotations here made are *verbatim* and their meaning is in no case modified by the context. The words in brackets are ours and are merely explanatory.

The conquest of Korea [by the former Han] led to the further discovery by land of the Japanese who then occupied (whether as immigrants or as aborigines is not yet settled) the tip of the Korean peninsula as well as the southern half of the Japanese islands.

The author here touches upon a most interesting subject. Of course it is a mistake to suppose that the former Han

emperor, Wu Ti, conquered the whole of Korea. It was only the northern half that was taken and no soldier of Han ever went further south than the Han River near the present Capital. Nor is it probable that Ma Twan-lin, who is evidently the author's authority, learned of the Japanese in southern Korea through the Han conquest. It is far more likely that this rumor came from Chinese refugees who fled to Korea before the days of the Han dynasty at the time of the building of the Great Wall. Korean records which, though no thoroughly reliable for those distant times, yet may well be said to be superior to the Chinese in matters Korean, do not mention the Japanese in southern Korea. Ma Twan-lin does not say specifically that the Japanese occupied any part of the mainland of Korea but only says, after describing other peoples that "to the south of these are the Japanese" which might easily refer to the islands of Tsushima or even the main island of southern Japan. Moreover we believe that among the isolated and autonomous tribes or communities of southern Korea it would have been impossible to designate any particular people as Japanese. They were all practically savages; they all tattooed; their languages had a close affinity. It is impossible to believe that there was enough contact with Japan at that time to have made it possible to thus identify any part of the people of southern Korea as Japanese. It is far more probable that there was emigration from Korea to Japan than *vice versa*. There is one statement of Ma Twan-lin's that modifies the argument, namely, that the Japanese had, even at that date, that remarkable breed of fowls which can boast of tails fourteen feet long. This species has only lately become extinct in Japan, but that they were ever seen in Korea is more than doubtful. Ma Twan-lin was apparently speaking of the Japanese in their own islands.

The Sui dynasty (581-618) overran Korea as a punishment for her diplomatic coquetting with their [Hiung-nu] Khan. At that time the modern Mukden was the Korean capital and the old name of Chaosien had been abandoned in favor of Kaoli (locally pronounced exactly like our word Korea.)

In this quotation there are three points that cannot pass without a mild challenge. In the first place the Sui army of 1,300,000 men which was landed in Korea in 612 A.D., was the first Sui army that made any show of success. It overran

Liao Tung even to the banks of the Yalu. If Dr. John Ross' astounding statement that the history of Korea is practically the history of Liao Tung is true, then the author under review is correct; but we are obliged to demur. Korea is not Liao Tung. Geographically and historically the northern border of Korea is the Yalu River and it was only occasionally that any Korean dynasty extended its rule beyond that line. At the time of the Sui dynasty in China, Korea contained three flourishing kingdoms two of which had no quarrel with the Sui. Only the northern kingdom of Ko-gu-ryŏ was involved. The main portion of Ko-gu-ryŏ was south of the Yalu. The trans-Yalu territory was a mere extension and was not an integral part of the kingdom. This extension was lopped off by the Sui, but Korea proper was not overrun. An army of 300,000 men was sent across the Yalu to attack P'yŏng-yang, the capital, but it was defeated and routed by the indigenes. The second statement that requires notice is that Mukden was the capital of Korea. If so then Vladivostock is the capital of Russia, and Sitka the capital of the United States; for at its very farthest western extension Ko-gu-ryŏ only barely touched the vicinity of Mukden, and that only for a very short time. The truth of the case is that during its whole history the capital of Ko-gu-ryŏ never once was moved to the west of the Yalu. To emphasize this we give the following list of Ko-gu-ryŏ capitals with their dates.

37 B.C.	—	2 A.D.	Song-ch'ŭn.
2 A.D.	—	242 „	Cho-san.
242 „	—	341 „	P'yŏng-yang.
341 „	—	360 „	Whan-do (near Eui-ju.)
360 „	—	580 „	P'yŏng-yang.
580 „	—	610 „	Whan-do (near Eui-ju.)
610 „	—	668 „	P'yŏng-yang.

It is difficult to impugn the Korean records for it was in 599 A.D. at the very height of the Sui power that Ko-gu-ryŏ published her first great historical work, the Yu-geui () in one hundred volumes.

The third statement in this quotation that needs attention is that the name Kaoli had been adopted and was pronounced like the word Korea. The word Kaoli, or the Korean Ko-ryŏ, was never used in Korea until the year 918 A.D. when

Wang-gŏn adopted it as the name of his newly established kingdom. The name Chaosien or Chosŏn had indeed been abandoned by Koreans at the time of the Sui. It had been abandoned for over seven hundred years, but the northern kingdom was known to its own people as Ko-gu-ryŏ. Dr. Koss gives it according to the Manchu pronunciation as Gaogowli which would be entirely unrecognizable by a modern Korean.

The statement that the Sin armies overran Korea is parallel with the amusing fiction that the Japanese Empress Jingu (if she ever existed) "Conquered Korea", when at most her swashbucklers only harried a strip of the southern coast.

For the first time in Chinese history the emperor [first of the Yang dynasty] effectively conquered the three kingdoms of the Korean peninsula, which was also for a few generations governed directly as a set of provinces.

It is difficult to understand what the writer means by "effectively conquered." The Tang emperor had practically determined to conquer the northern of the three kingdoms, Ko-gu-ryŏ. China and Silla, the southern Korean kingdom, were close friends and allies. Silla asked the emperor to come and help overcome Pŏk-je, the western Korean kingdom. This was done in 660 by the *allied* forces of Silla and China. Pŏk-je was put under the care of a Chinese military governor. This lasted just four years and then the emperor put a native on the throne of Pŏk-je again. Then Ko-gu-ryŏ fell before the combined Chinese and Silla forces and the northern part of the peninsula was put in charge of Chinese military governors. This was in 668, but within ten years China practically handed over the whole of Korea, except a narrow strip in the north, to Silla. This all occurred between 660 and 678 and China neither conquered the whole of Korea (for she was the friend and ally of Silla) nor did she govern even the conquered portions for a few generations. China came, conquered a part of the peninsula and retired, all within twenty years.

During the Mongol times (1260—1360) the warlike spirit of the Tungusic hunting tribes had to be kept up to the mark by employment on a large scale in the expeditions against Quelpart and Japan.

In the first place it should be noted that the first Mongol army of invasion crossed the Yalu in 1231, and by 1238 the entire peninsula had been ravaged from north to south. It is difficult to understand why the author gives the Mongol Gates as 1260—1360 in speaking of Korea, for it was early in the 13th Century that the Mongols rose to power and long before 1260 their victorious hordes had completed the devastation of the peninsula, and so far as 1360 is concerned it was not until 1368 that the last Mongol invasion of Korea took place. The mention of the Mongol invasions of Japan and of Quelpart in the same sentence is still less intelligible, for while over 200,000 men participated in the former and were overthrown by a catastrophe so terrible that it parallels the defeat of the Persians in the battle of Salamis, the invasion of Quelpart was a mere nothing. A few thousand rebellious Koreans had taken refuge on the island and intrenched themselves there. The Mongol general detached a few soldiers to accompany the Korean troops which were sent to put down the revolt. It was done in a single skirmish, for battle it can not be called, and the total number of Mongols left on the island as a garrison was a paltry 500. A few years later the island was turned over to the Koreans again, although a few Mongols were left to act as horse-breeders.

It is a most interesting fact, which seems to have escaped the notice of the historians of the Mongol times, that when the last emperor of the Yuan dynasty saw the inevitable end approaching he turned his eyes toward Quelpart as a possible asylum and sent large amounts of provisions and of treasure to that place with the consent of the Korean government, in anticipation of such an event.

As it [Manchuria] bore the Mongol name Uriang'kha, it seems likely that when the Mongols were driven out of China they, and more especially the Uriangkha tribe, etc., etc.

The name of the celebrated Mongol general Uriangkhadaï means simply "Man of Uriangkha."

This raises a nice etymological point. The Korean language contains the word *u-rang-k'a* by which is understood simply "wild" or "savage." It is without doubt this same *Uriangkha* borrowed from the north. The Korean applies it to all the savages of the north. For instance the *K'a-i* or

"nine wild tribes" are as often called the *a-hop o-rang-k'a* with the same meaning. The common wild violet is called the *o-rang-k'ä kot* or "wild flower."

Now the Chinese for this word is 羌 *ch'iang* according to the Korean lexicographers. But this character means "An ancient tribe in Tangut, shepherd nomads living from early times west of Sz-ch'uen an, Kan-su. They are commonly known as 戎羌 and 羌胡 but the name cannot yet be identified with Indian or Scythian tribes. Some think it denotes the Ku-rue of Hindu legends." *

It certainly looks as if the word Uriangkha originated far west of China and by the time it worked its way around to Manchuria it had lost its signification as a proper noun and had come to mean wild or savage men in general. At any rate it came to mean that in Korea, and it would be interesting to learn at what approximate point it lost its specific meaning and took on a general one.

It is unquestionable that the smoking of opium does a great deal of physical harm and causes a vast waste of money and energy * * * * It is plain that China must spend at the very least 100,000,000 taels a year, or more than her whole gross revenue from all sources, on this almost useless and certainly enervating drug.

This of course has no particular bearing on Korea but we cannot forbear to quote it as the deliberate opinion of a man who has lived many years in China and who cannot be said to be actuated by any so-called sentimental objections to opium. He says it does a great deal of physical harm, and if so it does mental and moral harm. We cannot agree with the author that English responsibility is lessened by the fact that the Chinese

have during recent years deliberately extended the evil by allowing the undisguised cultivation of the poppy on a wholesale scale in China itself.

If the fallacy of this argument is not apparent at a glance it can scarcely be made so by discussion.

The author gives prominence to

a gigantic and ever increasing import of kerosene * * * and cheap flour from America for South China. These two imports have created as a great social revolution in China as did the advent of tea and the introduction of gas into England. Peasants may be met every evening in Arcadian

* Williams.

Hainan carrying home a pound bag of beautiful white flour. * * * * * American flour is so far only wanted in South China where there is no wheat to speak of * * * * * Rice is an uncertain commodity and depends entirely upon the weather.

The readers of the *Review* will note this in connection with a recent article in our pages on Rice and the Ideograph. The good work has begun and the time will come when both rice and the ideograph will be relegated to the side dish, instead of forming the *pieces de resistance* of the physical and intellectual *menu* of the orient.

The following is practically all the author has to say about the Korea of to-day.

Korea, which as a vassal state was opened to foreign ships only in 1882, is now an independent "Empire," but its trade is, on the west side at least, really part of the China trade * * * * The Russians and the Japanese have more interest in the east coast than the west. In 1880 Korea was as unknown as Tibet except to the Japanese. * * * * In 1880 the Italians, of all people in the world, sent a man-of-war and first obtained written replies to their letters. * * * * China, as Korea's suzerain, was somewhat puzzled what to do when in 1876 Japan signed a treaty with the "Independent Sovereign State" of Chosen; the matter became more complicated when the United States and England did the same thing in 1882-4. The negotiators of the American treaty admitted to a share of privileges obtained China also, who thus proceeded to conclude a treaty with her own vassal, and then immediately set to work to intrigue with a view to substituting her own active influence in lieu of that of Japan. This led to sundry revolutions, murders, kidnappings and hostilities which lasted over a period of ten years and finally culminated in the war of 1894-5, when China received a thorough thrashing and lost both Korea and Formosa * * * * The Koreans, though backward, are a splendid race of men and would soon sympathize with the freedom of British rule if brought under it. The best hope for Korea lies in Mr. McLeavy Brown's policy being supported by the liberal powers; *i. e.* Great Britain, Japan, the United States and, it is hoped, Germany.

We do not understand how the trade of the West coast of Korea is really part of the China trade. While Korea was China's vassal and Korea's Customs were under the control of Sir Robert Hart, it might have been so called, but as Korea to-day imports little or nothing from China comparatively speaking, and as the Japanese merchants vastly outnumber and outweigh the Chinese in Korea, and as almost every ton of goods comes in Japanese vessels, we entirely fail to see how any part of Korean trade can be called a part of the China trade. The author, at this point, seems to have lost sight of the radical changes

which have taken place since he was here sixteen years ago.

It is a surprise to learn that the Russians and Japanese are more interested in the east coast than in the west. It has been our fear that they both were desperately interested in the whole thing—east and west. So long as Russia touched the Pacific only at Vladivostock this statement might have been true, but with Russia predominant on the Yellow Sea of course the situation is radically changed. Also the fact that nearly three-fourths of the Japanese residents of Korea are on the west coast and that the vast majority of their trade is there, since the opening of Mokpo, Kunsan and Chinnampo, this statement is also misleading. We doubt if it was true even at the time of the author's residence in Korea.

The statement that in 1880 the Italians were the first to obtain from the Korean Government written replies to their letters would indicate that the author had not read his Dallet very carefully for in that admirable work we find that in 1847 the Korean Government sent a long and carefully worded letter to the French Government explaining its position in regard to Roman Catholic propagandism in Korea, a letter that for close reasoning and clear logic would be hard to excel in the diplomatic correspondence of any country.

To sum up all that the author has to say about Korea, it appears that while much of it may have been true at the time he was here, yet conditions both political and commercial have undergone such changes in the interval that it hardly applies at the present time. But the book is on China and as such it is a work that very few men in the East would be competent to write.

Rear Admiral Schley in Korea.

Not many of the readers of this Review are probably aware that Real Admiral Schley, who was a prominent figure in the naval battle of Santiago, and whose name is now prominently before the American public in connection with that action, played a leading part in the little war which was waged in 1871 between the United States and Korea. The

description of this fight has been put before the public several times and it is our intention to give here only Schley's connection with it, quoting from an article in the *Review of Reviews* for September, by Park Benjamin. It will be necessary to preface this by a sketch of the events leading up to the fight.

On June 14th, 1866, an American sailing vessel, the *Surprise*, was wrecked off the coast of Whang-hā Province in Korea. Her captain and crew were hospitably treated and conducted to the Chinese border with great care by order of the Regent, who thus bore evidence to his former statement, to the French, that Korea would do no harm to men who were shipwrecked on her coasts. Even in the midst of an anti-foreign demonstration of the severest type (the Roman Catholic persecution of 1866) these men were humanely treated and sent upon their way.

Early in the following September the American sailing vessel, the *General Sherman*, entered the mouth of the Ta-dong river. She carried five white foreigners and nineteen Asiatics. From all we can learn, her purpose was trade, but as the United States had no treaty with Korea, this vessel had no business on these coasts. The governor of P'yŏng-an Province sent to ask the reason for her coming and received the reply that the people on the ship desired to open up trade with Korea. Though assured that this was impossible the ship not only did not leave but even sailed up the river to a point opposite Yang-jak Island, not far from the city of P'yŏng-yang. It was only the heavy rains in the interior and exceptionally high tides that made it possible for her to ascend the river so far and she was shortly stuck in the mud. It was evident that she never could be gotten out to sea again. This rash move astonished the Koreans beyond measure. Desperate indeed must be the intentions of men who would thus drive their ship on to certain destruction. Word came from the Regent to attack her if she did not leave at once. The story of how she was destroyed and her crew massacred has been told in the *Korean Repository* and elsewhere and need not be repeated here. No impartial student of the question can affirm that the Koreans were specially blameworthy. The ship had been warned off but had rashly

ventured where no ship could go, without the certainty of destruction. The Koreans could not know that this was a blunder. They naturally took the vessel to be a hostile one and acted accordingly. The difference between the Regent's treatment of the *Surprise* and his treatment of the *General Sherman* shows that the latter was no mere wanton cruelty but what he and all Koreans deemed an act of self-defence. Then followed the French attack on Kang-wha and their virtual defeat, which confirmed the Regent in his notion that, though the allied French and English had taken Peking and burned the Summer Palace, they would find little Korea a tougher customer than China.

Almost five years passed before the United States took up the matter seriously. It is evident that the Government at Washington was ill-informed as to the facts in the case of the *General Sherman*. It apparently was laboring under the idea that she had been wrecked on the coast and her crew wantonly murdered, while such was far from being the case. Early in the Spring of 1871, Hon. Frederick F. Low, United States Minister at Peking, received instructions from his Government to go, in company with Rear-admiral Rodgers, to the shores of Korea and attempt to conclude a treaty relative to the treatment of shipwrecked mariners. He was also instructed to try to make a trade convention with Korea looking to the opening of Korea to foreign commerce. Minister Low went to Nagasaki and there found the American war vessels *Colorado*, *Alaska*, *Benicia*, *Monocacy* and *Palos*. On May 16th the fleet set sail for Korea. Minister Low's correspondence with his Government shows that he had accurately gauged the situation. Actual acquaintance with Korea could hardly have rendered his diagnosis more correct. From the very first he considered it to be a hopeless case, and he was right. But this did not lessen his care in doing everything in his power to render the expedition a success.

After fourteen days of struggle against dense fogs, tortuous channels, and swift tidal currents, the fleet dropped anchor off the islands known as the Ferrier group, not far from Eugenie Island. This was on May 30. They were soon boarded by some small Korean officials with whom Minister Low could not, of course, treat, but through them he sent a

friendly message to Seoul asking that an official of equal rank be sent to confer with him upon important matters. The Koreans had already received through the Chinese an intimation as to what the Americans desired, but they argued that as their policy of carrying shipwrecked people safely across the border into China was well known abroad and as they did not care to open up relations with foreign countries, there was no use in sending an envoy to discuss the matter. The Regent shrewdly guessed that the *General Sherman* affair was at the bottom of this, even as the execution of the French priests was the occasion of the French expedition; and so he determined to garrison Kang-wha and deal with the Americans as he had with the French.

Gen. O Yü-jun was sent with 3000 troops to Kwang Fort on Kang-wha. A small part of this force he stationed as a garrison at Tok-chin, a little fort at the narrowest part of the estuary between the island and the mainland, where the tide runs with tremendous force and a dangerous reef adds to the danger of navigation. Thus it was that when the *Monocacy* and *Palos* steamed slowly up the channel, making soundings preparatory to the approach of the larger vessels, they were fired upon by the guns of this little fort. No special damage was done and soon the gunboats opened fire on the fort and silenced it. The Koreans supposed these boats were approaching for the purpose of assault. Indeed no intimation seems to have been given the Government that this surveying expedition was planned, and as this narrow passage-way was considered the gateway to the approaches of Seoul the Koreans argued strictly from the back and the American contention that the assault was unprovoked falls to the ground. The approach itself was abundant provocation.

When the fort had been silenced the two gunboats steamed back to the main anchorage and reported. It was immediately decided that an apology must be forthcoming from the Government, but as none came, retaliation was the only thing left whereby to vindicate the honor of the United States.

The smaller gunboats were sent forward with a landing party of 500 men and several pieces of artillery. Captain Kimberly of the *Benicia*, was in command and Lieutenant Commander Schley was his adjutant. The difficulty of getting ashore and of traversing the country were extreme.

The men were compelled to struggle through deep morass and dense jungles, and to drag their pieces through ravines almost impassable with fallen timber. As the minor fortifications were encountered they were carried, the Koreans steadily retreating until the force reached a position before the principal intadel where the enemy had evidently determined to make a final stand. Our men were now masked by a low hill, on the other side of which a deep ravine some eighty feet in descent separated them from a much higher declivity, on the summit of which rose the parapet of the fort. The artillery was posted to command a road and a bridge over which the Koreans if dislodged would have to retreat.

To the sailors the scene in the early morning was a strange one, and not altogether inspiring. Behind them lay the obstacles surmounted with so much difficulty, and insurmountable if a rout occurred. Before them they saw the savage warriors lining the parapet and chanting a weird sort of battle-song which to superstitious jack suggested a league with the devil. The crucial test of Schley's plans was now made. About noon the order to charge was given, and the men rushed over the protecting hill-top. In front of all ran Lieut. Hugh McKee, cheering on his company. Immediately after him was Schley. Down they went to the bottom of the ravine, and then up the slope which afforded absolutely no cover, amid a hail of bullets and stones from the fort.

McKee, maintaining his lead, reached the foot of the parapet first, and was scrambling up the face, when Schley overtook him, only to be knocked down by a heavy stone striking him squarely on the body. Fortunately no bones were broken and, with very little breath remaining, he managed to get up the wall just as McKee who had reached the top latched forward. Schley caught him, and then saw advancing the great body of the Koreans, firing their guns and shouting. An instant later a big savage rushed upon them with his spear. McKee was then clinging to Schley's left side so that he could not draw his cutlass, but the effort to do so displaced his body enough to spoil the Korean's aim, for his spear passed under Schley's arm. Schley grasped the weapon with one hand, extricated his pistol with the other and fired it full in the face of his assailant whose body went rolling down the slope.

The storming column had now come up and our men were pouring into the works from all sides. The fighting was hand to hand and Schley was in the thick of it. The Koreans would neither give nor take quarter. Finally they ran for their avenue of escape, only to be mown down by canister from the howitzer battery and the day was won. The Koreans lost over 350 killed, our force three killed and nine wounded. Deeming the punishment inflicted sufficient, Admiral Rodgers withdrew his fleet.

It will be noticed that the main body of the Korean army had not been approached. Only a small fraction of it, in an outstanding redoubt, had been defeated. The pickets had been merely driven in. The fight, if fight there was to be, was still to come off. But the Rear Admiral, knowing nothing of

this and realizing that his force was quite inadequate to carry the matter to the gates of Seoul, withdrew and sailed away to China almost precisely as the French had done. The mistake lay in ignorance of the Korean character. The government cared little for the loss of a few earth-works on Kang-wha. In fact, even if the Americans had taken half the peninsula and yet had not unseated the Regent or endangered the person of the King their departure would have left the Koreans in the firm belief that the foreigner had been defeated.

The approach of United States vessels of war up to the very gates of the "Gibraltar" of Korea was in itself, in their eyes, a deliberate declaration of war and the loss of the little garrison was a cheap price to pay for their ultimate triumph in seeing the American vessels "hull down" in the Yellow Sea.

The Price of Happiness.

It all started in a dream. No wonder Sündoki fell asleep with his head against the wall. He had been shouting Chinese characters all day long and he was still at it, though it was long after dark. He rested his head against the wall for just one minute and that minute changed him from a boy into a man. Was it a dream or a vision? He never could tell, but he saw a maiden of ravishing beauty come and sit down by his side.

"Don't you know who I am?" she said. "I am your affinity. We were chosen for each other and I have come to you".

It was his first lesson in love making and he was somewhat awkward at it, so he stammered out something about her being from heaven and he of earth so that he dared not believe it could be true.

"But you are not of earth" she cried. "You were sent from heaven as a gift to your parents. You committed some little fault in heaven and so were banished to earth for a time. You have simply lost the memory of your former state".

At this moment the boy awoke, most awkwardly for all concerned. He was so impressed by the vision that he spent

most of his time thinking about it and wondering when he should see the maiden again. Like all young lovers he began to mope and sulk when the days and weeks passed and still he had no sign from the maiden of his dream.

At last he began to droop and pine away and his parents were in distress over him, wondering what disease was eating away his life. But one day as he sat staring out of the door the maiden suddenly appeared before him.

"Ah, Sündoki", she cried, "if heaven had given consent to our marriage it would have taken place long ago but it bids us wait. I must leave you again; but here are my picture and a golden image carved in likeness of myself. Look at them and be patient". And again she disappeared.

For a time he was content with these remembrancers, but they had no power to return the caresses which he bestowed upon them. Again he began to waste away and was at the point of death when the fair vision again appeared.

"Alas, I do not know what to do" she said; "consent has not been given yet, but it must come in time. You must take a wife from among earthly women. She shall be your second wife; for as our troth has been plighted we are already man and wife. Seek out such an one and try to bear the separation a little longer".

He followed her advice and took to wife one Mā-wha, a maiden of low degree. For a time he bore up, but the diversion was only temporary. A few months later he was again in the depths and his very life was despaired of. Again the vision appeared.

"You must come and find me where I live, in the Home of the Jade Lotus. Come quickly and claim me".

This was the tonic that he needed, and the next morning he was early on the road, going he knew not whither except that he would go to the end of the world before giving up the quest. He struck into a by-path which led up among the mountains, knowing that celestial beings generally choose such places for their terrestrial retreats. Up he went and still up until among the towering peaks he saw a mighty palace, and when he arrived before its carved portal, panting, he saw the name in letters of gold - The Home of the Jade Lotus. Forgetting all manners he

leaped through the portal and on through successive courts and gate-ways till he reached the very central apartments. With unblushing effrontery he approached a window and pushed it aside—and there before him sat the object of his search. If the vision had been lovely, how surpassingly lovely was the substance. With maidenly reserve she turned her head away and hid her face with her hand.

"Who is this that rudely thrusts his presence upon me?" The youth believed she knew him but answered :

"I lost my way among the mountains and found this place by accident."

"But," said the girl, "this is not a place where mortals can come with safety: You had better go away quickly or it may cost you your life." But who ever heard of a lover abandoning his prize because of a little danger, or a great one either, for that matter? So he leaned toward her and said:

"Why is it that *you*, of all beings, speak to me so harshly?" At this she retreated hastily into the inner room and closed the door. Such language was not to be misunderstood, so he turned to go, while he wondered what could be the cause of her coldness toward him; but before he reached the gate he heard the window open a little and a soft voice call him. In an instant he was by her side again.

"Why are you so hasty?" she said. "The Heavenly Powers have not yet given their consent, and how rash it is of you to press your suit in defiance of their will." These words, so far from discouraging the lover, transported him with delight, for had she not acknowledged that she knew him? He leaped impetuously through the window and, throwing himself at her feet, almost worshipped her. He poured out before her his hopes, his longings, his undying devotion, swearing by all that they both held sacred that he would die rather than leave her again.

"But it is not manly to let the thought of a woman master you so," urged the maiden. "To tell you the truth, it is decreed that in three years we may marry and live happily, but if we marry now a great evil will befall us."

"Three years!" exclaimed the youth. "why, a single day is three years to me now. If you make me wait three years I shall die before I reach my home. It was only the

thought of winning you that sustained me on my journey hither. Alas for the maiden, she allowed her love and pity to conquer her judgment and she consented to marry him immediately.

"But," said she, "I must leave this place where the angelic spirits come to sport: I am no longer worthy of them." So he took her to his home, and she made the customary prostrations before his father and mother. They were delighted at the change in their son and at the beauty of his wife. A son and daughter were born to them, which added to their happiness. There was only one difficulty. The young man was so devoted to his wife that he did nothing else but sit in the inner room and talk with her. He neglected his study of the Confucian classics and was not a little ridiculed by his acquaintances. He had failed to put in an appearance at four or five of the great annual examinations at the Capital, and his father was deeply chagrined. As another examination time came round his father urged him to go, but he said:

"Why should I go? We have enough money. I have no need of official position. I am quite satisfied." His wife, however, urged him to go or else he would become the laughing-stock of his friends and relatives. So he started off reluctantly toward Seoul one morning with a retinue of servants. As evening came on he stopped at an inn for the night, but the thought of his home and of his wife overcame him, and he secretly mounted his horse and sped back home. He tied his horse to a tree just outside the village and made his way to his house on foot, but the gate was locked; so, fearing the ridicule of the community if caught in this predicament, he scaled the wall and stole quietly to his own room, where he nearly frightened his wife out of her wits. She persuaded him to leave before morning, knowing how angry his father would be if he learned of his return.

But, as it happened, the old gentleman, for fear of robbers in the absence of his son, took upon himself the duty of patrolling about the house and grounds several times each night, and he was making his round at the very time when his son was in the house. He saw the light in his daughter-in-law's room and a murmur of voices, and going near was able to distinguish a man's voice. He was horrified. Could it be

that she had proved unfaithful? He could not believe it, and banished the hateful idea from his mind as best he could. The next day he asked her whom she had been talking with, and she to shield her husband answered "Mā-wha," her husband's second wife. This again distressed the good man, for he knew that it was a man's voice which he had heard. He also asked Mā-wha if she had been in her mistress's room the night before, and she answered no. The second night the poor homesick young man again came back secretly, and spent the night at home, but this time his wife urged him so strongly that he really set out for Seoul; but not until the father on his nightly round had seen the light and heard the voices again.

Much as the old man hated to expose the woman, he felt it was his duty to uphold the honour of his son. He unfortunately let Mā-wha into the secret. This woman, we can readily conceive, cherished a bitter hatred against the woman who had supplanted her in the affections of Sūn-doki, and she found this an excellent opportunity to carry out her revenge. Stealing a considerable amount of money from the old gentleman she went out into the town and bribed a wicked fellow to help her. He engaged to carry out his part of a plan which should be the means of destroying forever the character of Sūn-doki's beautiful wife.

That night the aged father made his round of inspection as usual, but as he approached the apartments of his daughter-in-law a man leaped, as it appeared, from the window of that room and, rushing across the yard, cleared the wall and made off in the darkness. Here was conclusive evidence. The old man needed no more. By morning his sorrow had turned to deep and fearful anger. He ordered all the numerous servants to be called together and addressed them thus:

"For three nights past an unknown villain has occupied the chamber of my absent son. It could not have been but for the connivance of one or more of you, and I will discover who it is, if I have to beat you all to death." As no one volunteered any information, he had them bound one after the other to the whipping-bench and beat them until they were half dead. Then he sent Mā-wha to bring the delinquent woman.

It was a happy moment for the wretched Mā-wha when she entered her rival's chamber and dragged her forth by the hair, heaping upon her every curse that her vile nature could invent. When the innocent woman was brought into the old man's presence, he fairly raved with anger.

"You said that you were talking with Mā-wha the other night, but she was not in your room. I watched myself last night, and saw your fellow-criminal leap from your window and scale the wall. What have you to say for yourself?" The poor woman was quite bewildered by the suddenness and violence of the accusation and could only murmur it was false. This increased the father's rage.

"How is it possible for a woman to so disgrace my house! Tell who your paramour was, for I shall surely hunt him to his death." The woman collected her faculties a little and answered with dignity.

"I know not how it comes about that you charge me with such a crime. I have lived a pure life and have never given the slightest cause for suspicion. The shame and injustice of this accusation could never be washed out with all the waters of the sea." The old man's fury augmented at every word she said, but she added:

"It is true that for two nights there was a man in my room. My husband came back because he could not bear to leave me, and I concealed it from you because you would blame him, but last night no one entered my room." By this time the old man's rage had reached a point of frenzy. He seized her and bound her to the whipping-bench, and laid the blows on thick and fast. Her tender skin was bruised and broken at every stroke. Her agony was intense. The old man paused to take breath, and the poor woman as if inspired put up her hand and drew out her long silver hairpin, and cried:

"I am going to throw this pin in the air. If I have committed this crime let it descend and pierce my head. If not, let it pierce this rock beside me." She threw the pin in the air and, descending, it went straight to the head in the granite rock, as a spike would enter wood under the blows of the hammer. The aged mother, who was watching from the door, seeing this marvelous vindication rushed out, forgetting her

shoes, fell upon her kness, drew her injured daughter to her breast, and tried to soothe away the pain. But the daughter moaned :

"It is not the pain of the body. It is the disgrace I cannot bear. I wish I were dead." The old father, filled with remorse at his cruel severity, knelt and untied her bonds, and the two carried her tenderly into the house. The sufferer kept moaning:

"Oh I want to die before my husband comes back, for I never could look him in the face with such a disgrace as this upon me." But her little eight-years-old daughter clung, sobbing, to her breast and begged her not to die.

"Oh, what will I and little brother do without you? Oh, mother do not die." But the mother answered:

"I shall never see your father again. Tell him when he comes that I would have loved to see him and bid him good-bye. Take care of your little brother when I am gone." The little daughter wept herself to sleep upon her mother's breast, and seeing it the woman said to herself:

"I must do it now, for if she wakes I shall not have courage to do it." With this she reached out her hand and grasped a long knife lying near her, shut her eyes tight and drove the knife deep, deep into her own breast and expired without a sigh.

Long the little daughter slept, unconscious that her pillow was her mother's corpse. When at last her eyes opened, the first thing that met her eyes was the hilt of that murderous knife locked in her mother's rigid grasp. Scarcely realizing its awful meaning, yet filled with nameless dread, she laid her cheek against her mother's and cried.

"Wake, mother, wake up. Where have you gone and left your little ones? What answer shall I make to little brother when he calls for you? Oh! mother, mother! Why don't you wake?" She seized her mother's hand and tried to unlock its grasp upon the knife, but all in vain. She could not stir it. Her cries drew the servants to the room and the sad sight overcame them all. They tried to draw out the weapon, but it resisted every attempt. They tried to move the body to prepare it for burial, but it was fixed to the floor in some mysterious manner and all their efforts were in vain. So they were obliged to leave it where it was.

Meanwhile, the young man was having brilliant successes in Seoul. He took the first prize in the examination, and was obliged to remain at Seoul some time in order to go through the formalities of being invested with his official insignia. But he sent a long and loving letter to his wife telling her of his success. When the letter reached its destination it only added to the sorrow and distress of his parents. The little girl took the letter and brought it to where her mother lay and shook her saying.

"Mother, mother, wake up and read the letter Papa has sent. He has taken the prize. Oh, mother, wake and read it." As her pleading was not heeded she sat down and read aloud the letter to her dead mother, and asked her if it was not indeed good news and why she did not answer.

By this time Sün-doki was on his way home, rejoicing more in the anticipated meeting with his wife than in all the honours that had been showered upon him at the capital. When he was as yet three hundred *li* from home his pleasant anticipations were changed into deadful fear. In a dream his wife appeared to him just as she appeared after the beating she had received at the hands of his father. She came and fell before him weeping and beating her breast. She told him that she had found it impossible to live longer, and that she was dead, and she entreated him to go to his home and unravel the mystery and clear her name from the opprobrium that had been heaped upon it.

He awoke and knew that what he had heard was true. In feverish haste he ordered up his horses and his sedan chair and started on at midnight. He did not let his men stop to sleep once until he had covered the whole three hundred *li*. His excitement increased as he approached his native village. He seemed to be burning up with a fever, and he urged the jaded carriers on with cruel persistency. As he entered the village he met his father coming out to meet him. In spite of his haste he was obliged to get out of his chair and salute his father, and together they went toward the house. But the father fearing the consequences to his son that might follow the loss of his wife, had in the meantime arranged another marriage for him with the daughter of a wealthy gentleman of the place, and as they were about to pass that house his

father tried to get him to go in and see his future father-in-law, hoping to divert his mind and render lighter the blow that he knew must come. But the son would not think of it, and pressed straight on home with the dead weight of his presentiment weighing upon his heart.

He went straight to his wife's room, and there she lay just as she was at the moment she died. His soul was torn by conflicting emotions, the strongest of which was revenge. There was no time to weep now. No time to think of the past. The first thing was to avenge this noble woman's death. He tried, to draw out the knife but it did not stir. He whispered in her ear.

"Let me pull it out and I swear that I will avenge you with it:" again he tried and this time it came out with the greatest ease, and from the open wound issued a bird with blue plumage, and as it flew out of the window it cried "Mā-wha! Mā-wha!" It was followed by another which also cried "Mā-wha! Mā-wha!"

"Ah," cried the young Sūn-doki "I know where to look for the author of all this; I ought to have known that Mā-wha's jealousy would cause trouble." He took the knife in his hand and went out. He called all the servants together and then ordered Mā-wha to be brought. He bound her to the same whipping-bench that had witnessed the humiliation of his dead wife, and beat her with his own hand until she confessed the crime and told the name of her accomplice. The latter was banished to a distant island, but Mā-wha was beheaded with the very knife that had worked such ruin in the young man's hopes.

Going back to the body of his wife he sat down by it to mourn, but the lack of sleep for so long, together with exhaustion resulting from the tension of his nerves, overcame him, and he sank into a feverish sleep beside the body. Again the vision came, this time radiant with joy and more beautiful than ever. She said,

"My spirit came before the throne of God and he said to me, 'This evil came upon you because you did not wait the allotted three years before your union.' 'Yes,' I answered 'we did wrong, but are we not punished enough already? If I do not go back to my husband, he will surely die and bring

sorrow to his aged parents who have done no wrong.' He answered my prayer, and sent an order to the wardens of Hades bidding them let my spirit come back to earth for eighty years."

At this moment Sün-doki awoke and lo! before him lay the body of his wife, but it had turned over on to its side. He seized her hands and chafed them. The color began to come back into her face. Soon she heaved a little sigh and her heavy lashes trembled, and then her eyes opened wide, her strength came back and the joyful Sün-doki with a cry of joy flung his arms about her and covered her with caresses.

But the poor father was in trouble again, for the girl with whose father had concluded the engagement on behalf of his son refused to marry him now that his wife was restored, for that would degrade her to the position of second wife, and yet she refused to marry any one else, for when an engagement is once consummated the parties are supposed to be to all intents and purposes man and wife, and marriage with another then is a great crime. So the father sent a letter to the king relating the wonderful circumstance of the wife's restoration, and the sad fate of the other girl condemned to a life of solitude.

The king was so touched by the recital of the tale that he made out with his own hand a special license whereby Sün-doki was allowed to have *two* first wives. The wedding followed soon, and they all lived long lives of happiness and usefulness and left heir substance to their babes.

Odds and Ends.

WHY MORNING CALM?

The sages named this little land Chosun,
But they surely must have done it just for fun;
For by strict interpretation
"Morning Calm" should be a nation
Where no diplomatic clouds obscure the sun.

Why did the sages call it that I wonder ;
 For it seems to me a monumental blunder.
 To have called it "Morning Calm"
 Should have cost them many a qualm,
 For by noon they might have known that it would thunder

The sages named this little land Chosun,
 But it's hard to understand why this done ;
 Though 'twas in the days primeval,
 Long before the late upheaval,
 When old Hideyoshi scooped the little bun.

The sages named this little land Chosun,
 Must have been before the histories begun.
 For before the Christian era
 In the Kojiki we hear a-
 Bout how Empress Jingu took it on the run.

If the sages saw some "interested power,"
 To the ^{north}_{east} like thunder-clouds begin to lower,
 I should like to ask them whether,
 Just to suit the changeful weather,
 Morning Calm might not be changed to Evening Shower.

The sages doubtless thought 'twould do no harm
 For the Japanese to ask her to reform ;
 Yet had they foreseen M——,
 Then of course they 'd have been sure a
 Morning Calm might quickly change to Evening Storm.

The sages named this little land Chosun
 And thus committed error number one.
 Did they drink her health, prophetic?
 I'd have given them an emetic,
 Just to teach them such a paradox to shun.

The sages named this country Morning Calm.
 And for inconsistency they take the palm.
 With the soldiers shouting *man-se*
 Just at daybreak, do you fancy
 To the sages' sleepy eyelids 't would be balm?

Since the sages with these useless names encumber
 All the earth, we should not wake them from their slumber;
 'Twould be better far, I deem,
 To promulgate some such scheme
 As to give a land no name, but just a number.

If the sages had not lit upon Chosun,
 To my thinking, golden laurels they'd have won,
 Some nice name they ought t'have Chosun,
 (Surely I could name a dozen)
 And so saved the suffering public from this pun.

I don't see what made the ancient sages act so;
 In this case I'm sure their brains they must have racked so
 That, when future lands are christened,
 (If to my advice they've listened)
 They will wait a while and name them *ex post facto*.

POLEMICS.

Blue Tile. Many years ago there was one man in Korea who knew how to make blue glazed tile, and only one. He guarded his secret so carefully that no one, not even his son, learned it. Consequently when he died the art was lost. The blue tile which we occasionally see by twos and threes on the top row of government buildings did not come from China as some suppose but were made here. After the art was lost the government thought to secure blue glazed tile by bringing over a skilled workman from China. He came but it was found that his tiles would not stand the weather and soon cracked and were broken. That one Korean who was so secretive by temperament as not to hand down the secret to his son, has passed into proverb and when a man is very uncommunicative he is called *Chūng kā-wa Chang-su* or "A blue-tile Merchant."

A Rebellious Mountain. In the town of Chuk-san about thirty miles to the south-east of Seoul is a mountain called *Chō-p'i San*. Its shape is such, and it "faces" in such a direction, that it is believed to have turned its back on Seoul and is considered a rebellious mountain. For this reason, whenever, in days gone by, a traitor was executed and his body torn into portions to be sent about the country as a

warning to all, after the parts were brought back to the capital they were always carried to this mountain and thrown upon its slope. This is not merely a former custom but has continued up recent times for it was no longer than twenty-seven years ago that it was done.

Question and Answer.

(17) *Question.* The Korean months from the second to the tenth inclusive are named from the number of the month, what is the meaning of the names of the first, eleventh and twelfth months?

Answer. The first moon is called Chūng-wūl, or 正月, meaning literally the "Straight Moon," which has come to mean the "Straightway Moon" or first moon. The eleventh moon is called Tong-ji Tal or 冬至 or "Winter arrival" moon which to the Korean means the month that sees the end of winter, for it is supposed to end about the time of the winter solstice when the days begin to grow longer. In writing, the Koreans would call it 至月 or Chi-wūl. The twelfth moon is called the Sōt-tal of which the sōt is a pure Korean word which is used simply as the name of this month and has at the present no other meaning. Its derivation would be an interesting subject of enquiry. It is the only month that has a purely Korean name. This word Sōt-tal is a euphonized form of Sōl-tal, the l being attracted into the form t by the following t. This word sōl corresponds to the Chinese word 臘 which is pronounced *nap* by the Koreans. This character means to sacrifice to the gods three days after the winter solstice; so it would seem that the pure Korean word sōl is in some way connected with the idea of sacrifice but at the present day it refers only to that particular festival.

Editorial Comment.

✓ The Seventeenth Annual Meeting of the Presbyterian Mission in Korea was held in Seoul during the last days of September.

It appears that during the past year over eleven hundred Koreans have been added to the full membership of the church through the labors of this mission. As to the nature of the work and the part the natives themselves do in it we cannot do better than quote the summary of the work done by the northern branch of the Mission with headquarters at Pyeongyang.

There is one central church with eighteen associated places of meeting. Besides these there are 179 recognized out-stations, having, from one to six meeting-places in connection with each. There are sixteen or more additional groups unrecognized as yet by a missionary's visit. The out-stations are grouped, for administrative purposes, into six country circuits. The adult membership numbers 2944 and there are ninety on the roll of baptized infants. Seven hundred and eighty-four adults were baptized, on profession of faith, during the year. Three thousand eight hundred and thirty-seven persons have been publicly recognized as catechumens, or enquirers, of whom one thousand five hundred and eighty were received this year. These all represent a total of 11,905 adherents who are more or less regular church attendants.

In this field there are eight ordained foreign missionaries. There are, as native assistants, seventy-three unsalaried local leaders, and nineteen helpers who travel on circuits. All but six helpers are supported by the natives. There are a hundred and fifty-two church and chapel buildings, forty-six of which have been built during the past year and all without foreign aid. And all churches have provided their own current expenses. There are forty-one schools, and thirty of the teachers are supported entirely by the natives and all the rest are supported by the natives in large part. Twenty-one schools have been organized during the past year. The pupils under instruction number five hundred and ninety-two.

The total amount contributed by the natives for all purposes was yen 8648.63.

Eighty-four special classes for Bible study were held; thirty-one being taught by missionaries and the rest by native helpers. Eighty-two of these classes were held entirely at native expense.

Such is the official statement of the northern station of

this mission. We give prominence to the fact of self-support because, among a people so mercenary as the oriental, the willingness to put his hand into his pocket and pay for a building to be used exclusively for Christian purposes is perhaps one of the surest evidences of sincerity.

There is no evading the fact, even if we wished to evade it, that Christianity is becoming firmly established in certain portions of this country, especially in the north where the people are more vigorous and independent than in most other parts of the country. But even in other sections of Korea, notably in the vicinity of the capital and in Whang-hā Province, important Christian centers are found which are growing with great rapidity and on a basis of native support which promises the very best results.

In regard to the hospital, for which funds have been provided through the generosity of friends in America, it does not seem to be the general wish of the mission to have a large and thoroughly equipped institution even though the funds should be ample. It is feared by some that if prominence is given to this work it will give the impression to the natives that Christianity is a sort of eleemosynary institution bent on benevolence and philanthropic work. With this it is difficult to agree, for if medical work is valuable at all from an evangelistic standpoint, as an entering wedge, then there should be no fear that the work will be too large. Every man who seeks physical aid at the hospital comes in contact with direct Christian teaching, entirely outside of the mere medical work. A vast majority of the people who apply for medical or surgical aid could be approached at no other time with such ease and with such certainty of a thoughtful hearing. There were towns where the people would not listen to Christ's preaching and we are told that there He only laid his hands on the sick and healed them. There was no apparent fear that his purpose would be misunderstood.

A large and thoroughly equipped hospital would be a grand object lesson showing the Korean Christian that the constant pressure in the direction of self-support is not because the church in America is not willing to give them money, but because it is necessary to the building up of a strong self-reliant native church. The Presbyterian Hospital in New

York City is so far from being self-supporting that only the merest fraction of its support comes from the patients. How much less then could a hospital in Korea be self-supporting. Such being the case it affords a splendid opportunity to prove the generosity of the home church without in any sense "pauperizing" the Korean church or, giving the impression that Christianity is mainly humanitarian.

News Calendar.

The matter of Roze Island has at last been settled. Min Yŭng-ju, on Oct. 3rd, put down \$35,000 and so recovered the island to the government. The public will probably never learn the ins and outs of this curious affair and in truth, it is better left alone. It is, however, significant that the Law Department has ordered the rearrest of Min Yŭng-ju in connection with it. The Japanese who had the claim on the island is to reimburse the Koreans whose houses he pulled down. Of course the possession by a Japanese (or the Japanese) of Roze Island, which completely dominates the harbor of Chemulpo, could not be devoid of political meaning, and for this reason its acquisition would naturally be an international event of interest to other powers besides those immediately concerned. Roze Island means as much to Chemulpo as Deer Island does to Fusan or Kō-je Island to Masanpo. Its alienation would thus set a very questionable precedent and the Japanese have acted with great good sense in handing it back to the Korean government.

In September the War Office, Foreign Office and Police Department were the only ones to receive the regular remittance from the Finance Department. Many of the officials connected with the other Departments are in arrears with their salary. The shortage in the crops accounts for this, as the land tax forms the major portion of the government revenue.

A Chinese merchant named Tung Shun-tai built a three-storey house beside the palace and overlooking the palace wall. It was rather evident that its height was intended as an argument for its sale to the palace authorities, but the builders overreached themselves, for the Chinese Consul with great good sense refused to incur the ill-will of the Government by upholding any such imposition. The builders were summarily ordered to take down the third storey of the building. Of course everyone expects that the Government will pay a good round price for property that it buys from foreigners, but that is a different thing from building in an annoying fashion for the purpose of forcing a purchase. This looks a good deal like blackmail.

On Oct. 1st, the Chief Justice of the Supreme Court, Ku Yüng-ju, resigned and the Vice-minister of the Police Department, Yi Kenn-t'ak was appointed to the position thus made vacant.

We are pleased to learn that early in the current month M. Clemencet, the efficient manager of the Korean Post Office, renewed his contract with the Korean Government. We believe the time will come when the Post Office will be not only self-supporting but will be a source of revenue to the government.

From the *Cho-sün Sin-po*, a Japanese daily paper in Chemulpo, it appears that the Japanese are agitating the question of securing the reconsideration of the regulation which permits Japanese subjects to come to Korea only after securing passports from their government. A united effort is likely to be made by the Japanese Boards of Trade in the different open ports of Korea to secure free entrance to Korea for Japanese. The Editor of that paper argues that even if objectionable characters come there is an efficient Japanese police which will prevent them from harming the people and there is always the possibility of appeal to the Japanese Consul.

Now it is well known how Japanese of the lower classes treat Koreans of the same class, even under present conditions. Every foreigner has seen it and understands very well that this one thing does more to prevent cordial relations between Koreans and Japanese than any other. The Japanese

Government acted with the utmost wisdom in carefully scrutinizing every Japanese who proposed to come to Korea, and the removal of this check would be a severe blow to good order and a fatal bar to the growth of friendly relations. An eye-witness of the events in Song-do two years ago tells us of how the Japanese went into the ginseng fields and literally helped themselves to the valuable roots, and what is more, the Japanese police who were sent to that place actually connived with and protected the Japanese thieves in this wanton spoliation. No, it is absolutely necessary that the Japanese government hold such men in check or the results will be most deplorable both for the Koreans and for the Japanese in this country. We fully sympathize with Japanese efforts to develop the wealth of Korea and we believe that no others are so well prepared to do it as they, and it is for this very reason that we strongly favor every regulation which would tend to prevent bitter feeling between Koreans and Japanese.

On Oct. 2nd a Japanese fell in front of the locomotive at the South Gate Station and was instantly killed.

According to the native papers a thief entered a high official's house a few days ago and stole his *Sin-jn* or ancestors' idol and held it to ransom. But the official did not see it in that light and proceeded to make another idol to fill the accustomed niche.

From the same source we learn that the magistrate of Kyo-dong, a district not far from the capital, has presented a difficult mathematical problem to the Home Department. In travelling through his district he found 496 houses deserted by their occupants on account of the famine. He asks how he is to return the customary amount of revenue from his district.

If the native papers are correct, the Korean Government has declined an offer made by the Russian authorities to complete the Korean telegraph line through to the Tuman River.

It is unfortunate that the Korean Government should pay \$3100 to reimburse the Chinese merchants whose windows were broken in the recent incipient riot near the Big Bell Street. The evidence would show that the Chinese were

to blame for the whole affair and to pay them an amount of money so far in excess of the damage puts a premium on riots.

We have to record the execution by decapitation of nine Koreans who were leaders of a seditious society called the Whal-pin-dang or "Society for the Relief of the Poor," which operated last year in Kyūng-sang Province. Three others, who were leaders in the attack on the Roman Catholics on Quelpart, were executed by strangulation.

We note the arrival, about the middle of October, of M. Cuvelier, Vice-consul for Belgium in Seoul.

Mr. Berteux has been appointed Secretary of the French Legation in Seoul to fill the vacancy caused by the transfer of M. Lefevre from that post to the Directorship of the North-western Railroad.

A branch of the Seoul Post Office is to be opened outside the West Gate on Nov. 1st. The management seem to be doing every thing in their power to render the Post Office as convenient as possible to the public.

From November first the Seoul Electric Company will put on a large number of the new cars and instead of running every twenty minutes there will be a ten minute service. The public is to be congratulated.

On the 28th instant, at a meeting of the Council of the Korea Branch of the Royal Asiatic Society, J. H. Gubbins, C. M. G., resigned the presidency of the Society. The Society has been very fortunate in enjoying his services during the initial stages of its formation; for his long residence in the East and his close connection with the Asiatic Society of Japan rendered his advice and help of inestimable value. As Mr. Gubbins is leaving Korea the council, perforce, accepted his resignation.

The rumor is again abroad that the government contemplates enlarging the city by building a wall which shall include most of the suburbs outside the West, Little West and South Gates. A work of such magnitude must be a severe strain on the finances of the country at the present stage.

October 28 was the fifth anniversary of the assumption by the king of Chosun of the Imperial title, and the change of the name of this land from Chosun to Tā-han. His Imperial

Majesty received in audience the diplomatic body and the foreign employees of the government who were doubtless unanimous in wishing him and the Empire a long and prosperous career.

On October 23rd Rev. E. M. Cable of the Methodist Mission was married to Miss Myrtle Elliot. The ceremony was performed at Chemulpo by Rev. Geo. H. Jones assisted by Rev. W. C. Swearer. The bride was given away by Rev. H. G. Appenzeller. Margaret Jones and Madeleine Hulbert acted as bridesmaids. The wedding took place at high noon and was followed by a wedding breakfast at the residence of Rev. Mr. Jones. The *Review* wishes the bride and groom all happiness and a honey-moon fifty years long.

We are pleased to record the return to Korea of Rev. H. G. Appenzeller, from his furlough in America. We understand that his family will follow him in the spring.

We are sorry to learn that Dr. A. D. Drey of Kunsan is leaving for America with his family from considerations of health. We trust that their absence will be only temporary.

Hon H. N. Allen and Mrs Allen left Seoul about the middle of October for a short furlough in the United States. During his absence Mr. Gordon Paddock is Chargé d'Affaires. We wish Dr. And Mrs Allen a pleasant journey and a speedy return.

A poor man in the southern part of the city pawned some goods receiving five thousand cash. A man loitering near saw him come out with the money and followed him. when he entered a small side street the robber, for such he proved to be, drew a revolver and demanded the money, threatening to shoot if it was not given up. He secured the money and the poor gentleman has nothing but his pawn ticket to show for the transaction. There are many parts of the city where Koreans do not care to go at night, notably the cut near the Imperial Altar. Another thief pretended to be a house-broker and asked to look at a house. He was admitted and at the muzzle of a revolver looted the place of all portable valuables.
Whang-sung Sin-mun.

Min Pyŏng-sŭk has resigned from the command of the gendarmes and Min Yŏng-whi has been appointed to the place.

KOREAN HISTORY.

The twelve provinces were reconstructed into five and there were seventy-five prefectures in all. This plan however was abandoned two years later. Now that Koryū had regained control of her own territory, the Yü-jin tribe thought best to cultivate her good will and so sent frequent envoys with gifts of horses and other valuables. But when the Emperor of Kitan, angry because the King refused on the plea of ill health to go to Kitan and do obeisance, sent an army and seized six of the northern districts this side the Yalu, the Yü-jin turned about and ravaged the northeast boundary. The next year the Yü-jin joined Kitan and crossed the Yalu but were speedily driven back by Gen. Kim Sang-wi.

In the autumn the Kitan army was again forced back across the border. The Koryū army had now grown to such proportions that the question of revenue became a very serious one and the officials found it necessary to suggest a change. They had been accustomed to "squeeze" a good proportion of the soldiers' pay and now that there was danger of further change which would be only in the officials' favor, the soldiers raised a disturbance, forced the palace gates, killed two of the leading officials and compelled the King to banish others. They saw to it that the military officials took precedence of civil officials. From that time on there was great friction between the military and civil factions, each trying to drive the other to the wall.

The next year, 1015, the Kitan people bridged the Yalu, built a wall at each end and successfully defended it from capture; but when they attempted to harry the adjoining country they were speedily driven back. The military faction had now obtained complete control at the capital. Swarms of incompetent men were foisted into office and things were going from bad to worse. The King was much dissatisfied at this condition of affairs and at some-one's advice decided to sever the knot which he could not untie. He summoned all the leaders of the military faction to a great feast, and, when

he had gotten them all intoxicated, had them cut down by men who had lain concealed in an adjoining chamber. In this way nineteen men were put out of the way and the military faction was driven to the wall.

Year by year the northern people tried to make headway against Koryū. The Sung dynasty was again and again appealed to but without success. Koryū was advised to make peace with Kitan on the best terms possible. The Kitan generals, Yü Pyul, Hāng Byūn and Ya-yul Se-chang made raid after raid into Koryū territory with varying success. In 1016 Kitan scored a decisive victory at Kwak-ju where the Koryū forces were cut to pieces. Winter however sent them back to their northern haunts. The next year they came again and in the following year, 1018, Gen. So Son-ryūng came with 100,000 men. The Koryū army was by this time in good order again and showed an aggregate of 200,000 men. They were led by General Kang Kam-ch'an. When the battle was fought the latter used a new form of strategem. He caused a heavy dam to be constructed across a wooded valley and when a considerable body of water had accumulated behind it he drew the enemy into the valley below and then had the dam torn up; the escaping water rushed down the valley and swept away hundreds of the enemy and threw the rest into such a panic that they fell an easy prey to the superior numbers of the Koryū army. This was followed by two more victories for the Koryū arms.

The next year, again, the infatuated north-men flung themselves against the Koryū rock. Under Gen. So Son-ryūng they advanced upon Song-do. The Koryū generals went out thirty miles and brought into the capital the people in the suburbs. Gen. So tried a ruse to throw the Koryū generals off their guard. He sent a letter saying that he had decided not to continue the march but to retire to Kitan; but he secretly threw out a strong force toward Song-do. They found every point disputed and were obliged to withdraw to Yūng-byūn. Like most soldiers the Koryū forces fought best when on the offensive and the moment the enemy took this backward step Gen. Kang Kam-ch'an was upon them, flank and rear. The invaders were driven out of Yūng-byūn but made a stand at Kwi-ju. At first the fight was an even one

but when a south wind sprang up which lent force to the Koryū arrows and drove dust into the eyes of the enemy the latter turned and fled, with the exulting Koryū troops in full pursuit. Across the Sūk-ch'ün brook they floundered and across the fields which they left carpeted with Kitan dead. All their plunder, arms and camp equipage fell into Koryū hands and Gen. So Son-ryūng with a few thousand weary followers finally succeeded in getting across the Yalu. This was the greatest disaster that Kitan suffered at any time from her southern neighbor. Gen. So received a cool welcome from his master, while Gen. Kang, returning in triumph to Song-do with Kitan heads and limitless plunder, was met by the King in person and given a flattering ovation. His Majesty with his own hands presented him with eight golden flowers. The name of the meeting place was changed to Heung-eni-yūk, "Place of Lofty Righteousness." When Gen. Kang retired the following year he received six honorary titles and the revenue from three hundred houses. He was a man of small stature and ill-favored and did not dress in a manner befitting his position, but he was called the "Pillar of Koryū." Many towns in the north had been laid waste during the war and so the people were moved and given houses and land. The records say that an envoy came with greetings from the kingdom of Ch'ül-ri. One also came from T'ā-sik in western China and another from the kingdom of Pul-lā. Several of the Mal-gal tribes also sent envoys; the kingdom of T'am-na was again heard from and the Kol-bu tribe in the north sent envoys. In 1020 Koryū sent an envoy to make friends again with her old time enemy Kitan and was successful. The ambition of the then Emperor of Kitan had apparently sought some new channel. Buddhism, too, came in for its share of attention. We read that the King sent to Kyōng-ju, the ancient capital of Sil-la, to procure a bone of Buddha which was preserved there as a relic. Every important matter was referred in prayer to the Buddhistic deities. As yet Confucianism had succeeded in keeping pace with Buddhism. In 1024 the King decreed that the candidates in the national examinations should come according to population; three men from a thousand-house town, two from a five hundred-house town and one each from smaller places. Several

examinations were held in succession and only those who excelled in them all received promotion. The great struggle between Buddhism and Confucianism, which now began, arrayed the great class of monks on the side of the former and the whole official class on the side of the latter. The former worked upon the superstitions of the King and had continual access to him while the latter could appeal to him only on the side of general common sense and reason. Moreover Buddhism had this in its favor that as a rule each man worked for the system rather than for himself, always presenting a solid front to the opposition. The other party was itself a conglomerate of interests, each man working mainly for himself and joining with others only when his own interests demanded. This marked division of parties was strikingly illustrated when, in 1026, in the face of vehement expostulations on the part of the officials, the King spent a large amount of treasure in the repairing of monasteries. The kingdom of Kitan received a heavy blow when in 1029 one of her generals, T'ā Yün-in, revolted and formed the sporadic kingdom of Heung-yo. Having accomplished this he sent to the King of Koryū saying "We have founded a new kingdom and you must send troops to aid us." The Koryū officials advised that advantage be taken of this schism in Kitan to recover the territory beyond the Yalu which originally belonged to Koguryū and to which Koryū therefore had some remote title. Neither plan was adopted. It seemed good to keep friendly with Kitan until such time as her power for taking revenge should be past, so envoys were sent as usual, but were intercepted and held by the new King of Heung-yo. This policy turned out to be a wise one, for soon the news came that Kitan had destroyed the parvenu.

Now that the fortunes of Koryū were manifestly in the ascendant, many people in the north sent and swore allegiance to her, thus following the example of a certain Kitan envoy who at this time transferred his citizenship voluntarily from Kitan to Koryū.

The King died and his son Heum, posthumous title T'uk-jong, came to the throne in 1032. He married his own sister. All friendly relations with Kitan were broken off, because the bridge across the Yalu was not destroyed. It did not seem

a friendly act to leave this standing menace to the peace of Koryū. In view of this the King ordered a wall to be built across the entire peninsula from the Yalu River to the Japan Sea. It was nearly a thousand *li* long. This would seem almost incredible were it not that the facts are given in such detail. The wall was twenty-five *cha* high and the same in breadth and stretched from Ko-gung-nā Fortress, near Eui-ju on the Yalu, to Yōng-heung near the Japan Sea. The Kitan people tried to hinder this work but without avail. This period marks the acme of Koryū's power and wealth. She had reached her zenith within a century and a quarter of her birth and now for three centuries she was destined to decline.

The younger brother, Hyōng, of this King Tūk-jong, succeeded him in 1035, after a short reign of three years. He continued the work of making impregnable the defenses of the north. He built a wall from Song-ryūng Pass in the west to the borders of the Yü-jin tribe in the north-east. He also built a Fortress Chā-jūn, now Ch'ang-sūng. His reign beheld the riveting of Buddhistic chains upon the kingdom. Those who could read the signs of the times surmised this when, in 1036, the King decreed that, if a man had four sons, one of them must become a monk. Because of the Buddhistic canon against the spilling of blood the death penalty was commuted to banishment. Another Buddhistic anniversary was instituted. The King also inaugurated the custom of having boys go about the streets bearing Buddhistic books upon their backs from which the monks read aloud as they passed along. This was for the purpose of securing blessings for the people.

In order to counteract the tendency toward luxury, the King forbade the use of silk and gold and went so far as to burn up the whole stock of silk held by the merchants. He made a new law of primogeniture. The first son is to succeed. If he dies, the son of the first son succeeds. If there is no grandson the second son succeeds. If there is no son by the wife the son by a concubine succeeds. If there is none then a daughter succeeds. The Yü-jin tribe came with rich gifts and promised faithfully to refrain from raiding the frontier again. In 1047 the King was succeeded by his younger brother, Whi, posthumous title Mun-jong, who was

destined to sit upon the throne for thirty-seven years. After announcing to his suzerain his accession, he followed the custom of his house and married his sister.

This monarch at first showed a blending of Buddhistic and Confucian influences, for the annals state that in his second year he fed ten thousand monks in the palace and gave them lodging there, and that shortly after this he built a Temple to Heaven before the palace. The Yü-jin tribe broke their promise and made a descent upon the border fortresses but were driven back; and not only so, but the Koryü forces followed them to their haunts and burned their villages to the ground.

In 1053 the system of taxation was overhauled and a new schedule of weights was made. The King sent a letter to Kitan complaining that the bridge across the Yalu still stood, that a wall had been built to secure it and that a horse relay system had been established, with this bridge as one of its termini. It seemed, in the words of the letter, that "Kitan was the silk-worm and Koryü was the mulberry leaf." The King was anxious to attempt an embassy to China and for that purpose suggested that a boat be built on the island of Quelpart but the officials dissuaded him from the attempt.

The year 1056 was signalised by the arrival of an envoy from Japan. It is probable that the strong Buddhistic tendency which had developed in Japan had tempted the Japanese to send and secure further instruction in that cult and to secure relics and paraphernalia. The envoy may have asked that Buddhist teachers be sent, but the records say nothing to this effect.

Buddhism was making steady advances. A large quantity of metal intended for the manufacture of arms was taken by order of the King and made into nails for use in building monasteries. He took away houses from many wealthy people, among them some of his own relatives, and gave them to the monks. The law requiring that of four sons one must become a monk was now revised so as to read that one of every three should don the cowl. Nearly every house furnished its monk. The King said "From the very first our Kings have encouraged Buddhism and each generation has paid attention to the building of monasteries. By so doing many blessings

have been received. Now that I have become King I find that many evils are oppressing the state because of the neglect of the important precept. I will now mend this breach in our conduct and restore to the country her former prosperity." So he built monasteries in various places. The officials all used their influence against this but the monks carried the day. A Buddhist book called *Tal-jang-gyŏng* was sent by Kitan as a gift to Koryŏ.

This period was not without some hopeful signs. A law was passed that no man should be punished before being tried before three judges. The government built a fleet of a hundred and six sailing vessels to carry the government rice from one port to another. The boats made six trips a year.

But the advances, or rather retrogressions, in a Buddhistic line were still more marked. In 1065 the King's son Ku cut his hair and became a monk. A law was promulgated that no beast should be killed in the land for three years. A monastery was being built in Song-do containing 2,800 *kan*, each *kan* being eight feet square. It took twelve years to complete it. When it became ready for occupancy there was a magnificent festival at which all monks within a radius of many miles were present. The feasting lasted five days. There was an awning of silk, covering a passage-way from the palace to this monastery. Mountains and trees were represented by lanterns massed together. The King dressed in the robes of a high priest. In this monastery was a pagoda on which 140 pounds of gold and 427 pounds of silver were lavished.

Chapter IV.

Revenue....mathematics....the bridge removed....friends with China again....Confucianism wanes....Buddhist book from Japan....frontier defence....prophecy....Han-yang made a secondary capital....new laws....cash counterfeited....Yŏ-jin taken....botany....beginnings of the Kit power...between Kitan and Kin...kingdom of Wŏn....China allies herself with Kitan....Kin seeks the good will of Koryŏ....dancing-girls and Buddhism....Kin demands Koryŏ alliance....refused....defense of the north....an am-

bitions official....Kitan falls....Sung dynasty falls....harbor improvement....Buddhist trickery....rebellion quelled....historical work, Sam-guk-sa....an abject king....Kin immigrants....a good governor for Quelpart....military faction dominant....criminals, houses destroyed....king banished....a plot foiled....the emperor suspicious....military and monastic factions....attempted revolution....monastic revolt.

It is evident that population and revenue are proportionate. Not often is the question of population touched upon in the Korean annals but some light is thrown upon it by the statement that at this time the revenue from the north, from the most distant places only, was 49,000 bags of rice. From this we must infer that the north was fairly well populated.

An interesting point in connection with the mathematical knowledge of the time is brought out in the statement that the system of land tax was changed and was collected at a certain rate per each square of thirty-three paces; but if the field was large the tax was a certain amount for each tract forty-seven paces square. The square of thirty-three is 1089 and the square of forty-seven is 2209, which is the nearest possible to twice the square of thirty-three. It would seem then that they had some notion of the properties of geometrical figures.

It was about this time that Kitan changed its name to Yo. She at once sent an envoy announcing the fact. These were the golden days of Koryū's relations. The Yū-jin tribe of To-ryūng-ko-do-wha came and swore allegiance as also did the Chang-man and Tu-hui tribes. A few years later a Japanese ruler named Sal-ma sent gifts to the Koryū court as also did the people of Tsushima.

During the latter years of this reign the Kitan people were induced to break down the bridge across the Yalu but it was done only by sending an abject letter in which the Koryū king said "As all the world is yours and all the people in the world belong to you, you have no need of a bridge to bind us to you."

In 1077 an envoy came from the Emperor of China (Sung dynasty) asking aid against the Kitan. The king might well have turned and answered that as the Emperor had remained deaf to Koryū's entreaties for help so now Koryū would decline to respond. But he did nothing of the kind;

this opportunity to re-establish friendly relations with China was hailed with delight by all classes. The king, though ill, was carried on his bed outside the city walls to meet this welcome messenger. The latter was treated royally and was loaded with so many gifts that he could not take them back with him. He had no intention, however, of leaving them entirely, for he sold them and took the money instead. This sort of thrift was something new to the Koreans and they showed their disgust by ridiculing him; and when he left they spat upon the ground in token of their contempt. We are not told that Koryŭ gave the aid requested. And yet the friendly relations were continued, as is seen from the fact that in 1079 the emperor sent physicians and medicines to Koryŭ. We have here the first definite mention of gold mining in the statement that the people of Hong-wŭn dug a hundred ounces of gold and a hundred and fifty ounces of silver, which they sent to the king. He graciously gave it back to them.

In 1084 the king died and his adopted son Hun, posthumous title Sun-jong, came to the throne; but he died almost immediately and was succeeded the same year by his younger brother Un, posthumous title Sŭn-jong. When the messenger announcing this arrived at the gates of the Kitan capital he was refused entrance, for they said there must be some underlying cause for the sudden death of king Sun-jong.

Under the new king, Buddhism continued its rapid advance. In the first year of his reign he instituted a Buddhist examination to take the place of the ordinary examination which was at bottom Confucian; and so Buddhism scored a decided victory over her rival. It was a blow from which Confucianism recovered only by the extinction of the dynasty. These examinations the king attended in person, a Buddhist book being carried before him. He sent the prince to China to learn more about the tenets of the popular faith and when he returned the king went out to welcome him home. The young man brought back 2,000 volumes of Buddhist books. Later the king secured 4,000 volumes more from the same source. The records distinctly state that he sent also to Japan to secure still other Buddhist books. This is a strong indication that Japan did not obtain her Buddhism largely

from Korea. It proves at least that she had a more direct channel for the procuring of Buddhist literature than by way of Korea, otherwise Koryŏ would hardly have applied to her for books. The king married his own sister. The bridge across the Yalu had been destroyed but it would seem that it had been again built, for now in 1088 the records say it was finally destroyed.

King Sŏn-jong could not do enough for Buddhism. A vast amount of government rice was turned from its legitimate uses and found its way into the store-rooms of monasteries. The king constructed a thirteen-storey pagoda in the palace. His mother made frequent visits to one of the monasteries.

The only act of this king which was not with special reference to Buddhism was the stationing at Eui-ju of a large number of war chariots to be used in defense of the frontier.

In 1095 the king was succeeded by his son Uk, posthumous title Hŏn-jong, who was only eleven years old. His uncle Ong became regent but proved unfaithful and in the following year drove the boy from the throne and proclaimed himself king. His title was Suk-jong. The most important events of his reign were in connection with the founding of a second capital at Hae-yang, the present Seoul. The monk Tosun who, it will be remembered, had taught the young Wang-gŏn the science of war, had also left a prophecy to the effect that after 160 years it would be well for the kingdom if the site of the capital be changed. The preliminary arrangements were made early in this reign but it was not until the year 1104 that a palace was actually constructed there, nor was the royal residence changed either at this time or at any later period, for any considerable length of time. A few important laws were promulgated; that if relatives intermarried they could not receive official position; that the nomination of an heir to the throne should be made only after consultation with the court of the northern suzerain; that candidates who failed to pass the government examinations should be solaced by receiving military rank.

It is said that in 1100 copper cash had begun to circulate for the first time with freedom among the people. Buddhism also made material advances during this reign and riveted its

fetters more firmly upon the body politic. On the whole it was a very clean reign, when we remember that a usurper was on the throne.

In 1106 Suk-jong's son U, posthumous title Ye-jong, came to the throne. At the very first he was confronted by a new problem. The people had yet to learn that the coinage of money is a purely government monopoly. The readiness with which cash circulated tempted some to attempt to counterfeit it. The king consequently promulgated a law inflicting a heavy penalty upon this offense and at the same time made a law against the adulteration of food.

Having, in his third year, married a near relative he took as a teacher a monk named Un-jin, another indication of the steady progress of that cult. The talk about the change of site for the capital resulted in the building of a palace at P'yŏng-yang and several royal progresses to each of the proposed sites.

The tribe of Yŭ-jin had repeatedly promised to remain peaceful and had as often broken their word; so now when they began to grow restless again, the king decided to make an end of the matter. He sent a strong force into their territory, killed 4,800 men and took several thousand prisoners. The territory was divided into four administrative districts.

In 1115 the king developed a fad. He became an enthusiastic botanist. He ransacked the kingdom for rare and beautiful plants and sent them to China in exchange for many kinds that were not indigenous.

We have now arrived at the threshold of events which were destined to result in the founding of a great dynasty. In order to explain we must go back a few years. Early in this dynasty a Koryŭ monk from P'yŏng-yang, named Keum-jun, had fled, for some reason not stated, to the town of A-ji-go among the Yŭ-jin tribe. He had there married a Yŭ-jin woman and gotten a son whom he named Ko-eul. He in turn begot Whal-ra, and to him were born many sons, the eldest of whom was Hyo-ri-bal and the second Yong-ga. The latter was unusually bright and popular and eventually became chief; but on his death the son of his brother Hyo-ri-bal, named O-a-sok, took his place. O-a-sok died and his younger brother, A-gol-t'a, became chief. Yŭ-jin was at this

time a small weak tribe under the sway of the Ki-tan court, but now the masterly genius of A-gol-t'a had come to her help, matters were destined to assume a different complexion.

It was now in 1114 that the little tribe of Yü-jin broke off its allegiance to Kitan and prepared to carve out a career for herself under her great leader. Soon an envoy came in haste from the capital of Kitan commanding the king to stand ready to drive back the Yü-jin tribe if they attempted to escape into his territory, for the emperor of Kitan was about to chastise his recalcitrant vassal.

The next year A-gol-t'a with sublime presumption proclaimed himself emperor and named his kingdom Kin. At the same time he changed his own name to Min.

The Kitan emperor sent again demanding a contingent of Koryü troops. After anxious consultation it was decided to keep the soldiers near home and guard the interests of Koryü. In the war between Kitan and Kin the former were severely handled and again appealed to Koryü for help, but now with no hope of success.

The next year, 1116, a Koryü envoy Yun Eun-sun was sent to the Kitan court but he did not return, so a second one was dispatched to learn the cause. The fact is, the first envoy had fallen into the hands of a new power named Wün which had been set up in eastern Kitan by a man named Ko Yöng-ch'ang. War was still raging between Kitan and Kin and the whole country was in a state of turmoil and confusion. The second envoy from Koryü fell into the hands of the Wün people but got out of the difficulty by promptly stating that he was accredited to them by the king of Koryü; and he forthwith laid out his present. This made the upstart "emperor" of Wün wild with delight and, loading the envoy with rich presents, he sent him back home. Instead of going back to the king, however, the envoy returned secretly to his own home, and it was only by accident that the king learned of his return. When he did learn of it he sent for the man and inflicted summary punishment. Of course the Wün people liberated the other envoy and sent him home. Him also the king punished for having saved his life by seemingly offering allegiance to Wün.

The emperor of China sent an envoy to Koryü with gifts

of musical instruments and took advantage of the occasion to ask the Koryŭ king about the Kitan people. The king answered, "Of all the savage tribes they are the worst." When this reply reached the Chinese court some of the courtiers said that the king of Koryŭ was trying to keep China from knowing Kitan, since there was treasure there which Koryŭ wanted to secure for herself. The emperor therefore sent and made an alliance with Kitan, which, as the sequel shows, cost him dear.

Kitan was being hard pressed by Kin, and Gen. Ya Ryul-lyŭng wanted to escape and find asylum somewhere, so the king sent him a verbal invitation to come to Koryŭ. He replied that he could not do so without a written invitation. The Koryŭ statesmen feared that this covered some kind of trickery and the written invitation was not sent.

Koryŭ desired to put out a feeler to see how she stood with the Kin power so she sent a message saying "The district of P'o-ju is rightfully Koryŭ territory and we should be pleased to have it turned over to us." The answer was given without an hour's delay "Certainly, take it and do with it as you wish." Evidently the great Kin leader did not intend to let a single district stand between him and the good-will of a power which might cause him serious trouble while he was prosecuting his designs upon China.

The year ended with a great feast at the capital of Koryŭ at which dancing girls from all parts of the country congregated. The records say that they came "in clouds" which indicates the social status of the country. Buddhism had her representative in every home, but no severe asceticism would seem to have characterized the people, if this report is true.

The year 1117 beheld repeated triumphs of the Kin leader over the Kitan forces, the flight of the Kitan general Ya Ryul-lyŭng by boat, the burning of the Kitan fleet and the cession to Koryŭ of two more districts, thus placing her border again at the Yalu River. But this concession was of design for it was followed by a letter from the Kin court which read as follows: "The elder brother, the Emperor of the Great Kin, to the younger brother, the king of Koryŭ; we were a small, weak tribe and were badly treated by the Kitan power but

now we are about to destroy it. The King of Koryū must now make with us a firm treaty which shall be binding to the ten thousandth generation."

This met with an almost universal negative among the wise-heads of Koryū, but one voice was heard saying "They may be in a position to do us great harm and we should comply with this demand." The latter opinion did not prevail. Three years later another envoy came from the king of Kin with gifts but the accompanying letter was couched in low language which was construed into an insult and was answered in the same tone. The king then hastened to repair the fortresses in the north and to increase the height of the wall stretching across the country; but the Kin emperor sent and forbade it. When he received as answer the question "What affair is it of yours?" he kept his temper and did not press the demand for he was anxious just then to be on good terms with his southern neighbor.

We must not imagine that these years were barren of events of importance within the bounds of Koryū herself. Splendid monasteries were built, notably the beautiful An-wha monastery; embassies and gifts were received from China; the king made trips to P'yūng-yang and Han-yang. In spite of the height to which Buddhism had climbed, we read in the annals that the king frequented the society of dancing girls to such an extent that he drew down upon himself the censure of one of his highest officials, whom he consequently banished.

In 1123 the king's son Hā, posthumous title In-joung, came to the throne. An official, Yi Ja-gyūm, who had risen to the highest position under the former king seemed to think himself in a sense on an equality with the young king now on the throne, and wanted to have him bow to him, but the other officials interfered and prevented it. In order to make his position the more secure, and to strengthen his influence over the king, Yi Ja-gyūm bestowed upon him his four daughters to wife. Naturally he incurred the bitter enmity of the other officials, who sought means for destroying him, but without success. As a last resort they sent a band of soldiers to the palace to kill him. But he escaped to his private house, taking the king with him. From that place he governed the

land as he wished. Finding the king an incumbrance he tried to do away with him by the use of poisoned bread, but someone warned the king, and instead of eating the bread he threw it out of the window and the magpies, which soon discovered it, fell dead on the spot. Thereupon the king sent a secret message to one of his generals and soon the traitor was travelling southward into exile and all his connections and followers were put where they could do no more harm.

It was in the third year of this King, 1124, that the Kin armies finally overthrew the Kitan power. The false report came to Koryū that China had defeated the Kin forces and that the leader of the defeated power was coming to find asylum in Koryū. The king was advised by some to take this opportunity of dealing Kin a staggering blow, but the more cautious advised delay until the report should be authenticated. This was fortunate, for the report proved false.

It was in 1126 that the northern Sung dynasty came to an end at the hands of the all-conquering Kin. The records state that Kin leaders carried the last emperor of the Sung dynasty away and set up one Chang Pang-ch'ang as king in his stead, and changed the name of the dynasty to Ch'ao. When this had been effected the Kin emperor sent Gen. Ya Ryul Ka-genm to Koryū bearing his commands to the king, but what those commands were the records do not tell.

The influence which priestcraft had exercised in Koryū was well illustrated by a monk Myo-chung of P'yŭng-yang who told the King that there was no more "king Spirit" in the soil of Song-do, but if he should move the capital to P'yŭng-yang the Kitan, Kin and Sung would all become subject to him. The king believed every word of this and ordered a palace to be built there for his occupancy. A year or so later, after sending the Kin court his abject submission, he essayed to move to the northern city by boat, but a fresh breeze sprang up and he quickly changed his mind and hurried back to Song-do. The coastwise trade must have been of considerable importance, for we read that the water on the bar at Hong-ju harbor, was too shallow for boats of large burden to cross, so the king put several thousand men to work to deepen the channel; but to no effect.

The fight between Confucianism and Buddhism went steadily on. The king was the puppet of the latter but could not always carry out his plans. He wanted to take away the support of Confucian schools and turn over the funds to the monks, but this called out such a storm of remonstrances that he hastened to recall the order. He had not forgotten the flattering words of the monk Myo-chung, and now in 1130 he took occasion to visit the city of P'yŭng-yang. The tricky monk had made preparation for his coming. Hollow loaves of bread were prepared with holes in their sides after the style of a Jack-o'-lantern. Oil was placed inside and as the king approached the town at dusk these were floated down the stream, and the oil on the water, shining in the light of the setting sun, reflected all the hues of the rainbow. The monk told the king that this was the dragon's breath. This was to convince the king of the truth of his former statement. But the king's attendants were sceptical and sent messengers who returned with the bread floats, thus unmasking the trickster. They demanded the head of the monk but the king did not consent.

Foiled in this the ambitious monk laid new plans. In 1135 they were ready to be put in execution. Together with a fellow traitor, Cho Kwang, he massed soldiers at P'yŭng-yang and set up a kingdom of his own which he named Ta-wi. He called the army the "Celestial Army," perhaps to keep them in good humor. The government forces easily overcame these insurrectionary forces and Cho Kwang, finding that the end was approaching, tried to buy pardon by cutting off the head of the monk and bringing it to the capital. The king forgave him, but no sooner had he re-entered the gates of P'yŭng-yang than he raised the standard of revolt again. The royal forces laid siege to the city, and having broken down a portion of the wall effected an entrance. Cho Kwang, seeing that there was no longer any chance of safety, set fire to his house and perished in the flames.

We find in the records the curious statement that the law against murder was revised, making that crime a greater one than the killing of a cow. The following year there was a Buddhistic festival at which 30,000 monks were present.

THE KOREA REVIEW

NOVEMBER 1901.

The Founding of the Korea Dynasty.

Korea, the English name of this country, is taken from the name of the country while under the dynasty (918-1392, A.D.) prior to the present one, whose capital was Song-do (1). There are several books extant, claiming to be histories of that interesting period. The following is a literal translation from the Song-gyŏng-jŏ (2) (5 vols.) and is given as a specimen of what a student of history has to wade through and select his data from.

An antecedent of T'â-jŏ (3) named Ho Gyŏng (4) announced that he was the Sŭn-gol Chang-gun (5) "General of the Fan Ribs" (a name given to Song-do on account of the peculiar formation of its mountains). He and his wife moved from Pôk-tu Mountain (6) to Pu-so Mountain (7) now Song-ak Mountain (8). He was very rich and took much delight in shooting with the bow and in hunting with falcons. One day in company with nine neighbours he went out hunting; dusk fell while they were yet a long way from home and, being unable to keep the road in the dark, they went into a cave and slept. Their slumbers were much disturbed by the roaring of a tiger. At daybreak they were horrified to find the tiger crouching at the mouth of the cave; exit was impossible. The ten men said to each other "The tiger will eat us up!" Many suggestions were made as to what had best

(1) 松都, (2) 松京誌, (3) 太祖, (4) 虎景, (5) 聖骨將軍, (6) 白頭山, (7) 扶蘇, (8) 松岳.

be done; it was at last decided that each should throw his hat at the tiger, and should the beast take one of the hats, its owner was to go forward and engage the tiger whilst the rest escaped. Taking turn, according to their rank, each took off his hat and threw it at tiger. Ho Gyŏng's was seized! He climbed out while the others remained trembling in the cave.

He fought with the tiger, which lost its footing, fell into the cave and set upon the nine men. Ho Gyŏng went to the town of P'yŏng-na (1) to tell the fate of his companions and to get assistance in burying their remains. At the time of the burial he gave a great feast to the Spirit of the Mountain. The spirit came out and said: "I am a widow and will marry the General of the Fan Ribs, whom I will appoint a great emperor, to govern the spirits of this mountain." From that time the spirit and Ho Gyŏng were lost sight of. Though living in a secret place Ho Gyŏng did not forget his former wife; he was continually with her in his dreams. After a while she had a son whom she called Chang-ch'ung (2), who when he became a man was very clever and had an awe-inspiring presence. He married Ku-sŏ-eui (3), the daughter of a rich man who lived near the West River. They made their home in a defile of the O-gwan Mountain (4). One day a magician, who was going by, saw Chang-ch'ung and said to him: "If you move your house to the south side of the mountain, plant pine trees there and cover the rocks, the three nations will become one." He followed this advice, moved his house and planted trees here, there and everywhere on the new site. Accordingly the mountain was called Song-ak or Pine Tree Peak (5).

Chang-ch'ung had two sons. The younger, Po-yuk (6), while still quite young, went to Chi-ri (7) Mountain in Chŏl-la Province to study. After his return home he dreamt that he was standing at the top of the Kok-yŏng (8) and saw the three kingdoms spread out before him as though they were a silver colored sea. When it was day he told his dream to his brother, Yi Che-geun, (9) who said: "You are one to prop up the pillars of Heaven," (*i. e.* Your descendants

(1) 平那, (2) 康忠, (3) 具置義, (4) 五冠山, (5) 松岾, (6) 寶育, (7) 智異山, (8) 鵝嶺, (9) 伊帝建.

shall be kings). Po-yuk married his niece and they went to Ma-ga-ap to live. A magician from Sil-la saw him and said: "If you live here you will certainly have an emperor of the Great Tang (China) as your son-in-law. Two months after this a second daughter was born to them, and they called her Chin-eui (1). She was very beautiful, talented and wise.

Before Suk-jong became king (Tang Dynasty, China—he reigned 756-763 A.D.) in the Kye-sa (2) year, of a preceeding reign, he went to see the "famous mountains and streams." After travelling several days in a junk he sailed up a western branch of the Ta-dong (3) river. When the tide turned he was stranded on a mud bank, and on attempting to go ashore he found the mud so slippery that he could not walk; so he took his money out of the boat, scattered it on the mud and thus was able to walk to dry ground. From that time on the branch has been called the Ton-gŭ (4) Money Stream. After a few days he went to Song-gol (5) Song-do, and put up at Po-yuk's house. He found his landlord's daughter Chin-eui was extremely beautiful and he loved her from the first. Suk-jong was destined to be one of the "Great Ones" of Tang (China) and being of a mind to return thither he one day said to Chin-eui "I am one of the precious ones of the Tang (Dynasty), I entrust my bow and arrow to you," and left her. A few days later her son, Chak-che-geun (6) was born: he grew up to be clever, able and strong beyond the average. When he asked of his mother who his father was, she replied: "He is one of the great ones of the Tang Country but I do not know his name." One day Chak-che-geun said: "I am sixteen and would like to learn archery." His mother gave him the bow and arrows left by his father; he was greatly pleased with his new possession and went out to try it. He shot one hundred arrows and got one hundred bull's eyes!

Being desirous of finding his father he took passage on a merchant vessel; after travelling for several days they came to a certain place where the winds and waves were so high that the boat could go no further. In their fear of shipwreck the sailors endeavored to conciliate the Spirit of the Storm and

(1) 辰義, (2) 癸巳, (3) 大同江, (4) 錢浦, (5) 松谷, (6) 作帝建.

were told that there was a man from Ko-ryū among the passengers and that if they would send him from the boat the storm would cease. Chak-che-geun took his bow and arrows, jumped into the sea and swam to a rock near by. While sitting upon the rock an old man appeared to him and said: "I am the Dragon King of the Western Sea; every day an old fox comes down from the sky and as he sits upon this rock he beats a drum and recites the Ong-jong (1) classic. My head aches; I cannot endure it any more. If you see the fox I want you to take good aim and kill him." Chak-che-geun promised that he would certainly wait there; before long he espied the old fox coming from the north-west. Watching his opportunity he pulled his bow; the string hummed; the fox was hit and fell dead. The old man was immensely pleased; he led Chak-che-geun into the Water Palace and, thanking him, said: "Sir, you have relieved me of my great trouble. I will reward your virtue. Have you a desire to go to the Tang Country in the West and seek your father the Emperor? You must take with you seven precious things, for then you will return East and receive your mother with honor." Chak-che-geun replied: "I have a desire to be king of the Eastern Land" (Ko-ryū). Then said the old man: "Your grandson shall be king of the Eastern Land." Knowing from this that it was not the purpose of heaven that he should be king, he said not a word. From behind him an old woman asked "Why do you not marry the old man's daughter?" He immediately asked the old man to give him his daughter, Chō-min-eui (2) to be his wife. He consented and as a dower gave her seven kinds of precious things. The dragon's daughter said to Chak-che-geun "Ask my father at once to give you his willow walking stick and the golden pig." On account of these words he begged these two things of the old man, who said: "These two things are the most precious of all to me I cannot give you both, so take the golden pig."

Chak-che-geun took the dragon's daughter, the seven valuables and the golden pig; departing from the Water Palace he came to the North East mountain of Kā-jū (3). One day as he was digging into the earth with the silver cover of a

(1) 隆腫經, (2) 喬旻義, (3) 開州.

rice bowl, water sprung up; this is the great well of Kā ju. After they had lived here for a year the golden pig would not go into his sty; they followed the pig and came to the South side of the Song-ak Mountain. There they built a house and dug a well just outside the door. The dragon's daughter used this well as a passage-way to and from the Water Palace. This is the well on the north side of the Kwang-myŭng Sa (1). His wife made him promise that he would not look into the well after her, threatening not to return if he did so. One day he followed her secretly and peeped into the well after she and her little daughter had gone into it. They were changed into yellow dragons surrounded by five colored clouds, black, white, red, blue, yellow. He was afraid and did not speak. When the wife returned she was angry and said: "It is honorable that husband and wife should keep faith with one another; because you have broken the covenant, I will remain no longer here." At once, together with her little daughter, she changed into a dragon, went down the well and did not return. Until he was old, Chak-che-geun lived close by the Song-yi (2) Mountain. The following posthumous title was conferred upon him: "The Resolute Ancestor of Brilliant Glory." His wife they called: "The First Glorious Queen." They had four sons of whom the oldest was Yung (3).

Yung, when he became a man, had a very great intellect, he conquered the three countries of the Han. Once a beautiful maiden appeared to him in a dream, and he promised to marry her. While travelling along the road from Song-ak to Yŭng-an city he met a girl just like the one he had promised himself to in his dream. He married her, although it was impossible to find out anything about her antecedents. The people called her "The Dream Lady." Yung moved to Song-ak and built a house on the south side of the mountain. This was the Yŭn-gyŏng Kung (4). A Buddhist Priest, named To-sŭn (5), went by and asked "How is it that you sow millet in a place where hemp should be grown?" The Dream Lady heard this and told her husband, and he immediately sent out after the priest and asked him what was the meaning of his remark. To-sŭn said:—"Looking at the properties of the ground, I see

(1) 廣明寺, (2) 俗離山, (3) 隆, (4) 延慶宮, (5) 道謙.

it has a great destiny." Next year a "Holy Child" (*i. e.* a future king) will be born to you, he is to be called Kōn (1). Whereupon the priest immediately walked away. This was in 877 A.D. and the fourth moon. Recognizing these words to be of spiritual origin Pung pondered them. In the course of time a man child was born to them and he became the first king of united Ko-ryō.

The Queen of Quelpart.

A novel with the above name has recently appeared in serial form in the *Chautauquan*, from the pen of Archer Butler Hulbert. It is apparent to those who know Korea that the Quelpart was put into the title for alliterative purposes, for the scenery described and the customs of the people are purely Korean. This novel is in no sense an historical novel and yet there are just enough allusions to past events in Korea to make it evident that those events or at least their surroundings had exerted a powerful influence on the writer's mind. The story has nothing to say about the island named in the title. Perhaps the author, by synecdoche, named the part for the whole; for the setting is thoroughly and consistently Korean.

The tale opens in Washington where a young American army officer is starting for the Far East on some mission that remains a mystery till on the steamer he opens his sealed instructions and learns that he is to act as *aide* to a certain Col. Oranoff, who is in command of the guard at the Russian Legation at the capital of "Quelpart." The colonel's daughter Dulcine is, by the merest chance, a passenger on the same steamer and the hero renews his former acquaintance with her to such good effect that before the journey is over they reach a most important and interesting understanding which depends wholly upon her father's acquiescence.

They reach the capital of "Quelpart" and find that the

(1) 建.

king of the country is residing temporarily at the Russian Legation and that the preparations are almost completed for the burial of the murdered queen. The magnificent ceremony is to come off in a few days. The body of the queen is being kept at a celebrated monastery on Lynx Island, forty miles from the capital. If Roze Island were ten times as large and the hill ten times as high it would answer the description of Lynx Island to a nicety.

The king of "Quelpart" is much exercised in mind by the fact that it has become known that the emissaries of the Chinese, at the instigation of Prince Tuan, are bent on preventing the obsequies, by fair means or foul. The Russians are equally determined that the ceremony shall be a success. This part of the plot rests upon the Quelpartian notion that if any accident befalls the body of a dead king or queen the dynasty will become extinct. This is apparently what the Chinese are intent upon and the body of the queen is being watched with the most sedulous care by the monks of the monastery and by Quelpart's most trusted generals.

The time has now come to bring up the royal sarcophagus from Lynx Island to the capital. Col. Oranoff puts our hero at the head of a strong body of Cossacks who are to guard the royal remains in transit to the capital, and charges him to defend the precious charge even with his very life. The young American feels sure that on the success of his mission depends his obtaining the hand of his *dulcinea* Dulcine.

This band of Cossacks with the hero at their head make their way to the seashore opposite Lynx Island. Everything seems quiet, and so leaving the Cossacks to await his return he goes to make a preliminary survey of the monastery, which is perched high up among the mountains. He finds everything correct and decides, on his return, to leave the Cossacks at the foot of the mountain to receive the precious casket when he and the Korean generals bring it down. He returns to the monastery and is busy with the work when a tremendous explosion occurs which kills scores of Koreans and completely wrecks the building. The body is lost and with it the young American's hope of winning Dulcine. But he discovers that the casket to which the body was to be

transferred is not destroyed. He takes it and, with the help of some startled natives who have no idea of what it should contain, carries it down to the sea. And so he makes his way back to the capital where he is pounced upon by Oranoff and congratulated so heartily that he dares not tell that the casket contains nothing. But he confesses to Dulcine and, as the mistake is sure to be discovered, is in despair of securing her hand. She is as much interested in preventing such a misfortune as he is and comes to the fore by offering to personate the body of the queen in the casket. As it happens, she resembles the queen very closely and manages to secure the proper vestments in which to act her part. The hero promises to be at the tomb and arrange so that at the very last, before the great monolith is settled to its place on the tomb, he shall be there and secure her release from the casket.

Things go all right up to the climax, but just at the moment when he should have been on hand to release her, the Chinese emissaries manage to kidnap him and carry him away to the hills. Dulcine is thus imprisoned in the tomb, but as there are enormous quantities of baked meats and fruits buried with her and the tomb space is very large it is possible for her to live for several days.

Among the mountains the very adventurous young American manages to escape from his captors and after several curious escapades gets back to the city. Beneath the floor of the little temple beside the royal tomb a narrow passage leads to the tomb itself into which there is no door, but only a small aperture heavily barred. How the hero succeeds in duping the guards, gaining access to the tomb and releasing the girl, who is nearly smothered in confections, we need not relate here, but it will be sufficient to say that the wedding comes duly off, as it ought in every well regulated novel.

It is true that the plot is somewhat startling and some of the conventionalities of Quelpartean society are mildly shocked, and yet the story hangs together well, the imagination is flattered by being put through all its paces and many of the descriptions of scenery and customs are the best we have seen in regard to "Quelpart."

The Wizard of Ta-bak San.

An ignorant wood-gatherer once lived under the slope of Tā-bāk San in Chūl-la Province. Standing one morning in his door-way he saw a handsome old gentleman, part way up the slope, waving his hand and beckoning for him to follow. The woodsman obeyed the summons and hurried after the old gentleman who made his way through the woods with such agility that even the woodsman could scarcely keep pace with him. Every few moments the mysterious figure would turn and beckon again and the woodsman, as though fascinated, had no power to disobey.

The two at last gained the very center of the mountain cluster and entered the dense shadow of a jungle so thick that one could not see ten feet from the path. Here the old gentleman allowed the woodsman to overtake him, and as he did so there appeared, in an opening in the glade, the form of a small but elegant building fitted up in the most approved style of Korean architecture. The old man silently entered with his awe-struck guest. There they found a beautiful young woman setting out a repast which made the poor woodsman open his eyes with wonder. Never had he beheld such delicate viands nor such profusion and variety.

The old gentleman pressed the timid rustic to seat himself and partake of the banquet and excused himself on the ground that it was necessary for him to go on a short hunting expedition. He asked the woodsman to stay and take charge of the house for a day or two until he should return. The Korean is seldom indisposed to profit by his good luck and the woodsman found no difficulty in adapting himself to the new and delightful surroundings. It was not for him to question the source of all these good things but to enjoy them. The old man took his departure leaving the woodsman busy at work on the *kuk-sa*, *tu-bu*, *chu-ak*, *yak-kwa*, *ta-sik*, *cong-bak-ki*, *chon-gwa*, *kang-jung* and other dainties, many of which

had never before tickled his palate. After eating to his heart's content he threw himself back upon an embroidered cushion, filled a silver pipe with tobacco and resigned himself to the most pleasant contemplation. A man of greater intellectual power would have questioned the reality of such luxury in the heart of a forest and would have been more or less uneasy about the outcome of the adventure; for the philosophical mind perceives that we do not get the good things of life for nothing. But not so with the woodsman. His motto was to take things as they come and ignore the fact that presently the bill will be presented.

The next day the old gentleman returned from his hunting trip bringing good proof of his marksmanship in sundry deer, wild-boar, rabbits and birds; but he brought something better still. It was a bag of wild mountain ginseng roots, in a single one of which is concentrated the virtues of the whole Korean pharmacopoeia. As a single root represents the value of several hundred dollars this bag-full was enough to make the woodsman stare.

The old gentleman made nothing of it however but went to work preparing some of the game for the table. The feast which followed would have graced a royal table and our woodsman attacked it with, it is safe to say, more than a royal appetite. When an end was reached, not of the viands but of the woodsman's capacity, the old gentleman asked him if he would do him a favor. Of course he would; anything in the woodsman's power was at the service of his host.

"What I want," said the old man deliberately "is to buy a thousand bags of salt, but I am too old to undertake the journey to Ulsan on the coast where the salt is made. If you could take this bag of ginseng and trade it for the salt and bring the latter and deliver it to me on the edge of this forest I should consider it a great kindness. The ginseng may bring more than the salt costs but in that case you are welcome to the balance."

"A thousand bags of salt!" exclaimed the wondering woodsman. What in the world could be done with a thousand bags of salt in this wilderness? The old gentleman hastened to add:

"When you have delivered the salt I will tell you all about it."

The woodsman was not unnaturally elated with his mission, for it meant a handsome fortune for himself, after the salt had been bought and delivered. Shouldering the precious bag he hastened down the path and through the forest. The third day saw him driving a bargain with the salt makers of Ulsan and the following day a long line of ponies, each with a bag of salt on either side his packsaddle, could be seen winding over the hills and through the valleys of southern Korea. The woodsman strode merrily at their head singing snatches of song and building if not castles at least good solid tile houses in the air.

At last he reached the edge of the forest at the rendezvous appointed. The ropes were thrown off and the salt-bags came to the ground simultaneously with a thud. The old gentleman appeared from the depths of the woods, smiling. After thanking the woodsman for his services he said:

"You want to know now why I purchased all this salt. I will tell you how you can find out. Go sixty *li* to the west until you come to a little stream across which there is a bridge. At this point you will meet a man riding a donkey. Ask him what the salt is for and he will tell you."

With a kindly smile and a benevolent wave of the hand he sent the mystified but happy woodsman on his way. The long line of ponies came on, unloaded, except for the money which was to form the woodsman's wealth. Coming to the place indicated he saw a man of venerable aspect crossing the bridge on a donkey.

The woodsman had not forgotten his manners even if he had become rich, so bowing low he asked the rider to alight, as there was something he had to ask. The old gentleman complied and dismounting sat down beneath a pine tree by the road side.

The woodsman began his story and as he went on the old man appeared more and more agitated. He began to sway from side to side and moan as if in physical pain, but when the woodsman made mention of the salt the old gentleman broke down completely and sobbed and wailed as if he had just piled the earth over his father's grave.

The woodsman finished his tale and stood in amazement waiting an explanation of his listener's emotion. Something serious was evidently the matter, for the old man kept crying :—

"It is all over then ! all is lost ! alas that I should have lived to see the day !"

After a while he mastered his feelings enough to explain to the now thoroughly frightened woodsman the significance of all these mysterious things.—

"You must know first of all," said the old gentleman, "that the being you met in the forest, and who gave you this commission, is no man at all but a fox who, having lived for 1500 years, is able to assume any shape at will. Now it is the nature of this evil beast that its power for evil is limited until it shall have eaten a thousand bags of rice. Then its evil influence cannot be thwarted. For fifty years I have been fighting his baneful influence in this kingdom of Koryū and with some success, but now alas ! there is no more hope ! I will return to my master the king and resign my office of minister and retire to my home to die. The fall of the dynasty is at hand."

When the woodsman realized how he had been made a tool to bring about this unheard-of calamity he could find no words to answer. His wealth was worse than useless to him. He felt as if it hung around his neck like a millstone. So he fled away across the fields leaving the horses with the loads of money at the mercy of the drivers. And where he went and what his end was no man knows. The old man who opened his eyes was the renowned Chōng Mong-ju, celebrated in the annals of Koryū and one of the marked names in Korea's long list of literati.

It is known to every one how he worked and planned to prevent the Koryū dynasty from falling and how at last he fell pierced by the assassins knife on Ch'wi-jūk bridge at Song-do where still justice keeps red the blood upon the stone until the crime be expiated.

Review.

We have received a copy of the *Proceedings of the General Conference of Protestant Missionaries in Japan*, held in Tokyo Oct. 24-31, 1900. This is a crown octavo volume of 1048 pp. from the Methodist Publishing House, Tokyo. The title explains the contents of the work but it gives no hint of the very great value of the papers which are here printed in full and which were prepared with evident care by the leading missionaries in Japan. The scope of the undertaking can be gauged by the fact that forty-two different organizations were represented in the conference, by some 380 delegates, all of whom were foreigners. Two or more papers were read on each of the following topics: General Historical Review of Missionary Work since 1883; Evangelistic Work; Methods of Evangelistic Work; Special Mission Fields within the Empire; Educational Results and Prospects; Christianity and the Educational Classes; Religion in the Home and Work among Children; Christian Literature in Japan; Revision and Circulation of the Scriptures in Japan; Social Movements; Self-support; Is the Evangelization of Japan in the Present Generation Possible?

The discussion of resolutions on interdenominational comity and other important topics is given in full. The extensive appendices give necrological reports of twenty-one different societies; important additions to the Historical Review; list of places where there are churches or preaching places; full statistical reports. The great value of this work is enhanced by seven full-page illustrations, giving the pictures of over fifty prominent missionaries in Japan, past and present.

The perusal of this book will impress one with the truth of the statement made in its preface that "There is no class of social phenomena more interesting and instructive than those within the observation of the Christian missionary; and when men come to see, as the missionary sees, how powerfully

the thoughts which Christianity has brought to Japan have affected the habit of mind and the social ideas of the Japanese people, they must be led to a revision of many of the dicta which during recent years have passed for truths."

This work is a most valuable addition to missionary literature and should be in the library of every missionary in the Far East. It can be obtained from the Methodist Publishing House, Tokyo, at a cost of ¥2.50, which includes postage.

Odds and Ends.

Horse Sense. The second son of T'ai-jong T'ai-wang, who sat upon the throne of Korea 1401-1419 A.D. was called Prince Yang-yŭng. His descendants for many generations lived outside the South Gate of Seoul just opposite the Kwan-wang-myo, or Temple to the God of War. As time went on they became very poor and were in the direst straits. They could get no official position and, being gentlemen, they could not think of tarnishing their illustrious name by working for a living. Just in front of the gate, facing the gate of the temple opposite, grew three tall and conspicuous fir trees. At the time to which we refer the head of the family was Yi Chi-gwang and he had the utmost difficulty in making ends meet.

One day a monk came by and, pausing before the gate, addressed the owner of the place with these strange words, "If you will cut down those three fir trees you will soon attain great wealth."

It did not seem at all likely but Yi Chi-gwang was determined to let no opportunity slip for mending his fortunes; so he called his servants and had the trees felled immediately. The very next day the king happened to make a visit to the temple and was surprised to see the familiar trees lying on the ground. He asked who lived in the house and having summoned Mr. Yi asked about his family. The result was that the king made him prefect of Ko-yang, a district twelve miles west of Seoul.

In the performance of his magisterial functions he showed marvelous skill. The following anecdote illustrates his remarkable penetration. One day a young lad came to him in great haste leading a sorry looking horse. The boy said that the night before, while he slept, another groom had stolen his horse and left this poor animal in its place. He craved the help of the magistrate in recovering his lost property.

The prefect sat bent in thought for a few moments and then said,

"I will give you a peck of salt which you must put before this horse to-night and let him eat all he will; then in the morning loose him and follow him wherever he goes. You will find your lost horse within two days."

The boy followed these directions, and when he let the horse loose the next morning it started straight for Seoul. Passing through the city it proceeded to the village of Wang-sim-yi outside the East Gate. At last it came to the door of a house which was ajar and pushing it open with its nose it boldly entered. The boy followed and there, tied to the eating trough, was his lost pony. He immediately charged the master of the house with having stolen it and that gentleman was so ashamed that he gave up the animal without question.

The boy, amazed at his good luck, hurried back to Koyang to ask the prefect how it was that he foresaw that he would recover his lost horse. The prefect laughed and said:

"You ought to know that people never water their horses except at home; so I made you give that other pony salt to make him thirsty, knowing that he would go straight to the home of his former master who, of course, was the man who stole your horse. There is nothing strange about that, is there?"

Quid pro Quo. This same wise prefect was once appointed to the district of An-byŏn in Ham-gyŏng province where he was immediately called upon to adjudicate a pressing case. It seems that, years before, there had been a wealthy resident of that district who had given pledges to fortune by donating large tracts of land to a celebrated monastery called Sŭk-wang Sa (釋王寺) under the impression that if ever his descendants should be in desperate circumstances they could live at this monastery without imposition. The time

had now come when that fear was realized. The family had become poor and the young man who was its sole survivor plead in vain to be allowed to eat rice at the monastery on the strength of his grandfather's munificence, but the monks turned a cold shoulder. Repeated appeals to the magistrate had failed to secure him redress until the time came when this famous Yi Chi-gwang entered upon his duties as prefect. The young man, amidst the jeers of the yamen-runners who had seen him so often repulsed, made his way resolutely to the office of the new prefect and laid the case before him. The wise magistrate questioned the boy closely and also others who were cognizant of the case. Then he sat down, took his pen in hand and wrote the following words:—

"The grandfather of this man gave valuable land to the 'King Buddha' monastery to earn grace for his descendant, but when the time for payment came it was withheld. Let the monastery keep its "grace" and give back the land."

So the foolish monks were forced to deed back to the boy large tracts of land which had been greatly improved during their tenancy and which now afforded him a handsome competency.

Caught in Her own Trap.

When Vang-no came to the throne of Koguryū, the twelfth of the line, he was possessed of a very beautiful concubine. Her beauty was well known, for at that time women were not kept in the background so much as they are at the present day. It is said that her hair was nine *cha* long, which would be about fourteen feet. This may be a little exaggerated but we must at least concede that she had unusually long and beautiful hair. She and the queen were not on the most pleasant terms as may be surmised, and each spent much time in inventing ways and means to humiliate the other.

At last the concubine determined to risk her whole fortune on one supreme venture; so she sent a faithful servant out into the town to purchase two cowhides. These were smuggled into the palace under cover of night and from them the concubine made a stout bag. She hid this away until a favorable moment should arrive. At last it came. The King was walking in his garden in the cool of the day when suddenly fearful screams were heard and presently the concubine came flying

down the path with dishevelled hair, torn garments and every evidence of having been engaged in a desperate struggle. Behind her she dragged the leather bag. She fell panting at the feet of the King and between her sobs she declared that the queen had prepared this bag intending to have her rival thrust into it and carried away and thrown into the river. She said that, a moment before, she had been seized and was about to be thrown into the bag when she managed to slip through the hands of her captors and escape, bringing the bag as evidence of the queen's murderous designs.

The king stood quietly listening to the tragic tale. When it was done he said :

"And so the queen wanted to get you out of the way. Well, if she wants it of course it must be done." Thereupon the wicked concubine was thrown into the bag which she had prepared and cast into the river. The king saw through her artifice and punished her severely, not so much by killing her as by letting her suppose that he did it because he thought it was the queen's desire.

Editorial Comment.

We would invite the readers of the *Review* to a comparison that is not without significance at the present moment. From the news Calendar of this present issue it can readily be seen that already the dire effects of last summer's drought are beginning to be felt. In district after district people who are ordinarily peaceable and law-abiding citizens are banding together and ravaging their own or neighboring localities. It simply means that hunger has driven them to the last extremity. They are hardly responsible for their acts when reduced to actual starvation. Look at the number of districts in which from one to five hundred houses have been deserted by their occupants who have wandered off to become bandits or to become beggars in the large centers. Look at the price of rice which now at the season when it should be cheapest stands at 900 cts!! measure, the equivalent of thirty-six cents.

Over against this picture place the statements which are appearing in every issue of the Japanese papers showing that the rice crop of Japan this year is exceptionally fine and that the granaries are full to overflowing. When we compare these two pictures we ask by what law either of international right or of humanity the Korean Government has been practically compelled to raise the embargo on the export of rice. Was it because there was a surplus in Korea? No. Was it because there was scarcity in Japan? No. Was it because there are a few score of Japanese merchants in the ports whose business would be damaged by the embargo? Apparently yes. The government took the only means in its power to keep what little rice was here in order to fight off the famine but the Japanese denied that there was any famine and demanded tangible proof of scarcity. Before the full effects of the calamity could be felt the Japanese belittled it and compelled the Government to raise the embargo. They wanted tangible proofs. Well, they have them now. The country is full of armed lawlessness. The streets of Seoul are unsafe after dark. The revenues of the country are more than decimated. If this is true in the autumn what shall we see in the spring?

N. W. L. S. V. The *Review* is not interested in politics as such but this is not politics, it is a matter of life and death to a million Koreans in the next eight months. The foreign papers in Japan applaud the diplomatic triumph by which Korea is compelled to open her doors and let a portion of her desperately small supply of food go abroad. Those papers are not intentionally inhumane but they have no knowledge of the actual conditions in Korea. Japan ought to be sending a million bags of rice to Korea to-day rather than taking a single one away. We have always maintained that Japan is Korea's natural friend and ally; that Japan can do more for Korea than any other people, or than all other peoples combined, and we still believe it. But it is discouraging to see the utter apathy of Japan in view of Korea's desperate straits. Instead of aiding Korea in tiding over the evil times she puts on the screws and helps to make the evil greater than it need be.

We have been asked to correct the statement made in the October *Review* that Japanese policemen connived with

and protected Japanese thieves in despoiling ginseng fields at Song-do. We will say that this information was given us by an eye-witness. The Japanese to the number of ninety went into the ginseng beds and helped themselves while Japanese policemen were present and made no effort to restrain them. Our statement can be denied only under two suppositions, either that those ginseng beds belonged to the Japanese who were helping themselves, or that the owners had given them permission to do so; neither of these suppositions are correct. Even if the Japanese had paid for the ginseng in advance, which they had not so far as we are aware, they had no right whatever to go into the beds and help themselves. They have redress, through their Consul, if they are injured by Koreans, and their action was quite inexcusable. The fact that the Japanese policemen, or at least men in Japanese police uniform, stood there and saw it all without offering to prevent it, is proof enough of collusion.

News Calendar.

The embargo on rice was raised on the first of this month because of the strong opposition of the Japanese. The Japanese press teems with statements of the abundance of the crop in Japan and yet for the sake of a few Japanese merchants the Korean people must let the meager stock of rice go abroad. Next spring will be the time to discover whether this is wise policy either for Korea or Japan.

On Oct. 31 Pak Che-sun, the retiring Minister for Foreign Affairs, left for Japan where he will witness the fall manoeuvres of the Japanese army. He was accompanied by Col. Yi Hui-du, Yi Keuk-yŭl, a secretary in the War Office and Capt. Kim Hyŭng-sŭk.

In the north-western part of this city an official was passing along the street on the night of Oct. 31 and was attacked by a robber in soldier's clothes. Fortunately a policeman happened to come that way and the thief left for parts unknown much to the relief of the official.

At Hong-san in South Ch'ung-ch'ŭng Province the

famine is very severe. More than half the people have wandered away in a state of destitution and request is made by the magistrate for financial help for these people.

The Government has raised objection to the Seoul Fusan R. R. Co. laying their line near the royal tombs in the vicinity of Su-wŭn.

The Governor of Kang-wha states that the famine makes it impossible to pay the taxes this year amounting to 4,310,000 cash and begs that the payment be remitted for the present to be paid up in the future in annual installments.

In the latter part of Oct. three thieves dressed in women's clothes and entered a house in Seoul and finding no men there looted the place.

On Nov. 1st the Chinese Minister wrote to the Foreign Office asking that this Government take steps to hold in check Korean robbers who cross the border and operate on the Chinese side. It would be much to the point if the Chinese Government would hold in check their own people who have been notorious for their invasion of Korean soil during the last year.

The district of Chuk-san, only eight miles from Seoul, petitions for soldiers to hold in check the highwaymen who infest that region.

On Oct. 29th the heavy tide at Ok-ku swept away a number of salt sheds.

A wealthy man living near the center of Seoul received a letter telling him that if he did not bring \$10,000 to a certain place near Han-kang on a certain night his house would be burned down. But he is still holding the \$10,000, waiting for the fire.

J. N. Jordan, Esq. of His British Majesty's Legation arrived in Seoul on the fourth inst.

Between the first and tenth of October the Seoul Chemulpo R. R. carried 2090 passenger and 232,000 lbs. of freight, making gross receipts of \$20.46 per mile each day.

On Nov. 4th 13,192 bags of Annam rice arrived in Chemulpo and on the 8th 15,000 bags.

As the robberies are so frequent in Kwang-ju the War Department has served out guns to be kept in each house.

In Southern Ch'ung-ch'ung Province alone the shortage

of revenue because of crops will be over \$259,300. And in Northern Ch'ung-ch'ung over \$83,000.

Three boat loads of stone have been taken from Kang-wha to use in building docks in Talien-wan.

At Wonsan heavy rains caused the destruction of many fields and three houses were swept away, two people being drowned.

The wife of Yi Pom-chin on Nov. 10th started for Europe to join her husband in St. Petersburg.

The Prefect of Kang-wha reports 983 houses deserted because of famine and asks what is to be done about the revenue from those houses.

The Prefect of Han-sŭn reports an exceedingly high tide 4 P. M. Oct. 30th which destroyed many rice fields.

The Chinese Minister early in November asked the Government to indemnify certain Chinese merchants for the loss of forty bags of ginseng which it is alleged the governor of P'yŭng-yang seized in 1894 at the time of the war.

Of the rice arrived from Annam 5,000 bags have been sent to Song-do to be sold.

The prefect of Ok-ch'ŭn, Ch'ung-ch'ung Do reports that on Oct. 15th a band of 70 robbers entered the prefecture and looted two villages, carrying away all valuables, violating the women and burning upwards of fifty houses.

The taxes from north Kyŭng-sang Do will be short by \$58,944, and from South K. S. Do \$30,184.

On Nov. 12th the Foreign Office gave a dinner to the Foreign Representatives.

Yi Ch'ŭn-geun, one of the most notorious thieves in Seoul, whose depredations mount up to thousands of dollars, has been caught and will probably be handled summarily.

The Island of Quelpart has been visited by two very destructive fires one of which destroyed nineteen houses in the town of Che-ju and the other thirty-two houses in Tâ-jŭng.

The prefect of Kang-wha begs to have 300 bags of Annam rice sent to that island to relieve the distress.

Robbers burned thirty-one houses at Map'o on the night of the tenth inst.

In the Military School 540 men were examined for promotion on the 10th inst. of whom 170 were given the rank of Captain.

It is reported that \$10,000 worth of fifty cent and twenty cent silver coins are being minted at the Government mint at Yong-san.

On the night of the 20th inst. the R. R. Station at Young-t'oung-p'o was partially destroyed by fire.

The house of Yi Yun-yong former Minister of Agriculture, Finance and Foreign Affairs, was raided by thieves on the night of the 20th inst. and valuable property was carried away.

Over a thousand citizens of Song-do appealed to the magistrate of that town lamenting their utter inability to pay either house or land tax this year and begging that, according to precedent in such cases, the tax be remitted.

Some of the Annam rice that was being taken by boat north to Pā-ch'ŭn was stopped by pirates and each of the eleven boats was forced to give up twenty bags of rice.

The prefect of Yang-ch'ŭn, ten miles from Seoul, reports that the famine in his district is so severe that it will be impossible for him to remit the annual revenue and he asks for instructions.

Yi So-yŭng a graduate of the School of Silk Culture in Seoul has been given permission by the Department of Agriculture to start an experimental silk farm at P'ung-dŭk about fifty miles to the west of Seoul. The intention is to begin with five thousand mulberry trees.

Four blackmailing letters have been received by a resident of Seoul demanding several thousand yen and threatening first arson, second desecration of ancestral grave. The demand was that the money should be delivered at a certain pass between Seoul and the village of Han-kang.

The Japanese report that a whaling vessel manned by Japanese, on a recent cruise of a few days near Wonsan, captured twenty-four whales.

About the 20th inst. Kim Kyo-hong, the Minister of Finance, resigned and Yi Yong-ik became acting minister.

Twenty-seven men from Quelpart were caught in a storm while crossing to the mainland and were driven to the coast of

China where they were picked up by a Chinese junk and taken to Chefoo. They were shipped to Chemulpo where they arrived on the 16th inst. The Government will cover the expense of bringing them back, which amounts to \$108.50.

About the middle of the current month Carl Wolter, Esq. and family returned to Chemulpo from furlough in Germany. We imagine that Chemulpo is something of a contrast to Berlin or Hamburg. But one thing is certain, there are many far less pleasant places to live in than Chemulpo.

Richard Wunsch, M. D. from Silesia, Prussia, has been engaged by His Majesty as court physician on a monthly salary of Yen 600. He arrived in Seoul on Nov. 4th. Dr. Wunsch received his approbation as M. D. from the Prussian Government and has been practicing several years in the University Hospitals of Greifswald and Koenigsberg and Berlin, and as one of the leading physicians in the German Hospital in London. We understand that he enjoys a high reputation in university circles in Germany and was engaged on the special recommendation of Prof. Dr. Baelz of Tokyo.

In the district of Chā-ryŭng in Whang-hā Province the utter lack of rain has parched the whole face of the country. The wells have gone completely dry and nine out of ten houses are empty, the people having wandered away in destitution. Such is the report of the prefect.

The concession to the Japanese of fishing rights off the Korean coast has resulted in great activity on the part of Japanese fishermen but on the south-east coast they are beginning to say there is not enough profit in selling the fish to the Koreans, and the question is being raised of exporting all the fish to Bakan where they can be readily distributed by rail. If the Koreans wish to enjoy the harvest they must wake up and take a hand in the harvesting.

We are very glad to learn that the rumor of the death of Mr. Augustine Heard, former U. S. Minister to Korea, which was mentioned in the *Review* last Spring, is unfounded.

About two o'clock on the morning of the 16th inst. one of the outhouses in the rear of the Imperial Library, just to the west of the U. S. Legation, caught fire from some cause unknown. If there had been any help at hand the fire could easily have been prevented from spreading to the main build-

ing but the place seemed to be deserted and the lack of a half a dozen buckets of water lost the Government a very valuable building. There were many valuable books in the Library and they were all destroyed together with the furniture, which included a piano.

At the mint in Yong-san some sample paper money has been made and presented to His Majesty for inspection. The finest quality of Korean paper was used and the bills are said to have been very clearly printed.

The date for the removal of the remains of the late queen to the new tomb at Chŭn-yŭng in Yang-ju district, ten miles outside the East Gate, is set for the twenty-fifth of the first moon of next year. This corresponds to March 4th. Yi Chong-gŏn, Inspector-general of Police, has been appointed Master of Ceremonies on the occasion of the moving of this royal tomb. All officials who receive their appointment directly from His Majesty are called upon to supply three men to act as bearers, etc, in the procession, or, failing this, they must pay nine dollars each. Officials of the next grade are to supply two men or six dollars each. Officials of the third grade are to supply one man or three dollars. And these officials are to the men they send with twenty cents each per day supply for food.

The people of Kyŏng-ju in Kyŏng-sang Province are reduced to such straits for food that over five hundred of them have risen, possessed themselves of a miscellaneous collection of weapons and are looting all the outlying villages of the district. They burn, kill and plunder right and left. The prefect has sent an urgent request for troops saying that a thousand soldiers will be necessary to put down the disturbances.

Cho Han-guk, the governor of South Chŏl-la Province, has tendered his resignation several times but the government announces that if he persists in resigning he will be banished.

A merchant of Nam-po in Whang-hŏ Province was bringing goods by boat from P'yŏng-an Province but was seized by pirates near Kang-wha and despoiled of more than a thousand dollar's worth of goods.

On account of the frequency of robberies many special

watchmen have been appointed in Seoul and the suburbs, who go about ringing bells at night. At the village of Tuk-sŭm on the river the robbers caught the watchman and bound him and left him very scantily clad.

On the second of November three inches of snow fell in P'yŭng-yang which is a record date for the opening of winter in this region.

Two Japanese appeared at the office of the Prefect of Chŏng-sun, about sixty miles from Kun-san, and said they had permission to mine gold in that district and they showed a printed permit bearing the seal of the Department of Agriculture in Seoul. The prefect wrote for instructions and learned that the Department had given no such permit and that the permit was a forgery. Whereupon the prefect arrested the two Japanese and sent them under guard to the Japanese Consulate in Kun-san.

Through the kindness of one of our subscribers we have received a pamphlet descriptive of an International Exhibition of Fisheries, organized by the Imperial Society of Fisheries and Fish-culture at St. Petersburg, and to be held in that city in 1902. In conjunction with it there will be a Congress of Fisheries. All the people of the East are thoroughly interested in the harvest of the sea, and it is to be hoped that they will be able to profit by the opportunity to learn about the most scientific methods for reaping that harvest. From the prospectus we judge that the Russian Government is most liberal in its encouragement of the exhibition which, as will be seen, is of an international character. If the time should ever come when population should run ahead of food supply the harvest of the sea would be of vastly greater import than at present.

Our Japanese contemporary makes a brilliant suggestion which he trusts will ease the matrimonial situation in western countries where he affirms that there are many "old maids." He suggests that, as so many Koreans have several wives that there are many deserving men who cannot get even one, the unmarried women of the west be imported *en masse* and the law of supply and demand be allowed to work out its natural results. He also contends that as gold is better than silver so the yellow races ought to become better

than the white. This is a new argument from analogy for the progress of the Far East.

Kim Man-su, the Korean minister to France, asks to be relieved of his office, giving as his reason disinclination to the duties of his office and inability to perform them acceptably.

The *Whang-sung Sin-mun* says that the Japanese Minister in Seoul sent a despatch to the Foreign Office asking for permission for Japanese to erect telegraph lines between various open ports in Korea, commencing with Chinnampo. The F. O. replied that permission could not be given, as the government was about to begin similar lines. The minister replied pressing his former request and declining to accept the government's refusal.

A house-breaker came to grief the other night in Andong, in Seoul. After breaking in and threatening the owner with a long knife he seized some clothes hanging on a hook and started to make away but fell heavily down the stone steps and cut his face severely. Dropping the clothes and even the knife he slunk away holding his injured nose with both hands.

It is said that the government is importing 300 head of horses from Annam. Stables are now being provided for them at the Imperial Hostlery called the Sa-bok just behind the Educational Department.

In view of the difficulties into which Koreans fall by mortgaging their houses to people of other nationalities the government has instituted a mortgage bureau and will shortly announce that any Korean who wishes to mortgage his house must come to that bureau where he will obtain lower rates than can be secured elsewhere.

The governor of Whang-hā province informs the Finance Department that the shortage of revenue in his province because of the famine will amount to \$98,196.

A second police department has been established, in connection with the Household Department. Yi Kūn-t'ak is at its head. There will be 100 policemen and sixteen inspectors.

The town of Yūng-dong in Ch'ung ch'ūng Province was visited by eighty freebooters on the third of October. They

came from the town of Whang-gan. After looting certain villages in Yŏng-dong they went into Ok-ch'ŭn and burned fifty houses and killed fifty-six people.

The town of Ham-yŏl in north Chŏl-la province has suffered so severely from the famine that 400 houses have been deserted and over ninety people have died of starvation.

Pak Che-sun who went to Japan to witness the military manoeuvres had audience with his Majesty the Emperor of Japan and was decorated by him with the order of the Rising Sun, first grade.

The Chinese Consul in P'yŏng-yang has requested the governor to ask his government to designate a spot in that vicinity that can be used as a burial ground for the Chinese soldiers who fell there during the Japan-China war. They were buried in various places, and it is desired to collect their bones and bury them together.

On account of lack of funds in the Finance Department the payment of salaries in all the departments except those of war and police has been deferred.

The town of Sam-ch'ŭk was visited by a disastrous flood on Oct. 19th by which eighty-eight houses were swept away and eleven people killed. It was due to excessive rains.

In view of disturbances in the southern provinces Yi Man-jŏ has been put in charge of the police force of the three provinces of Ch'ung-ch'ŭng, Chŏl-la and Kyŏng-sang.

On account of the famine the Educational Department has lowered the price of the annual calendar, which goes into the home of every Korean, from ten cents to six cents.

The deficit in revenue from the province of Kyŏng-gen, in which the capital is situated, will be \$163,640.

The prefect of Kim-p'o asks the loan of 600 bags of the Annam rice to tide over the famine, promising to pay it back out of the next crop.

In connection with the Roze Island affair two Koreans have been condemned to receive one hundred blows apiece and spend ten years in the chain gang on the charge of having received a bribe of 8,900,000 cash from the Japanese who claimed to have bought the island. Another has been condemned to 80 blows and two years in the chain-gang. An-

other to 80 blows and one year in the chain-gang; and two others who have fled for parts unknown are to be executed if captured; meanwhile nothing is said of the man who is principally implicated.

The U. S. Charge d' Affairs has addressed the Government in regard to the World's Fair to be held in St. Louis in 1903, suggesting that Korea appoint a commission and send an exhibit to America.

The prefect of Pyŏk-tong on the Yalu River telegraphs for instructions regarding fifty-three "houses" of Chinese who ask to be allowed to settle on Korean soil and who offer to pay the land tax.

The Finance Department is taking the present time to clear up arrears of taxes. It takes for granted that heretofore the various magistrates have collected the taxes from the people but it deplors the fact that the magistrates have not seen fit to turn all the money into the central treasury. Consequently all magistrates who during the past six years have been short in their accounts are to be arrested and asked to explain. This affects, of course, all magistrates of this description who have held office but have since resigned. As the average tenure of office of a country magistrate cannot be much above two years, it is evident that a good deal of money can be expected from the class of men above described. We hope it will be a lesson to all prefects to confine their perquisites to the legal figures. To show that the sum involved is by no means insignificant it will be necessary to cite the cases of (1) the former prefect of Yŏn-an who owes \$1520, (2) the former prefect of Kang-jin who owes \$6400, (3) the former prefect of Chuang-ju who owes \$1600, (4) the former prefect of Sŏng-ju who owes \$4400, (5) the former prefect of Eui-heung who owes \$200. These five men alone owe \$14,100.

The prefect of Un-bong reports that the famine has driven nine tenths of the people from their homes and the autumn tax will not be forthcoming. The prefect of Man-gyŏng says practically the same thing of his district.

The town of Sun-an will be short this year \$1160, in its revenue.

The lack of rain in Kyŏng-sang Province during the summer was made up for in the autumn by floods which destroyed

many houses. The various prefects went to the places where such disasters occurred and inspected them personally. In Eui-ryŭng two men were drowned and 164 house fell. In Ham-an 101 houses fell. In Kon-yang thirty-one houses fell. In Cho-gye twenty-one houses fell. The governor appeals to the Government for aid in behalf of these people.

One hundred of the horses ordered by the Government from Annam arrived in Seoul on the 24th inst. They are to be used as remounts for Korean army officers.

During the past two years the Bureau of Surveys has been busy surveying various country prefectures. A good deal of ground has been gotten over as the following figures will show.

In Kyŭng-geŭi Province, fourteen prefectures; in North Ch'ung-ch'ŭng, thirteen prefectures; in South Ch'ung-ch'ŭng, eighteen; in North Chŭl-la, fourteen; in South Chŭl-la thirteen; in North Kyŭng-sang, twenty-two; in South Kyŭng-sang, eight; in Whang-ha, two. In all 104 prefectures have been surveyed. How thoroughly it was done we cannot say but it was done for the purpose of readjusting the taxes of the country by including new fields and houses. The cost of these surveys was \$199,146 41. By this means the annual revenue of the government will be enhanced to the extent of \$669,018 a year, from the land tax and from the house tax \$113,299.20, making a total of \$782,309.20, which shows that the surveys were a paying investment.

A man in Ham-heung named Chu Kye-ong has attained the age of 105 years, and so the governor of the province recommends him to the Emperor as a candidate for rank of the first grade. The man's name is quite appropriate as it means "The Aged Cinnamon Tree."

The revised figures representing the shortage of revenue from South Ch'ung-ch'ŭng Province puts the figure at \$436,600.

We are pleased to note the arrival of Mr. Philip Gillett from the United States, who has come to Korea under the auspices of the Young Men's Christian Association to start a branch of that organization among the young men of Korea.

News has come that Mr. W. F. Sands, the Adviser to the Korean Household Department, is ill with typhoid fever in the

town of Eui-ju on the Yalu River. Dr. Sharrocks, connected with the Pyŏng-yang station of the Presbyterian Mission, has been summoned to Eui-ju to attend him. We trust that we shall soon be able to report his full recovery.

The growing boldness of Korean thieves has become quite a common topic of conversation among foreigners in Seoul. A case in point occurred a few weeks ago when a young tourist from America, named Mr. Rex, was stopping at the home of Rev. H. G. Appenzeller. The young man was awakened by a curious noise and saw a thief crawling through a small window into the room. By a rather remarkable exhibition of presence of mind Mr. Rex lay still to see what the fellow would do. Descending to the floor the thief began searching the room for valuables. As he approached the head of the bed where on a chair lay the young man's watch the latter lit out at him with a good Anglo Saxon shoulder blow which felled him to the ground and completely demoralized him. The rascal on his knees began rubbing his hands together in the ordinary oriental precatory manner but the Anglo Saxon did not understand the gesture and gave him what is sometimes called a "John L.," after which he called the the host and the culprit was sent off to police headquarters escorted by two policemen.

On Wednesday afternoon a general Meeting of the Korea Branch of the R. A. S. was held in the Reading Room of the Seoul Union. Rev. J. S. Gale, the Corresponding Secretary, read a paper on Han-yang (Seoul). After giving the subject a careful historical handling the reader pointed out, by means of an excellent map, the various points of historical interest in the city and its environs. The paper showed wide research and a complete grasp of the subject. It ended with a most interesting translation of a description of Seoul by a Chinese envoy who visited the city over four hundred years ago, which showed that the Korean people have changed very little since that time, most of the customs there described being in force to-day.

Thursday the 28th of November being the day set aside by the President of the United States as a day of Thanksgiving, there was the regular Thanksgiving Service of the Union Church at the Chapel of Pai Chai School. The service

opened with a short address by Mr. Philip Gillett, the new Secretary of the Young Men's Christian Association of Korea, in which he spoke of the rapid advance in Mission work and its reflex influence on the people at home. After his most appropriate remarks the address of the day was delivered by Rev. H. G. Appenzeller in his usual eloquent style. He spoke specially of the victories for good municipal government in America, the awakening of the people to the dangers of the liquor traffic and the growth of the spirit of union between the different branches of the protestant church.

We note with pleasure the publication of the first number of *The Korea Field*, a quarterly brochure of sixteen pages, intended to be a point of contact between the missionaries on the field, especially Presbyterian missionaries, and the people at home. It is full of accounts of personal incidents occurring in the missionary's life and it is these which are far more interesting to Christian people at home than generalities however brilliant. It is the close touch which arouses enthusiasm and we can not praise too highly this effort nor too strongly recommend it to those who desire information about mission work in Korea. The *Review* has repeatedly offered to open its pages to just this class of matter, but without success. But in this other form which is attractive and yet cheap a far wider public can be reached than through the pages of a magazine like the *Review*. We wish this venture all success.

The prefect of Sŏ-ch'ŏn says that the famine has driven a great many people from their homes and the distress is so great that financial aid is needed from the central government. But as the government revenues come from these very districts it does not appear how the aid is to be given.

On account of the exertions of the Finance Department to collect arrears of taxes from present and former prefects these gentlemen are working vigorously to get the money together. Some are selling their houses, others mortgaging them at 10 per cent a month and others are depending on their friends to help them over their difficulties. The first day after the decree went forth \$10,000 were received, the second day \$20,000 the third day \$30,000 and so on increasing \$10,000 a day until the sixth day when a total of \$21,000 had been collected.

The people of An-ju have sent a letter complaining loudly of the actions of the new prefect, saying that he has seized, beaten and robbed many well-to-do citizens and eaten a large amount of the government money. Even the children have made up a song about him, which seems to be the lowest depth of infamy to which a Korean can descend. They demand that he be removed.

This year has been one of most remarkable weather. Every sign has failed and every precedent broken. And now a foreigner returning from Kong-ju a hundred miles south of Seoul, reports that snow lies a foot deep on the level in those parts.

M. C. Fenwick, Esq. of Wonsan is in Seoul and he reports that the fruit season in Wonsan has been an exceptionally fine one. There is no other place in the East where the apple imported from Europe or America will thrive and not gradually lose its flavor. The Wonsan apples grown from American trees are fully the equal of those in America. The plum, gooseberry and currant crops were also exceptionally fine. Wonsan grown apples sold in Vladivostock for fifteen *roubles* a bushel which would be equivalent to twenty-five dollars, gold, a barrel. It would look as if Korea might become the orchard of the Far East. The climatic conditions seem to be just right. Among the western fruits that thrive the best must be counted the grape which grows in Korea luxuriantly and bears heavily. One garden in Wonsan produced upwards of fifty bushels this year.

KOREAN HISTORY.

In the year 1145 occurred an event of great importance. A century and a quarter had now passed since the kingdom of Sil-la had fallen and as yet the annals of Sil-la, Ko-gu-ryū and Pāk-je had not been worked up into a proper history. This year it was done and the great work entitled *Sam-guk-sa*, or History of the Three Kingdoms, was the result. This work which, though rare, exists to-day, is the thesaurus of ancient Korean history, and it is the basis upon which all subsequent histories of ancient Korea are founded. Its compiler, Kim Pu-sik, is one of the celebrated literary men of Korea and may truly be called the father of Korean history.

In-jong was succeeded in 1147 by his son Hyōn, posthumous title Hui-jong. Never before had a king given himself over so abjectly to the priesthood. The people were thoroughly discontented with his course, but he would listen to no remonstrances. It would have been better had he been a more consistent Buddhist but his drinking, gambling and licentiousness gave the lie to his religious pretensions and left the impression that he was in reality only the tool of the priesthood. It is said that his visits to a certain monastery were so frequent that an awning had to be erected from the palace to its gates, and if at any time the king was not to be found they looked for him in this monastery. He was an object of ridicule to the whole people.

In 1165 numbers of the Kin people crossed the Yalu and settled at In-jū and Chūng-jū. The magistrates raised a force of soldiers on their own account without royal authority and drove out the intruders and burned their houses. The Kin emperor made the king restore them to their places but the magistrates again drove them out; so the Emperor sent a body of troops and seized sixteen of the country officials.

The officials desired to stop the king's frequent visits to his favorite monastery. One day as he was passing along his covered passage-way they made his horse rear violently and

at the same time one of them let fall an arrow before him. The king was terrified, supposing that someone had shot at him, so he returned to the palace in haste and barred the gates. He charged a slave of his brother's with having shot the arrow and after wringing a false confession from him by torture put him to death.

In 1158 Ch'oe Ch'ŏk-kyŏng became prefect of T'am-na (Quelpart). He was well liked by the people and when he was removed and another man put in his place they rose in revolt, drove out the successor and said they would have no governor but Ch'oe. So the King was obliged to reinstate him. These people of Quelpart were very unruly. It was only during the reign of this king's father that the first prefect had been sent to that island.

The king sent a commission to Dagelet island off the east coast to find out whether it was habitable. They brought back an adverse report.

Besides his partiality to Buddhism the king added another burden to those which the people already carried. He made the eunuchs his instruments to exact money from the people, and to such as supplied him with the most money from this illegal practice he gave rank and honors. The king was continually feasting, but none of the military men enjoyed his favor or shared his hospitality. Matters came to a crisis when in 1170 one of the military officials was struck by a civil official of a lower grade in the presence of the king while at a monastery outside the city. The matter was hushed up for the moment but when the company separated some of the generals assembled the palace guards and seized and killed the two leading civil officials. One, Han Roe, escaped and hid behind the king's bed. In spite of this the generals entered and dragged him away to his death. Then they began to slaughter the civil officials and eunuchs indiscriminately. The records say that the dead bodies were piled "mountains high." The military officials had a sign by which they might be distinguished. The right shoulder was left bare and they wore a head-dress called the *pok-tu*. Whoever was found lacking these two signs was cut down. The king was in mortal fear and tried to propitiate the leading general by the gift of a beautiful sword. He accepted it but the

work of death went on. They took the king back to the capital and, arriving at the palace, cut down ten leading men at that point. Then they went to the palace of the crown prince and killed ten more. Proclamation was made in the main street "Kill any official wearing the garments of the civil rank". This was the sign for a general slaughter and fifty more of the officials were murdered. After this, twenty eunuchs were beheaded and their heads were set up on pikes.

Though the king was badly frightened he continued his evil course of life without abatement. The generals wanted to kill him but were dissuaded. The persecution of the civil officials continued but there was some discrimination, for two of them who were better than the rest were spared and protected. A civil official, returning from China, learned of of this *emence* and, gathering forces in the country, approached the capital; but at a certain pass an unfavorable omen was seen in the shape of a tiger sitting in the road. The omen was true, for the improvised army was defeated by the insurrectionists. One Chông Chung-bu was the leading spirit in this business and he now proceeded to pull down all the houses of the civil officials, turning a deaf ear to the expostulations of those who pitied the widows and orphans. From this time dates the custom of destroying the house of any official or gentleman who is guilty of any serious crime against the king.

Gen. Chông came to the conclusion that the king was a hopeless case and so he banished him to Kô-je in Island, Kyûng-sang Province, and the Crown Prince to the island of Chin-do, and made way with a large number of the king's relatives and hangers-on. He then put the king's younger brother Ho on the throne. His posthumous title is Myûng-jong. This was in 1171.

Then all the offices were filled by military officials, Gen. Im Kenk-ch'ung becoming Prime Minister. Mun Keup-kyûm was one of the civil officials who were spared, and he now feigned to be well content with the condition of things and gave his daughter to the son of one of the generals in marriage. An envoy was sent to the Kin court saying that as the king was old and sick his brother had been given the reins of power.

One of the generals, Yi Ko, desired to effect a revolution and, gathering his friends about him, promised them high honors in case the attempt should succeed. Thereupon he took with him to a feast a number of his followers with swords hidden in their sleeves. Gen. Ch'oa Wŭn, however, suspected something and communicated his suspicions to Gen. Yi Eui-bang who managed to get Gen. Yi Ko out into the anteroom and there felled him to the ground with an iron mace and dispatched him. His followers were also seized and killed.

The emperor suspected that the deposed king had been forcibly ejected and so sent a letter severely blaming his successor. An envoy was dispatched to the Kin court to explain matters. He talked well but the emperor still suspected something and refused to answer the king's letter. The envoy thereupon sat down and deliberately began to starve himself to death. This secured the desired answer and the envoy returned to Song-do. The emperor sent a commission to enquire into the matter. The commissioner was feasted at the capital and told that the deposed king was old and sick and had gone away to a distant part of the country and could not be produced.

The ill-will between the military and the monks was well illustrated when the palace caught fire. General Chŏng saw many monks running toward the burning buildings, but rather than have them enter he locked the gates and let the buildings burn to the ground.

The remnant of the civil officers were ever on the lookout for opportunities to get the upper hand again and drive out the military party. To this end Kim Po-dang sent letters to prefects far and wide and a time for a rising was agreed upon. The banished king was put in the van of the army thus improvised and they advanced as far as Kyŏng-ju. But the plan miscarried and Kim, its originator, was seized by the people and sent to Song-do where he was put to death. Before dying he exclaimed "I was in league with all the civil nobles." This was probably not true, but it caused a fresh outbreak of the military party upon the civil nobles, and scores of them were killed. At last a reaction set in and the military leaders, feeling that they had gone too far, tried to make

amends by giving their daughters to the sons of the civil officials in marriage.

At this point occurred one of the most revolting events that blot the pages of Korean history. Gen. Chông, hearing that the banished king had come as far as Kyōng-ju sent Gen. Yi Eui-mun to put him out of the way. After the leader and two hundred members of the ex-king's guard had been treacherously killed the ex-king himself was spirited away to a neighboring monastery. He was taken out to the brink of a pond behind this monastery and there Gen. Yi, who was a man of immense stature, seized him in his arms and crushed his ribs, killing him instantly. The body was wrapped in blankets, placed in two kettles, which were placed mouth to mouth, and thrown into the pond. When this monster, Gen. Yi, returned to Song-do he was loaded with honors. Later a monk, who was a good swimmer, raised the body and gave it decent burial.

In spite of the overwhelming power exercised by the military party, the king was devoted to Buddhism. The monks were very anxious to kill Gen. Yi, who had taken such an active part in deposing the late king; so they massed in front of the palace and set fire to it by first firing the adjoining houses. Gen. Yi made a sudden sally with a strong guard and killed a hundred of the monks. He followed this up by demolishing five monasteries whose sacred vessels and other utensils he confiscated.

Chapter V.

Rebellion quelled.... cannibalism....anarchy...."faith cure"... reformation... Ta-na well.... the Queen restored... slaves revolt... the Mongols... envoy killed....Kin weakens....Kitan refugees... civil strife... Kitan driven back... Mongol allies... Mongols drive Kitans into Koryū... Mongol savages... Kitan remnant surrenders... Mongol envoy... jealousy... Mongol demands... rebels' heads sent to Song-do... Mongol demands tribute... brutal envoy... a new wall... Japanese pirates... Mongol envoy killed... Mongol allies... driven back... prime minister duped... pirates again... a Korean "Shogun"... Mongols cross the Yalu... a Mongol letter

...the Mongols reach Song-do....leave it untaken...the "shogun"
flees....a brave prefect...Mongol terms....King surrenders...
Mongol residency.

Cho Wi-jong was a P'yŭng-yang man with a towering ambition, and he now deemed the time ripe to put the wheels in motion. He therefore drew about him a strong body of troops. All the districts about P'yŭng-yang joined him excepting Yŭn-ju, which remained loyal to the king. The people of that place were afraid of the rebel but the loyal prefect Hyŭn Tŭk-su forged a letter purporting to be from the royal army *en route* for P'yŭng-yang. This gave the people courage to hold out.

Cho and his troops marched toward Song-do and encamped not far to the west of the town. Gen. Yi Eui-bang, having first seized and killed all the P'yŭng-an officials who happened to be in the capital, marched out against the rebels. At the first attack the seditious force broke and fled. Gen. Yi chased them as far as the Ta-dong River. He crossed that river and lay siege to P'yŭng-yang; but winter was coming on and he was obliged to retire to Song-do. Cho then made two or three attempts to overthrow the loyal town of Yŭn-ju, but without success.

Gen. Yi was a ruthless man, who had no love of humanity in him, but would kill his best friend if it served his purpose. For this reason Gen. Chŏng did not dare to associate with him, but threw up his commission and went into retirement. His son got a priest to dog the footsteps of Gen. Yi and wait for a chance to kill him. This he finally accomplished and Gen. Yi and many of his relatives were killed; and the queen, who was his daughter, was driven away.

As Cho Wi-jong, the P'yŭng-yang traitor, was gradually losing power he desired to get help from the Kin emperor. For this purpose he sent two envoys, but one of them killed the other on the way and then fled to Song-do. Cho sent another, but him the Kin emperor seized and sent a prisoner to the Koryŭ capital. In the spring the royal forces besieged Cho in P'yŭng-yang again and famine within the walls became so great that men ate each other. Many of the towns-people came out by stealth and as they were well received by the besieging force, well-nigh all the civilians in the city came over

the walls by night. When the city fell, Cho was killed and his wife and children were sent to Song-do where they were hung in the center of the city.

The rebel forces were scattered but reunited in various places and terrorized the whole north, so that envoys to the Kin court had to go a round-about way to avoid them. The whole country in fact was in a state of anarchy. In the south whole sections of the country were disaffected toward the government and bands of men roamed the country. There was a rising also in Whang-hā Province. In P'yŭng-yang the people rose and drove out the governor. The king was forced to begin the correction of abuses. He sent all about gathering information as to how the people were governed and as a consequence eight hundred officials were cashiered. But the attempt at renovation came too late. In the west the bands of robbers looted right and left and could not be apprehended. The capital itself swarmed with thieves. The ancestral temple itself was robbed of its utensils. But all this time the king kept up a round of carousals and debaucheries at which he himself played the buffoon, and danced for the delectation of his guests, and that too at a monastery. A sacred place truly!

In the twelfth year of the reign, 1182, we find an interesting application of what goes in these days under the name of "faith cure." A priest claimed to be able to cure any disease. Being called before the king he said, "If anyone drinks water in which I have washed my hands he will be immediately cured." He further explained "After drinking the water, pray earnestly to Buddha. Then rise and say 'I am cured', and if you really believe you are cured, you will be so." Crowds of people applied to him for treatment. He seduced many of the women who came to him.

Gen. Yi Eui-mun was now court favorite and he usurped all the leading offices and acted as pander-in-general to the King by seeking out and forcibly carrying to the palace young and handsome girls. This seemed intolerable to such loyal men as Gen. Ch'oe Chung-henn, and he, in company with his brother, surrounded the palace, killed Yi Eui-mun and many others of his ilk, chased away many illegitimate sons of the king, who had become monks, and would not let them enter

the palace again. This all happened in 1196, and two years later the reformer continued the good work by deposing the old and indolent king, banishing the crown prince to Kang-wha and putting the king's brother Mun on the throne. His posthumous title is Sin-jong. The banishing of the crown prince and his wife was effected in a very heartless manner. They were ordered out of the palace at a moment's notice and, coming forth entirely unprepared for the journey, were mounted on horses in a cold rain and hurried away to Kang-wha. A terrible storm raged the day the King was deposed, as if in sympathy with the throes through the country was passing.

There was a saying current among the people which shows at once how superstitions they were and to what an extent the eunuchs were wont to abuse their power. They said "If the King uses water from the Ta-nā Wall many eunuchs will arise and will cause the government to be administered badly;" so the well was filled up. Another instance shows what a terrible temptation there was for the people to abuse their power. This same reformer Cho'e Chung-heun, though himself a man of perfect uprightness, had a brother who now took advantage of his position to force the king to take his daughter as queen. To do this the real queen had to be banished. As it happened, the king was deeply attached to her, but he was in no position to refuse to do the bidding of the powerful courtier. After a tearful parting she went into exile. This was as yet unknown to the reformer, but when he learned of it his indignation was deep and fierce. Cloaking his feelings, he called his brother to a feast and there reminded him that they were not of a high enough family to furnish a queen, and he charged him to give up the attempt. The next day, the villain changed his mind again. His mother expostulated with him and he felled her to the floor. Gen. Ch'oe was told of this and, surrounding himself with a strong body-guard, he proceeded to the palace gate. When his niece was brought in her chair and was about to enter to become queen, the faithful old general disputed the passage and a fight ensued between his men and his brother's. The former were successful and the wretch betook himself to flight, but was pursued, taken and killed by the general himself. The rightful queen was restored to her station.

The six years of this king's reign were one long scene of turmoil and strife. In the first place the slaves revolted. They said "The high men are not made so by the decree of heaven. Great men are those who do well. Let us fight for our rights; Gen. Ch'oe is from as low a grade as ourselves. Let us become high men too." They rendezvoused at Heng-guk monastery and decided as a preliminary measure to demand from their masters the deeds of themselves (for slaves as well as houses were deeded property) and to burn them. They were betrayed to Gen. Ch'oe who trapped a hundred of them, tied stones about their necks and drowned them in the river. The south was overrun by marauding parties whom the king bought off by gifts of food, clothes and land. In Chin-ju the governor's servants locked him in his private dungeon, gathered a band of men and put to death all who would not join their standard. It is said that 6,400 men were killed because of refusal to join them. The same scenes were enacted in various places, notably in Quelpart and Kong-jū.

In the midst of these scenes the king died and was succeeded in 1205 by his son Tok, posthumous title Heui-jong.

We have now arrived at the threshold of events which were destined to make Asia one great battle-field and to cause the sovereigns of Europe to tremble on their thrones.

The Mongols lived north of Yü-jin and were in a sense connected with them. Their first great chief was Ya-sok-hā (Yusuka) who first led the revolt which separated the Mongol power from the Yü-jin. He together with Keui-ak-on conquered forty of the northern tribes in quick succession and brought them all under his flag. His son's name was Chül-mok-jin, the great Genghis Khan. It was now in the second year of Heui-jong, in 1206, that the great Genghis proclaimed himself emperor and named his empire Mong.

Meanwhile Ch'oe Chung-heun was not proof against the seductions of ambition and power, and we next find him seizing the people's houses and building himself a magnificent residence adjoining the palace. People said of him that he buried a boy or a girl under each corner post.

When the spring of 1212 opened, an envoy was sent to the Kin court but was intercepted by Mongol videttes who

had by this time worked their way southward to a point that commanded the road between Koryū and Kin. The Kin people recovered the body and sent it back to Koryū.

Gen. Ch'oe had acquired so much power that he was in reality the ruler of the land, holding much the same position that the Shogun of Japan is said to have occupied. He may not inappropriately be styled the Shogun of Koryū. For this reason the king desired to get him out of the way. To this end he put upon his track a number of monks, but as they began by attacking his servant he quietly slipped into a chest and they could not find him. His body-guard became aware of his predicament and forced the palace gates, killing right left; and they would have killed the king had not the wily old general stepped out of his hiding place and prevented it. The latter banished the king to Kang-wha and the crown prince to Chemulpo and set upon the throne one Chong, whose posthumous title is Kang-jong.

The only event recorded of this reign is the arrival of an envoy from the Kin court, who wanted to enter the palace by the central or royal gate. He insisted upon it until he was asked the question "If you enter by the royal gate, by what gate would your master enter should he come here?" This silenced him.

Kang-jong was succeeded in 1214 by his son Chiu, posthumous title Kang-jang. This was destined to be the longest and by far the most eventful reign of the dynasty for it lasted forty-five years and witnessed the great Mongol invasion.

The Kin power was now trembling under the Mongol onslaught and envoys came demanding aid from Koryū in the shape of rice and horses. The king ostensibly refused but allowed the envoys to purchase rice and carry it away with them.

Again a dark cloud hung over Koryū's northern border. It was not the Mongols as yet, but the remnant of the Kitan forces who were unable to withstand the Mongols and so had fled south into Koryū territory. At first the Koryū forces were able to keep them in check but as they came in ever increasing numbers they broke down all opposition and were soon ravaging Whang-hā Province, making P'yūng-yang their headquarters. The lack of Koryū soldiers was so evident

that men of all classes, even the monks, became soldiers. It was of no avail. They were cut down like stubble and Whang-ju fell into Kitan hands. The enemy was soon only eighty *li* from the capital. Consternation reigned in the city and the people all procured swords or other weapons and manned the walls.

To this outward danger was added the terror of civil strife for the priests took this inopportune moment to attack the old general, Ch'oe, who still ruled with a high hand. He turned on them however and cut down three hundred. He then instituted an inquisition and as a result 800 more were killed.

Such then was the desperate position of Koryŭ; a powerful enemy at her door, the south rife with rebellion, and in the capital itself "mountains of dead and rivers of blood." Victorious Kitan came sweeping down on Song-do, but for some reason, perhaps because they had heard that the town was well defended, they made a detour, appearing next on the banks of the Im-jin River half way between Song-do and the present capital. There they suffered defeat at the hands of the Koryŭ forces as they did also later at the site of the present capital. In view of these defeats the Kitan army retired to Tā-bāk San. Now another cause of anxiety appeared in the shape of the Yŭ-jin allies of the Mongols who crossed the Yalu and took Eui-ju. But Koryŭ, wide awake to the danger, threw upon them a well equipped force which destroyed 500 of them, captured many more and drove the remaining 300 across the river. The king now built a royal residence at Pā-gak San to the east of Song-do, for he had been told that by so doing he would be able to hold the north in check.

Myŭn Ku-ha of east Yŭ-jin, being defeated by the Mongols, came in his flight towards the Yalu, but the Koryŭ general, Chŭng Kong-su, caught him and sent him safely to the Mongol headquarters. This pleased the Mongols hugely and they said "We must make a treaty of friendship." We must remember that the Mongols were at war with Kitan and had driven her army across into Koryŭ, but at first did not pursue them. Now, however, an army of 10,000 men under Generals T'ap Chin and Ch'al Cha, were sent to complete the destruction of the Kitan power. They were joined by Yŭ-jin allies to

the number of 20,000 men under Gen. Wan-an Cha-yŭn. As these allies were advancing against the doomed army of Kitan, the remnant of which, 50,000 strong, was massed at Kang-dong, a great snowstorm came on and provisions ran low. Koryŭ was asked to supply the deficiency which she did to the extent of 1,000 bags of rice. This still more helped her into the good graces of the Mongols. But the records state that the Mongols were so little beyond the condition of the savage that there could be little real friendship between them and the people of Koryŭ. The latter showed it too plainly and the Mongols of course resented it.

In this army that was marching to the annihilation of Kitan there was a contingent of Koryŭ forces under Gen. Kim Ch'ui-ryo who is described as being a giant in size with a beard that reached his knees. He was a favorite with the Mongol generals and was treated handsomely by them.

The siege of Kang-dong was prosecuted vigorously and soon the greatest distress prevailed within the walls. The leader finally gave up hope and hanged himself, and the 50,000 men came out and surrendered. Gen. T'ap reviewed them, took off the heads of a hundred of the leaders and released the remainder. The Mongol leader wished to make a visit to Song-do to see the king but he could not leave his army, so he sent an envoy instead. He gave the Koryŭ generals rich presents and released 700 Koryŭ captives that had been previously taken. Many Kitan captives were put into the hands of the Koryŭ generals as a result of the decisive termination of the war against Kitan and many of the heretofore inaccessible parts of the north were opened up, and they were called the "Kitan District."

Ere long the Mongol envoy approached Song-do and the king sent out a messenger to meet him, but this did not satisfy him, for he exclaimed "Why did not the king come out to meet me?" It took some persuasion to induce him not to turn back. When he had audience with the king he wore the heavy fur clothing of his native country with a fur head-dress, and carried a sword and a bow. Approaching the king he seized his hand and showed him the letter from the Mongol emperor, Genghis Khan. The king turned pale and was exceedingly embarrassed at this familiarity, and the officials

asked each other how the presence of this barbarian could be endured. They induced him to retire and assume Koryū garments, after which he reappeared and the king presented him with gifts of gold, silver, silk and linen.

Gen. Cho Ch'ung accompanied the retiring Mongol and Yū-jin allies as far as the Yalu where they bade him an affectionate adieu and declared that he was a man of whom Koryū should be proud. The Mongol general, Hap Chin, left forty men at Eui-ju to learn the Koryū language and told them to stay there till he returned. Gen. Cho then returned to P'yūng-yang where he was lionized and fêted. The old man Ch'oe Chung-heun feared that Gen. Cho would attempt to throw him down from his high position and thought it would be better to have him near by, where he could watch him; so he forged a letter purporting to be from the king, ordering him to come down to the capital. He obeyed.

It seemed at this time that the relations of Koryū and the Mongols would remain friendly, but if Koryū thought this she was destined to be rudely awakened. The Mongol and Yū-jin allies sent to Myōng-sūng and said "Koryū must send an envoy and do obeisance each year." This was said in so offensive a way that it seemed to be an attempt to provoke war. We are not told what answer was given but it sufficed for the time to secure peace.

The great Ch'oe Chung-heun who had carried things with such a high hand now fell ill and died. This caused more commotion than the death of several kings. He was buried with royal honors. He left many sons, of whom U and Hyang were first and second. Hyang was a bold and powerful man, and before the father died he warned U against him. U succeeded to his father's position which, as we have seen, corresponded closely with that of the Shogun of Japan.

A serious rebellion broke out in the north under two leaders, Han Sun and Ta Chi, the cause being the illegal exactions of the prefects. When the king found that it could not be put down by peaceful means he sent Gen. Kim Ch'ui-ro to put it down by force. The east Yū-jin leader, Myūn Ku-ha, at first sided with the rebels but later changed his mind, invited Han Sun and Ta Chi to a feast, got them intoxicated, assassinated them, put their heads in a box and sent it to the

king, thereby earning the good will of the latter. The king then reformed the abuses in the rebellious section and peace was at last secured.

The Mongols were not to be content with an empty friendship, and in 1221 they sent a demand for revenue, consisting of 10,000 pounds of cotton, 3,000 rolls of fine silk, 2,000 pieces of gauze, 100,000 sheets of paper of the largest size. The envoy who brought this extraordinary letter was provided commodious quarters and excellent food but he expressed his dissatisfaction at everything by shooting arrows into the house posts, and by acting in a very boorish manner generally. The only man who could do anything with him was Kim Heti-jo who charged him with killing a man in Eui-ji, and threatened to have him imprisoned. Thus meeting bluster with bluster he made the brutal northerner listen to reason. When the envoy was about to go to an audience with his weapons in hand, this same Kim made him lay them aside. Other Mongol and Yo-jin messengers came and Kim managed them all so well that no trouble arose.

It was becoming apparent that the Mongols were likely at any time to make a descent upon Koryū; so, in the following year, 1222, a wall was built near the Yalu river, extending from Eui-ju to Wha-ju. It is said that this was completed in the marvelously short space of forty days, a feat which shows not only how great a power Koryū could exert when necessary but how important she deemed it that this wall should be built.

1223 A.D. marks the beginning of that long series of depredations which Japanese freebooters inflicted upon Koryū between 1200 and 1400. In this year they landed on the coast of Kyūng-sang Province and ravaged the district of Keum-ju. With the opening of the next year, a Mongol envoy came modifying the demand for tribute to sea otter skins only. The Kin dynasty was now tottering to its fall but was destined to cling to life for another ten years. This year saw it nearly fall before the Mongol power. Koryū therefore discarded the Kin calendar. The friendship between the Mongols and Koryū was destined to be rudely broken in the year 1225, and through no fault of the latter except the inability to keep order in her own territory. The Mongol envoy, re-

turning to the north, was set upon by a Koryŭ highwayman and was robbed of the gifts which he was carrying home. Thus all friendly relations were ruptured and another step was taken toward the final catastrophe. This year also witnessed another Japanese raid in the south.

The Yŭ-jin who had now assumed the Mongol clothes, and were in reality an integral part of the Mongol power, made a descent upon Koryŭ in 1226 in the vicinity of Eui-ju. The prefect deemed it too pressing a matter to wait till word could be received from Song-do, so he sent a thousand men immediately against the raiders and drove them back. The king forgave the irregularity but refused to reward him.

Ch'oe U who, as we know, was the prime minister, was duped by a diviner into believing that he was to become king some day, and he foolishly divulged the secret to a certain Kim, and soon it became common property. As punishment for this, as well as to get himself out of trouble, Ch'oe U had both Kim and the diviner drowned.

The depredations of the Japanese were without the cognizance of the Japanese government and were against its wish. This appears from the fact that when in 1227 an envoy, Pak In, was sent to Japan to remonstrate against them, the government of that country acquiesced and arrested and killed a number of the corsairs.

Both this year and the next Yŭ-jin bands ravaged the northern part of Koryŭ, but at the same time asked that a treaty be concluded. The ink was hardly dry on this before it was broken by the very ones who advocated it.

Ch'oe U followed in his father's steps and having established himself in the viceroyship began to abuse the people, stealing houses and lands from them wherewith to build himself a princely mansion, two hundred paces long. In the court of it he had mock battles and the soldiers played at ball. The expense of this was borne by the people, whose faces were already being ground to furnish the regular revenue. His younger brother, Hyang, who long since been had banished, attempted to raise an insurrection in favor of the exiled king; but Ch'oe U sent a strong force and chased his brother until he was run to earth in a cave among the mountains where he was killed.

It was now the year 1231, the year which saw the outbreak which had been threatening ever since Genghis Khan came to the chieftainship of the Mongol armies. As the spring opened a powerful Mongol army moved southward across the Yalu under the leadership of Sal Ye-t'ap and took the fortress of Ham-sin near Eui-ju. They followed this up by storming Ch'ül-ju which ended only after the prefect had set fire to his house and destroyed his whole family and he and his associates had cut their own throats.

The king did not intend to submit without a struggle. He sent Generals Pak Sö and Kim Kyong-sol at the head of a large army to operate against the invaders. They rendezvoused with all their forces at Ku-ju, the four gates of which were strongly barricaded. The Mongols commenced the attack at the south gate. The Koryü soldiers made five brilliant sallies and forced the enemy to retire. The honors of this victory fell to Gen. Kim who pursued the enemy some distance and then returned to the town in triumph. The Mongols, who seem to have been independent of any base of supplies and made the country through which they passed supply them, now left this town untaken and the Koryü army undefeated in their rear, and marched boldly southward, taking Kwak-ju and Sün-ju. From this point the Mongol general Sal Ye-t'ap sent a letter to the king saying "Let us make peace. We have now taken your country as far as Han-sin and if you do not come to terms with us we will draw reinforcements from Yü-jin and crush you." The messenger who conveyed this very candid letter got only as far as P'yüing-ju where he was seized by the people and imprisoned. While waiting for an answer, the invaders tried another attack on Ku-ju but with no better success. Not only so, but they were badly defeated at An-puk fortress.

The king now reinforced the army in the north and at the same time feasted 30,000 monks at the capital in order to influence the celestial powers to bring about a cessation of war. But at the same time the Mongol forces were reinforced by Yü-jin troops and with high spirits crossed the Ta-dong river and swept down to P'yüing-ju to wreak their vengeance on that place where even yet the Mongol messenger with the letter for the king was languishing in durance vile.

THE KOREA REVIEW

DECEMBER 1901.

The Status of Woman in Korea.

It is a trite saying that the civilization of a people may be gauged by the treatment that they accord to women. This is only partially true, for in the various races of mankind special conditions make special rulings. For instance, in Thibet, where there seems to be a great preponderance of males, the practice of polyandry prevails but, however disgusting this may appear to the western taste or western conscience it does not place the Thibetan on a lower plane of civilization than the Esquimaux where polyandry is not practiced. Again, in China and all other lands that have been permeated by Confucian principles the prime necessity of having male issue has largely influenced the position of woman and made her lot more tolerable than in Turkey or Persia but it would not be possible to argue from this that Chinese civilization is of a higher type than the Persian or Turkish. We must look to the causes underlying the better or worse treatment of women in order to discover whether it is a true index of a people's civilization.

When India was opened to the world the West cried out in horror against the brutal manner in which widows were treated. But even this was due to natural causes. It was a great preventive law which forced all wives, for the sake of their own happiness, to guard most sedulously the health of their husbands. The common use of poison in the tropics added to the crafty and vindictive nature of the people made this cruel law if not necessary at least intelligible.

In the same way the people of the West are moved with

pity because the women of the Far East are kept so secluded and are not allowed that free intercourse with their fellowmen that is accorded to women in the west. This pity too is, in a sense, misplaced, for though the condition of women in Asia is deplorable we should rather criticise the moral status of the people at large which renders the seclusion of the woman a necessity than to find fault with the mere fact of their seclusion. In this matter of the seclusion of women we do find something of a gauge of a people's civilization if we look back of it to find its cause. This seclusion of women is a mean between the promiscuity of savage tribes and the emancipated condition of women in enlightened countries. It is as much better than the former as it is worse than the latter. There can be no question that it is Christianity which has resulted in the elevation of woman in the West and it is safe to say that the only way to secure like privileges for women of the East is to fill the East with Christian principles or at least with ideas emanating from Christian standards. We affirm, then, that under present moral conditions the seclusion of woman in the Far East is a blessing and not a curse and its immediate abolishment would result in moral chaos rather than, as some suppose, in the elevation of the race.

In discussing the condition of woman in Korea we will divide the subject into ten general divisions (1) seclusion (2) occupation (3) education (4) punishments (5) property rights (6) testamentary rights (7) divorce (8) courtship and marriage (9) religion (10) general.

In discussing the seclusion of women in Korea it will be necessary to classify them, for the degree of seclusion depends upon the position which the woman holds in society. In a general way women may be divided into three classes, the higher or *yang-ban* class, the middle or common class and the low or despised class. As might be expected the seclusion of women here corresponds to the term exclusive in western lands. The higher her position the greater her seclusion. And just as women pride themselves on their exclusiveness in the enlightened West so women in Korea pride themselves on their seclusion. But let us inquire to what extent the Korean woman of the upper class, the *lady*, is secluded.

Up to the age of ten or twelve years the little girl of good

family enjoys great freedom, and can play in the yard with her brothers and see anyone she wishes, but the time comes when she must never be seen without the *chang-ot* or sleeved apron over her head and held close about the face. From that time she remains mostly in doors and can be familiarly seen only by the people of the household and the nearer relatives. This stage of her life is short for she is generally married young and goes to take her place in the family of her husband, who will be found living with his parents. From that time on she can be seen and conversed with face to face only by the following male members of the family, her husband, father, father-in-law, uncle, cousin, second cousin, etc., down to what the Koreans call the *p'al-cha* or 'eighth joint,' which means the relationship existing between two great-great-grandsons of a man through different branches. This means something like fourth or fifth cousin in English. This refers either to her own cousins or those of her husband. It will at once appear that a Korean lady is not entirely cut off from social intercourse with gentleman, for in a country where families are so large as in Korea the gentlemen on both sides of the family within the limits prescribed may number anywhere from twenty to a couple of hundred. Of course grandfathers and great-grandfathers and great-uncles are also among the favored ones, although their number is naturally limited. But as a rule none of these male relatives will enter the inner part of a house, or woman's quarters, except on invitation of the husband and generally in his presence.

Supposing, now, that a young man marries and takes his wife to his father's house to live; a room will be set aside for them entirely separate from the room occupied by their father and mother. The young bride will have fairly free access to the room of her new father and mother even as his own daughters do, but her father will never step inside her room nor will any other man, besides her husband, except under very exceptional circumstances as in the case of severe sickness or the like. If any of her male relatives are to see her it must be in the room of her father and mother. This does not apply to the young brothers of the husband who may come into her room upon invitation up to the age of thirteen, when they too are excluded, whether they have married yet or not.

If there are two married brothers living in their father's house neither of them can enter the other's room but each can of course see the other's wife in the father's room.

If we suppose, on the other hand, that a young man marries and sets up an establishment of his own, then he is the head of the house and any of his or his wife's male relatives up to the "eighth joint" may enter their inner or private room upon invitation of the husband. They will not do so, however, unless there is some reason for their seeing his wife, since a gentleman's house is supposed to contain a *sarang* or gentleman's reception-room where he meets all his male friends.

As a rule a lady can go and visit her lady friends with considerable freedom, but she must always leave word at home exactly where she is going. Arrived at her friend's house she enters the inner or private room and during her stay the husband cannot enter the room nor can any other male adult. If, however, the guest is a relative of the hostess she may see the husband if he is within the prescribed limits of consanguinity. A lady of wealth or even of moderate means will not walk on the street, although it is admissible to do so provided the head be covered and the face concealed by the *chang-ol*. She will ordinarily go in a closed chair or *kama* carried by two men. If she is able to afford it she will go in a lady's chair which is distinguished from ordinary chairs by fan-shaped ornaments hanging like bangles on the sides. Only ladies of the highest rank can ride in a chair carried by four men.

Women of the middle class, use the common street as freely as the men but always with covered head. The statement which is sometimes made that Korean women of the upper and middle class are never seen on the street is very far from the truth.

Women of the lower class comprising dancing-girls, slaves, courtesans, sorceresses, and *utns* are subject to none of the laws of seclusion that apply to so-called reputable women. In fact they are not allowed to use the *chang-ol*. A possible exception may be found in the case of a courtesan who may use the *chang-ol* but as she is never allowed to use it with the cloth pad or cushion on the head to support it she is instantly recognized as belonging to the *demi-monde*.

Besides women of these lower orders there are others that never cover the face and who, although entirely respectable, may be seen by men without reproach. These are, lady physicians, of whom there are many in Korea, and the blind female exorcists. Women of the upper middle class or even of the highest class may enter the medical profession and if so they are exempt from the restrictions which hedge in their sisters. It is said that many Korean female doctors are very expert at acupuncture which is about all the surgery of which the Esculapian art can boast in Korea.

As one would naturally suppose, women of the middle class are not so closely secluded as those of the upper class and yet a respectable woman will never be seen without her *chang-ot* by any man outside that degree of consanguinity represented by the Korean *sip-chon* or "tenth-joint." We thus see that a Korean woman of the middle class can be seen by male relatives two "joints" further removed than those to whom her higher sister is visible. And besides this it is far less common for a man of the middle class to possess a *sarang* or gentleman's reception room, and the result is that relatives are far oftener invited into the inner room than in the house of a gentleman of the upper class.

In closing this division of the subject it should be remarked that although women of the middle or upper class conceal the face with the *chang-ot* the concealment is by no means so complete as among the women of Turkey, for the *chang-ot* is simply held close before the face by the hand and very frequently the entire face is exposed to view. It is very noticeable that the care exercised in keeping the face hidden decreases with the increasing age of the woman, and elderly women of entire respectability frequently take little or no pains to screen the face from public view. On the other hand one would seldom have the opportunity of seeing more than one eye and part of one side of the face a young woman walking on the street.

In an afternoon's walk through the streets of Seoul one would see scores if not hundreds of women walking about without the least semblance of a veil. These are mostly slaves. Now and then a dancing girl will be seen riding on a pony or in an open chair with uncovered face. If a wedding

procession should pass, a number of unveiled women, with an enormous pile of hair on the head, would be seen carrying gaily decorated boxes which contain the "plenishings" of the bride. These women likewise are unveiled. But in every case they will be found to belong to one or another of the lowest orders of society.

The Marble Pagoda.

The unnamed pagoda in the center of Seoul is probably the most interesting and remarkable monument in Korea both on account of its antiquity, its historical associations and its undoubted artistic merit. It is therefore a matter of surprise that so little has been told us as to its origin.

We know, of course, that it was sent as a gift by one of the Mongol emperors in Peking six or seven centuries ago, but beyond this little of its history has been given to the English reading public. We would like to know just when and why it came, where and by whom it was made and how in the general wreck of Buddhist monuments at the beginning of this dynasty this pagoda stands to-day a lonely reminder of a fallen dynasty and an indisputable evidence that Buddhism once ruled this country from the king to the slave. The facts here given are taken directly from Korean books of unquestioned authority, namely, the *Ko-geum Chap-ji* 古今雜誌, and the *Keum-neung-jip* 金陵集.*

In the days of King Mun-jong (文宗) of the Koryŭ Dynasty, in the twenty-third year of his reign and the eleventh moon (in the reign of Emperor Sin-jong (神宗) of the Song, 宋, Dynasty—corresponding to 1069 A.D.) the king determined to build a summer palace in Han-yang, the present Seoul, and the site determined upon was under In-wang San, the mountain west of Seoul, near what is now called Sa-jik Kol. The following summer he made a visit to the place but

* For a fine description of the pagoda itself we would refer the reader to Dr. H. N. Allen's article on *Places of Interest in Seoul* in the April number of the *Korean Repository* for 1895.

and a messenger was sent off to Koryū, acquainting king Kong-min of this gracious design.

The architects from China with the help of native talent repaired the monastery and erected a palace to the west of where the Kyōng-bok Palace now stands. In front of it they built a massive bridge across the water-way. It was called the Song-ch'ūn Bridge (松筵橋). That palace disappeared long ago but the bridge remains to the present day unaltered. It has never needed repair. It stands not far from the south-west corner of the Kyōng-bok Palace and is one of the few ancient and authentic remains of Seoul to-day.

But meanwhile preparations were being made in China for the building of the pagoda. The prime minister T'ai-t'ai sent for the most skillful stone-carver in China. His name was Yu-yong 劉榕 but in view of his marvelous skill the emperor conferred upon him the name Ye-jin 藝真. The marble for the making of the pagoda was brought from Hyūng-san 荆山 in China and with it Yu-yang made the thirteen storey pagoda as we now see it in Seoul. When it was finished he came himself to superintend its erection.

There is an interesting sequel to this event. Years before, Kong-min's father, as yet without a son, went to Kyōng-ch'ūn monastery 敬天山 on Pu-so San, in P'ung-dūk district, and prayed for a son. As Kong-min was born a year later he was looked upon as an answer to the prayer. Now he determined to erect a monument at that monastery in honor of that event. He appealed to Yu-yang the architect of the pagoda and that good-natured gentleman consented to make, with Kang-wha stone, a counterpart of the marble pagoda, to be set up at Kyōng-ch'ūn monastery. It was done and to-day a thirteen storey pagoda may be seen there, made by the same hand that designed the marble pagoda and erected at about the same time.

It is a matter of wonder that the last emperor of the Mongols, harassed as he already was by those who were soon to prove his conquerors, should have been able to command the money and the leisure to attend to this matter. It was only a few years later that his dynasty fell. But there may have been a good reason for this handsome treatment. Shortly

after this event that very emperor sent great amounts of treasure and provisions to the island of Quelpart with the consent of the king of Koryū, anticipating his eventual overthrow and intending to make that island his asylum. There was every reason therefore why he should remain on the very best of terms with Koryū, and viewed in this light the sending of this pagoda and of the money for the palace was only what might have been expected. As it turned out he was not able to come to Korea but fled northward before the victorious Mings, but not before ungrateful Korea had turned the cold shoulder to him and had driven the last remaining Mongol from her soil.

In less than fifty years after the pagoda was erected the Koryū dynasty came to a bloodless end, and the palmy days of Buddhism were over. It was determined to move the capital to Han-yang, and the new king, T'ā-jo, asked the advice of his courtiers as to the advisability of razing the monasteries in the new capital, especially the largest of them, the Wūn-gak Sā, where the pagoda stood. Most of them advised that it be left standing but Chōng In-ji 鄭麟趾 one of the prime ministers, and the third son of the king, who afterward became T'ā-jong Tā-wang and Chōng To-jūn 鄭道傳 a famous general, strongly advised that it be destroyed, bringing up as an argument the unspeakable corruption of Sin-don the monk who, more than any other one man, caused the downfall of Koryū. On the other side were ranged Chōng Un 鄭雲 a second cousin of the famous Chōng Mong-ju, the last great councillor of Koryū, and Whang Heui 黃喜 one of king T'ā-jo's councillors. In the midst of the discussion there arrived a letter from the Ming court at Nanking in which the king was advised to allow no monasteries to stand in the new capital. This settled the question and orders were given for their demolition.

The subsequent history of the pagoda is of little interest excepting for the fact that the Japanese attempted to carry it away during their famous invasion of Korea in 1592. Fortunately they only succeeded in taking down the two upper storeys which they left on the ground beside it. It is to be hoped that the government will replace them and carefully preserve this most interesting relic of the past.

The Disturbance on Quelpart.*

* There has been recently a considerable flow of ink in the Japanese Press concerning the Quelpart trouble. These statements have not always been so worded as to convey the truth impartially. It might be well therefore to give the other side of the story and so help the public to a more exact idea of this deplorable affair.

According to the Japanese press it is the Christians and missionaries who are to blame for the troubles on that island. To be sure the Christians defended themselves as best they could, but unfortunately they failed and became the victims of the rioters. To openly accuse the Christians of having fomented the trouble is entirely unjust and it is this point that requires elucidation.

The Island of Quelpart, situated, as every one knows, about sixty miles south of Mok-po, has an approximate population of 100,000. The island is of volcanic origin and is composed of a mass of mountains, of which the highest peak is called Mount Auckland, or in Korean Hal-la San, 2000 meters in height. The shore is rocky and steep, with hardly an harbor or anchorage. Postal facilities are very poor and there is no telegraph. The country is very poor. The people live largely by fishing, though they also succeed in growing a little millet in their stony fields.

Politically the island forms a separate mandariate and is divided into three prefectures, Che-ju in the north, Tă-jŭng in the south-west and Chung-eui in the south-east. Che-ju the seat of the governor, or *Mok-sa*, is the most important town on the island. The governor, who has no military or police backing, appears to the people to be a gentleman of very little importance. The population, though ignorant and backward and subject to very hard natural conditions, is very independent and rises in revolt whenever the government attempts to introduce innovations or reforms.

* Translated from the *Revue de l'Extrême Orient*, Shanghai.

Up to within a few years ago, taxes were levied in the shape of the natural products of the island, such as horses and cattle which roam half wild upon the mountains, and breed abundantly. This system agreed well with the poor financial condition of the people, but in 1899 the government determined to make a change, and sent a tax collector to levy taxes in cash. At about the same time a French missionary with his assistant was sent to the island where, up to that time, the benefits of Christianity were unknown.

The special tax collector rapidly became an object of hatred to the people, in which they were encouraged by the local magistrates whose perquisites were being encroached upon by the new order of things. At the same time the missionaries were doing good work, and that same year they reported 1200 Christians or catechumens.

This success of the missionaries aroused the hostility of many of the people especially the officials. Taking advantage of the fact that a few of the Christians had been appointed assistants to the tax collector, the officials found it easy to incite a portion of the people against the adherents of the new religion, whose rapidly increasing numbers formed a permanent obstacle to official extortion.

We should have mentioned that, beside the native population, there are about 400 Japanese on the island who have occupied the positions most advantageous for trade and whose encroachments are frequently followed by disturbances. There is reason to believe that these people encouraged and increased the audacity of the rioters.

The insurrection was cleverly gotten up in April at the time when the French missionaries are always absent attending the annual meeting in Seoul. The moving spirit seems to have been the prefect of Tâ-jung. It was from this place that soon after, to bands of insurgents started out by different routes toward Che-ju the chief city of the island. Their password was "Death to the Christians and down with the tax collector". Naturally the Christians fled before them and gathered in Che-ju for safety. Meanwhile the notorious tax collector had made good his escape and landed on the mainland.

On the tenth of May the Reverend Fathers Sacroux and

Moussset returned to the island. Arriving in Che-ju they found there upwards of 1000 Christians including women and children; they were half starved and frightened nearly to death and unable to return to their homes because the insurgents were camped at the gates of the town. The governor, undecided and timid, did not know what attitude to assume. His conciliatory communications to the chiefs of the insurgents received only arrogant replies. They demanded that 100 Christians be handed over to them. Seeing the danger growing more imminent every day Father Sacroux determined to organize a defence, and with the courage of a chief and the coolness of a priest he accomplished his purpose in a very creditable manner. He determined to assume the offensive, hoping by capturing the chiefs of the insurgents to crush the uprising. The sortie was a success; some of the leaders were captured, but unfortunately the frightened governor released them almost immediately. This of course encouraged the insurgents who increased in numbers and boldness. The governor tried to escape and leave the Christians and missionaries to their fate. Father Sacroux succeeded in sending off by boat a messenger to Mokpo with a telegram for Seoul and then forcibly closed all the gates of the town.

Several days of anxious waiting now passed during which the governor who had attempted to escape returned to the town, where he began to excite the people against the Christians. Up to this time they had been in favor of defending the town but by a quick change of face they food was giving out and demanded that the gates be opened to the insurgents, and that all the Christian he expelled from the city lest they should be the cause of a general massacre.

The strenuous endeavors of the missionaries gained a little time but finally the smouldering embers of discontent burst into flame; the populace rose *en masse* and the 28th and 29th of May mark the perpetration of a most barbarous massacre. The most revolting particular in regard to it is that women, horrible shrews, were the leaders in the riot. Among the Christians, men, women and children fell beneath the fire of muskets and the blows of swords, stones and clubs. In these two days from five hundred to six hundred victims fell not only in Che-ju but in the neighboring villages.

Father Sacroux's servant was cruelly massacred before his very eyes. The missionaries themselves escape the general slaughter only because they are forcibly detained in the governor's Yamen, while the mission house was being looted and destroyed. Of all the Catholic establishments on Quelpart there only remains a mass of ruins covered with a heap of mutilated bodies.

At last, after two days of terrible agony, the French gunboats *La Surprise* and *L'Alonette* arrive. A boat is sent ashore and our missionaries climb the town wall close to the water's edge and are taken on board. In calling at Chemulpo the *Surprise* had taken on board the new governor of Quelpart. He now lands with the commanders of the men of-war.

In the middle of the town our officers counted sixty eight dead bodies lying among the stones and clubs with which they had been killed. These details made the new governor somewhat timid but our officers urged that he should issue at once a proclamation in order to calm the people and they arranged that a suitable burial place be found for the bodies of the dead Christians.

On the second of June Mr. Sands the Adviser to the Household Department arrived with 100 Korean soldiers. These formed a police force to guard the city, the governor's yamen and what was left of the mission house. A few days later the *Alonette* took on board fifty native Christians who begged to be taken to the mainland.

Since then more troops have been sent to the island but with little result. The rebellion still exists in a latent condition and seems to await the decision of the supreme court to either recommence or disperse. Thanks to the inquiry conducted by Mr. Sands four of the insurgent leaders, including the perfect of Tŭ-jŭng have been arrested. The decision of the supreme court is still in abeyance awaiting the arrival of further witnesses.

In closing let us express the hope that Korean justice will do its utmost to maintain its reputation by fully repairing the injury done to the Mission on the island of Quelpart.

E. MARTEL.

Mousset returned to the island. Arriving in Che-ju they found there upwards of 1000 Christians including women and children; they were half starved and frightened nearly to death and unable to return to their homes because the insurgents were camped at the gates of the town. The governor, undecided and timid, did not know what attitude to assume. His conciliatory communications to the chiefs of the insurgents received only arrogant replies. They demanded that 100 Christians be handed over to them. Seeing the danger growing more imminent every day Father Sacroux determined to organize a defence, and with the courage of a chief and the coolness of a priest he accomplished his purpose in a very creditable manner. He determined to assume the offensive, hoping by capturing the chiefs of the insurgents to crush the uprising. The sortie was a success; some of the leaders were captured, but unfortunately the frightened governor released them almost immediately. This of course encouraged the insurgents who increased in numbers and boldness. The governor tried to escape and leave the Christians and missionaries to their fate. Father Sacroux succeeded in sending off by boat a messenger to Mokpo with a telegram for Seoul and then forcibly closed all the gates of the town.

Several days of anxious waiting now passed during which the governor who had attempted to escape returned to the town, where he began to excite the people against the Christians. Up to this time they had been in favor of defending the town but by a quick change of face they food was giving out and demanded that the gates be opened to the insurgents, and that all the Christian be expelled from the city lest they should be the cause of a general massacre.

The strenuous endeavors of the missionaries gained a little time but finally the smouldering embers of discontent burst into flame; the populace rose *en masse* and the 28th and 29th of May mark the perpetration of a most barbarous massacre. The most revolting particular in regard to it is that women, horrible shrews, were the leaders in the riot. Among the Christians, men, women and children fell beneath the fire of muskets and the blows of swords, stones and clubs. In these two days from five hundred to six hundred victims fell not only in Che-ju but in the neighboring villages.

Father Sacroust's servant was cruelly massacred before his very eyes. The missionaries themselves escape the general slaughter only because they are forcibly detained in the governor's Yamen, while the mission house was being looted and destroyed. Of all the Catholic establishments on Quelpart there only remains a mass of ruins covered with a heap of mutilated bodies.

At last, after two days of terrible agony, the French gunboats *La Surprise* and *L'Alouette* arrive. A boat is sent ashore and our missionaries climb the town wall close to the water's edge and are taken on board. In calling at Chemulpo the *Surprise* had taken on board the new governor of Quelpart. He now lands with the commanders of the men of-war.

In the middle of the town our officers counted sixty eight dead bodies lying among the stones and clubs with which they had been killed. These details made the new governor somewhat timid but our officers urged that he should issue at once a proclamation in order to calm the people and they arranged that a suitable burial place be found for the bodies of the dead Christians.

On the second of June Mr. Sands the Adviser to the Household Department arrived with 100 Korean soldiers. These formed a police force to guard the city, the governor's yamen and what was left of the mission house. A few days later the *Alouette* took on board fifty native Christians who begged to be taken to the mainland.

Since then more troops have been sent to the island but with little result. The rebellion still exists in a latent condition and seems to await the decision of the supreme court to either recommence or disperse. Thanks to the inquiry conducted by Mr. Sands four of the insurgent leaders, including the perfect of Tū-jūng have been arrested. The decision of the supreme court is still in abeyance awaiting the arrival of further witnesses.

In closing let us express the hope that Korean justice will do its utmost to maintain its reputation by fully repairing the injury done to the Mission on the island of Quelpart.

E. MARTEL.

Odds and Ends.

A Prophetic Dream.

In Korea as in almost all other countries dreams have figured largely in local traditions, and many an event of importance has been foreshadowed by a vision of the night. Of course they are generally made to order after the event to which they refer, but nevertheless they are of more or less interest. No military character in Korean history bulks larger than Yi Sun-sin who built the "Tortoise Boat," the first ironclad in history, and with it prevented the invasion of China by the Japanese in 1592.

Before his remarkable career commenced he dreamed one night that there stood before him a mighty tree whose branches towered to the sky. As he gazed at it, a man approached and began cutting its roots with an axe and so well did he cut that soon the whole tree began to quiver and give warning that its fall was near. Yi Sun-sin stepped forward and interfered. He drove the vandal away and with his own hand supported the tree till its roots again took firm hold of the ground.

When he told this dream to a friend the latter exclaimed "You will become the savior of your country. That mighty tree was Korea; the one who would destroy it was Japan. With your own arm you will drive the invader back and keep the tree from falling." This, as it proved, was just what Admiral Yi did in the years which followed.

The Stone Doctor.

Two hundred years ago the town of Po-ch'ŏn thirty miles north-east of Seoul boasted the possession of a most noted man by the name of Hŭ Mok. His greatness was attested by the fact that his eyebrows were so long that he braided them and hung them over his ears like spectacles. This man came home one day with a highly polished stone under his arm. How or where he got it he never told, but it had such a high polish that it could be used as a looking-glass. Hŭ Mok claimed for this stone the ability to diagnose any disease of the human frame. All the

patient had to do was to place the part affected against the stone and any doctor, looking into its surface, could tell exactly what ailed the man. As a correct diagnosis is at least half the cure, it is not to be wondered that the inn-keepers of Po-chün drove a thriving trade from that time on. At last Hū Mok reached the bound of life and was about to betake himself to the grave, eyebrows and all. He called his son and said:

"If you want to preserve the virtues of this stone *never* clean it, even though moss should grow upon it." The old man passed away leaving his wonderful legacy and it continued the practice of medicine in its own peculiar way for upwards of a century and a half; but at last its virtues came to an untimely end. The seventh descendant of Hū Mok thought he would scour it up a bit as it was getting to look a little rusty. The result was that never again would it divulge its marvelous secret.

The stone is still preserved in Po-chün and can be seen by the curious wayfarer. Its name in the Cho-jang Sūk or "The Stone which reveals a man's vitals." (照臟石).

Oxen could not draw him. Kang Kam-ch'al was only a clerk in an inferior government office some four hundred and sixty years ago but he was such a good man that even the highest men in the land were afraid of him. The conclusive proof of his goodness was the fact that even the beasts of the field would obey him. At one time the frogs in the pond behind his office croaked so loudly that he could no longer stand it. So he wrote on a piece of paper:

"This is a government office where noise cannot be tolerated, for it interferes with work. Instead of remembering this and keeping silence, out of gratitude for our giving you this pond to live in, you keep up this horribly sad croaking which is the only voice that heaven conferred upon you. But it must cease. If you do not stop we shall have to discipline you."

This letter together with an armful of chopped straw he threw into the pond and immediately each frog seized a piece of the straw and held it in his mouth as a gag, just as Korean school teachers do to boys who do not repeat the characters

well but make disturbing noises. From that day to this the frogs in that pond are never heard to croak. The pond is in the Hon-byŭng Sa-ryŭng-bu, near the Home Department, and although frogs are there not one of them opens his mouth to croak. Well, this shows what a fine fellow Kang was. At that time the king's son-in law, Cho Tā-rim, was a shocking scapegrace who lived inside the South Gate under Nam-san. He had the effrontery to ask the king to make him a gold bridge from his house to one of the spurs of Nam-san.

When Kang heard of this, in spite of his humble position, he memorialized the throne, urging that Cho Tā-rim be killed. This raised a tempest at once. Kang was seized and condemned to death as the worst traitor that ever lived, a regular *Man-go Yŭk-chŭk*. He was bound to a cart to be driven to execution according to custom, with his accusation pasted on his back—to wit, *Arch-traitor*. But when they tried to start, the bullocks could not move the cart an inch. More were yoked on and the goads were plied but not a wheel would move.

The criminal cried. "If you will remove this accusation from my back and write, in its stead, *Arch-patriot*, the cart will go. At first they would not, but at last, as there was no other way, they followed this direction and instantly the cart moved forward as if its wheels had ball-bearings.

The authorities could have had little sense of the humorous or they would have sent Kang home with honors; but no, they carried out their grim purpose and his head fell. A few weeks later the unanimous voice of the people demanded the death of Cho Tā-rim and he also was executed. If you do not believe this story go some summer night and listen for frogs at the Hŏn-pyŭng Sa-ryŭng-bu.

A Just Division. Māng Yŏ-jung was a prefect of a country town in the days of Koryŭ, at about the time William the Conqueror was making things lively in England. This prefect did not believe in dragging out to a great length the legal cases which he was called upon to adjudicate. One of his off-hand decisions has come down in tradition to the present day. A hunter had succeeded in wounding a fox with his arrow and was chasing the animal down. The fox grew weak from loss of blood and the hunter was rapidly overtaking it, when a farmer's dog gave chase and succeeded in

dispatching the fox before the hunter came up. The question then arose as to the ownership of the game. The hunter claimed it on the ground that if he had not wounded it the dog could not have overtaken it. The farmer claimed it on the ground that his dog had killed it. The prefect was called upon to decide the case, which he did in the following words: "A hunter and a dog were chasing a fox. Each did part of the work of bagging the game. Each must therefore have a share. The hunter was after the animal's *skin* and the dog was after the animal's *flesh*. Let each have his proper portion and depart in peace."

**A Military
Manoeuvre.**

The famous Yi Sun-sin was not only a great naval commander but he was as great a general. He always made nature work with him and fought with his wits as well as with his sword-arm. At one time, during the great invasion, he built a fine fort in a peculiar position at the mouth of a river with whose idiosyncrasies he was thoroughly acquainted. Soon after finishing it he received news that a large force of Japanese were at hand. Thereupon, to the disgust of his lieutenants, he ordered the fort to be deserted, but not destroyed. He then led his men over a neighboring mountain and waited. The Japanese, coming to the fort and seeing it deserted, supposed that the enemy had fled, and took possession. Gen. Yi so disposed his troops that the enemy could not move about very freely and so remained for the most part in camp. Four nights later the rainy season broke, the river rose with great rapidity and the fort, which had been so placed that the line of retreat from the fort would be cut off by a few feet of rise in the water, was at the mercy of the river. To the back of the fort was a sheer precipice and as the water crept up it formed an ally for the Koreans which no prowess of the enemy could withstand. All but two of the invaders perished and the soldiers of Yi Sun-sin could not praise highly enough the seeming pusillanimity of their great leader which had won them a victory without a stroke.

Editorial Comment.

In the closing issue of the year we may be expected to say a word as to the way in which the *Review* has been received by the public. As for ourselves we are abundantly satisfied with the reception that has been given our little magazine. Whether the public is satisfied is quite another question. Some subscribers write us that they are most interested in the History of Korea, others prefer the anecdotes and glimpses at Korean life while others still urge us to give more copious news notes. Taking all things together we do not see how we can drop any one of the departments without dissatisfaction from one side or the other, and with our present subscription list we do not see our way clear to enlarge the magazine. As soon, however, as the finances of the *Review* will allow, it will be enlarged to sixty pages.

There has been no difficulty in securing abundance of material for the *Review*, interesting and otherwise, but it is to be regretted that it is not more representative in character. We want more names on our list of contributors; we want more people to ask questions about anything and everything connected with Korea. We want more subscribers to write and tell us that they do not like the magazine—if they do not—and just why; we want more people to write and tell us what special subjects they would like to see discussed in the magazine; we want our subscribers to remember that there are many tastes to be consulted and the whole magazine cannot be given to satisfying the wishes of any one part to the exclusion of the others. We have to thank the public for their generous patronage and hope that the *Review* will be worthy of its continuance.

In reviewing the events of the past year in Korea there is only one large, overwhelmingly important fact, the lack of rain and the consequent famine. There is not one of the readers of this *Review* that will be seriously discommoded by

this famine and yet right about us at our very doors there are hundreds and thousands who are feeling the sharp pinch of hunger. Thousands upon thousands of this people are going to perish of starvation before the earth produces another crop. In the face of this catastrophe all other events seem insignificant. Semi-starvation means a recrudescence of savagery and already the rural districts, which it is impossible to police, are becoming the scenes of rapine and plunder. But what to do for it? That is the saddest part of it all. We are impotent to avert or even mitigate the evil. We can feed a few starving ones at our doors and perhaps tide a few over till self-support again becomes possible but how about the thousands and tens of thousands. We say that the United States has suffered a heavy loss by the death of Pres. McKinley but that was not a fraction of the loss that Korea has sustained in the failure of the earth to supply her people with food. A famine not only sacrifices human life but it disorganizes society, it tangles the threads which hold the body politic in nice adjustment, it contravenes the law of supply and demand and its effects remain, it may be, for a decade.

Another serious development of the year is the rapid fall in exchange. Of course general prosperity cannot but be affected by such rapid fluctuations. It makes the most stable business propositions quite uncertain and tends to diminish trade. It makes risk the main element in commerce, and imparts a "wild cat" look to what otherwise would be deemed undoubtedly good business. Even intrinsic value will not always keep a currency up to par, but when in addition to general political unrest is added a lowering of the standard of intrinsic merit we do not have to go far to find the cause of the fall in exchange. We repeat what we have said before—no government can make money by minting coin, for if the labor and the metal are not worth the face value of the coin the public is sure to find it out. It is true the United States has been able to keep silver coin up to double its intrinsic value within her own dominions, but, so sure as two and two make four, she will have to pay for it in the long run.

News Calendar.

Near the end of November M. Faure arrived in Seoul as a guest of M. Collin de Plancy, the French Minister. He has come to Korea to invite the government to take part in the Exposition of French Indo-China which will take place in the winter of 1902-3. M. Faure is Chief Secretary to the Governor General of Indo-China.

The former United States Legation in Peking was bought on Nov. 18, by E. Martel, Esq., in the name of the Korean Government. The Korean Government will take possession late in 1902, at which time the new U. S. Legation will be finished. The property bought by Mr. Martel belonged to Hon. Mr. Denby former U. S. Minister to Peking and up to the present time has been rented to the U. S. Government. The size of this property is 7000 square meters and contains five buildings. It is situated on Legation Street opposite the Russian Legation.

The French General in Tientsin has sent a present of four Arab horses to His Majesty the Emperor of Korea.

E. Clemencet, Esq., the Adviser to the Postal Bureau has just returned from Tokyo where he made arrangements for the establishment, in connection with the Imperial Korean Post-office, of a branch of the "parcels post." The arrangements are not yet completed but formal assurances have been given that they soon will be. It is needless to say that this will be a very great convenience, especially to the foreign population of Korea. We have long felt the want of such a service and the thanks of the community are due to the energy and diligence displayed by Monsieur Clemencet in meeting the wants of the community in this particular.

Baron Corvisart, Military Attache of the French Legation in Tokyo, and a recent subscriber to this *Review*, is a great-grandson of the surgeon-general of the army of Napoleon Bonaparte and private physician to the great Emperor.

On December 18th Rev. and Mrs. C. G. Hounshell of

Tennessee arrived in Korea to join the Southern Methodist Mission. They will be stationed in the city of Song-do.

On the 22nd inst. nineteen men graduated from the Government Normal College. They had made good progress especially in mathematics, twelve of them having completed algebra and plane geometry. Several of them will shortly be sent to the country to take charge of schools in the provinces.

The Finance Department is showing great activity in bringing to book former delinquent prefects who were short in their accounts. The latest move has been to call up men who held prefectural positions prior to 1896 and ask them to make good all deficiencies. The method is as drastic as was that of Angelo in *Measure for Measure* but it will be a good thing if it teaches the aspirants for provincial positions that retribution is not always postponed till a future life.

The prefect of Yün-an, in Whang-hā Province reports that on account of the famine over 1900 houses have been deserted and their occupants have wandered away.

The prefects of Tang-jin and Kyo-ha in Kyūng-geui Province report that nine out of every ten houses are deserted and that government granaries must be drawn upon to feed the people and that all taxes must be remitted until the Autumn of 1902. Many of these reports are probably exaggerated and are intended in part to secure increased perquisites for the local officials, but at the same time the suffering is very real and calls for the deepest sympathy.

We mentioned in a late issue of the *Review* the good work done by the Surveying Bureau in the country. It seems that when the work began, the survey commission was given authority by the Finance Department to collect arrears of taxes in the country to pay the cost of the surveys. The commission collected \$669,010. The expenses attending the surveys amounted to \$199,146. The balance was turned over to the Finance Department. This money would have been very difficult to collect had it not been for the careful work of the commission and no little dissatisfaction is expressed because the Finance Department does not meet the financial needs of the Survey Bureau.

The Finance Department announces that in view of the

scarcity of funds it will not be possible to supply the salaries of the members of the Council during the coming year.

A great deal of stone is being carried from Kang-wha to Talienwan for building purposes. Lately 2000 blocks of stone have been taken, at an average cost of \$8.00 a block, each block measuring approximately four feet square and one foot thick.

The Finance Department has handed up to the Government the names of eighty-three former officials who have not paid up their arrears of taxes, and begs that if they do not do so the death penalty may be pronounced. The Government has so decided and these thrifty gentlemen will naturally be feeling about in the corners of their pockets for loose cash. Their total deficit is \$10,000.

A former member of the Tong-hak sect named Song P'al-yong has been apprehended and will be executed. Evidence has been brought up which clearly convicts him of murder.

On the night of the first of December an aged woman in the northern part of the city froze to death. She had been a servant in a certain family for many years but as she grew old and sickness incapacitated her for work she was driven out to die. This gives us just a glimpse of the darker side of Korean life. As a rule, we prefer to believe the Koreans are naturally kind-hearted.

A Korean named Chang Chă-du sold real estate in Puyŏng on the Han River, to a Japanese for \$1800. The chief of the village writes to the Government asking that the sale be declared void and the money returned to the Japanese. The excuse for this is that the property is outside treaty limits, but if all the property bought by foreigners outside of treaty limits were to be taken back by the Government it would keep the authorities busy for some time.

Yi Chong-gŏn a lieutenant-general in the Korean army has been made Commissioner of Police.

Han In-ho, a son of Han Kyu-jik one of the five officials who were massacred on the night of Dec. 4th 1884, has been appointed Judge of the Supreme Court.

In the districts of Whang-gan, Mun-eui and Ok-Ch'ŏn robbers in bands of ten, twenty and a hundred are looting to

their hearts' content. The people are leaving their houses and trying to get to places of safety, but the robbers, assuming soldier's uniforms, block the roads and prevent their escape. Also in Yöng-dong the prefect has asked for troops to hold the robbers in check.

In the large prefecture of An-ak in Whang-hä Province 1952 houses have been deserted by their famine-stricken occupants.

A refreshing exception is found in the case of the Governor of North P'yöng-an Province, Yi To-jä, who has repeatedly requested to be allowed to resign but without success, because the people of his province persistently beg the Government not to let him resign, as he is such an upright ruler.

Some of the important measures lately decided upon by the cabinet are the following: (1) That the land taxes must be collected, (2) that absconding defaulters' relatives must be held to payment of all claims, (3) that men who go surety for others must be liable for the payment of all claims, (4) to join into one the two prefectures Kil-ju and Söng-jin in Ham-gyöng Province, (5) that proper buildings must be built in the ports for the Superintendents of Trade, (6) that two-storey houses overlooking the palace must be bought, (7) that funds must be found for the completion of the new Queen's tomb, (8) that \$500 of the Whang-hä land tax must be remitted.

During the current year from the third moon to the end of the year eleven convicts have been decapitated, eleven have been strangled and twenty-nine prisoners have died of disease. Of those who were decapitated one was a soldier who intruded into the palace, one was a man whose wife, according to an oracle, had conceived a "crown prince," and nine were convicted of treason and beheaded together. Of those who were strangled, one was Kim Yung-jun the former Minister, six were thieves and robbers, three of whom were counterfeiters, and four others, crime not specified. Of those who died of disease twenty-one were convicts and eight had not yet been brought to trial.

We are glad to report that W. F. Sands, Esq., has arrived in Seoul from the north. In Eui-ju he suffered from a light attack of typhoid, but was able to secure foreign medical attendance.

The public has been privileged to witness a very pretty display of Christmas toys at L. Rondou's new store near the palace. Life-size dolls in ravishing frocks are reinforced with piles of bonbons, enough to satisfy the most capacious holiday appetite. It must take some public spirit to venture on such an outlay considering the comparatively small number of foreigners in Seoul, but we understand the things went off like hot cakes and so justified the venture.

Of the 107 Annam horses that have been purchased by the government thirty-three go to the military school for use by the students, two each to the six barracks in Seoul, two each for the two generals, two for the P'yŏng-yang regiment, twelve mules for the artillery. The very best four are reserved for the Emperor's use. The rest remain at the government stable.

The Law Department requests the Minister of Finance to arrange for the salaries of three "Law Revisers."

There are three whaling companies on the eastern coast of Korea, one Russian and two Japanese. They pay an annual license fee to the Korean government averaging \$100. for each whale. The Russian company has paid \$3465.95 during the current year. One of the Japanese companies has paid \$1532.95 and the other one \$1142.75. The total catch of the Russian company has been twenty-four whales and of the two Japanese companies nineteen. The largest whale captured was sixty-five feet long and the smallest forty feet long.

The Ta-dong River closed on the sixth instant and 200 Chinese merchants and artisans have left for China for the winter.

The robbers are multiplying in alarming numbers in North Kyŏng-sang Province, especially in Kyŏng-san and Ha-dong.

The Government Mortgage Bureau is doing a brisk business as the prefects who are in arrears have been obliged to pawn their houses and lands to make themselves square with the Finance Department. The Government has realized \$40,000 by these transactions.

The case of the murder of Mr. Bland at the American gold mines in Un-san has been reopened and a reward of \$500 has been offered for the apprehension of the criminal.

A Famine Commission has been appointed by the Emperor, composed of Yi Yong-ik, Min Yong-suk and Yi Chi-yong. The Emperor has been pleased to give \$20,000. to start the fund.

A Korean company with a capital of \$200. (!) has been formed with the purpose of providing Korean houses with the most approved style of western drainage, and it has requested the Government to give it a permit to carry on this laudable work. If their rates are as modest as their capital the "funny" papers will get no jokes on plumbing from Korea.

A band of 160 robbers armed with fire-arms and other weapons attacked the village of Ch'ung-yang in An-ak prefecture on Nov. 1st, burning the houses and killing four people. One of the robbers was captured and sent to the provincial capital, Whang-ju.

The men now in the prisons of Seoul number 117.

The police bagged a company of ten thieves who had rendezvoused at an inn outside the South Gate. The inn-keeper gave information of their presence to the police. It was found that they are a part of a large band numbering above a hundred who are plying their trade between Seoul and Chemulpo.

In the town of Yang-ju an attempt was recently made to perpetrate one of the most detestable crimes peculiar to the Far East. A young man died and after the funeral a band of young men from a neighboring town determined to kidnap the widow. The widow's sister-in-law, a young married woman, was staying in the house at the time when the blackguards came to carry out their purpose. The terrified widow becoming aware of their approach prepared to escape by a back way but she was almost sure to be overtaken and seized. The sister-in-law rose to the occasion like a heroine, hastily donned the widow's weeds, sent the widow off to find a place of safety and calmly awaited the coming of the gay young men. They broke into the house and taking her for the widow carried her away. She made no remonstrance at the time and so gave the real widow full opportunity to escape. When however they had carried her a mile or two she suddenly broke out on them as only a thoroughly angry oriental

woman can and demanded by what right they had seized her, a wife whose husband was still living, and carried her away. The young men were somewhat sobered by this and discovering their mistake hurried her back to the house and slunk away beaten. Taking everything into account it would be hard to match this for pure, downright heroism. She risked more than life for her friend, on a mere chance of coming through safely. We take off our hat to her.

We have to report the very sad death by hydrophobia of Mr. J. Newell, constable in the British Legation, on Tuesday Dec 22nd. His death is believed to be due to the bite of a cat, which he received in August last. He leaves a wife and two little girls. The funeral took place on the 24th instant.

The newly arrived Italian Consul, Conte U. Francesetti di Malgrà, presented his credentials at court on the fourteenth instant. Relations between Italy and Korea have been carried on heretofore through the British Legation but from now on Italy will be represented in person. Conte di Malgrà is occupying the house recently vacated by Rev. S. F. Moore in Kon-dang-kol.

In the district of Chuk-san about sixty miles south of Seoul a band of robbers have taken their stand in an important pass and have made the road impassable for travellers. These robbers have disguised themselves by covering the face with *pun*, a white paste which women use as a cosmetic. The prefect asks for soldiers in order to break up this dangerous nest of robbers.

In Ch'ung-sŭk-kol, near the center of Seoul, a thief in broad day light knocked a man down in the street and took his clothes and hat and made his escape.

Two French instructors in the School of Mines in Seoul have recently returned from a prospecting tour in Ch'ung-ju, Ch'ung-ch'ung Province.

The people of Hong-ju request the Government to remit the whole of their annual land tax of \$32,800, but the Government remitted only \$1,000 of it.

One result of the famine is to close a number of schools in the country which have hitherto been successful but which

cannot be carried on without the necessary funds. This shows one of the ways in which the famine disorganizes society.

Robbers are swarming in the prefecture of Yöng-dong, North Ch'ung-ch'öng Province, and the prefect begs for twenty soldiers to act as police.

Pak Che-sun the Minister for Foreign Affairs, who went to Japan to witness the military manoeuvres, returned to Seoul on the 9th inst.

The people of Pi-pa Ward near the center of Seoul petition the Government to compel the merchants to tear down the buildings which they have erected on the street and which interfere with the traffic. It is to be wished that this practice of encroaching upon the street might receive the attention of the Governor of Seoul as it is becoming a great nuisance. A Korean seems to think the street in front of his house is his own private property to be used either as a dumping ground for garbage or a site for a *ka-ge* or shop. Or he may take a notion to go out and dig up a cart-load or two of dirt to use in mending his mud wall. If the Government would make an example of two or three of these fellows the evil would be stopped.

The Superintendent of Trade in P'yöng-yang writes an urgent letter to the Government asking that Captain Kim Kyo-gun of the 3rd regiment in that city be speedily arrested and brought to trial for ill-treating the people, one of whom has died from injuries inflicted by this captain for resisting extortion, and because he has persistently withheld a part of the soldiers' pay and put it in his private purse.

A military hospital has been established and two native physicians have been put in charge. One would suppose that most important branch of the army would be put in the hands of a thoroughly competent foreign surgeon as, whatever the Koreans may say about medicine, they confess that foreign surgery is far in advance of their own methods.

The Law Department has increased the penalties for theft so that now a man who steals 50,000 cash, or twenty dollars, will be put in the chain-gang for three years and for a second offence he will suffer the extreme penalty of the law.

On the 10th inst, a considerable fire in Kyo-dong, Seoul,

consumed three Korean houses and four Chinese merchants' shops. This is the same place where the little riot occurred a few months ago, indemnity for which the Chinese representative is still asking the Government to pay.

The statement in the native papers that the United States had withdrawn from the agreement to sell their Legation in Peking to the Korean government is very wide of the mark. In the first place the property did not belong to the United States government. This statement arose probably from the fact that the United States government has requested the Korean government to grant them the use of the property for a period of six months after their lease expires next June.

The painful news has reached us that Rev. Geo. Leck of P'yŏng-yang, while at the American Mines in Un-san, was stricken down with malignant small-pox and that he succumbed to the disease within a week.

Next year bids fair to be a very gay one from one point of view. As the Emperor enters upon his sixth decade an imposing ceremony will be in order. As the Crown Prince Imperial attains his thirtieth year it will be celebrated by another festival. As the Queen Dowager Hong attains her eightieth year the event will be heralded by a feast, and as the Young Prince Eun attains his seventh year his studies will begin. This, too, will be attended with a celebration. The Government has given orders for the celebration of these events.

A man named Ch'oe Keui-byŏn having obtained a permit to mine gold in P'yŏng-gang in Kang-wŏn Province went to that place and found that the gold bearing reef lay under a village and a large number of graves. So he ordered the people to pull down their houses and to dig up the graves. This naturally caused consternation among the people and the Governor of the province has sent up to Seoul asking that the permit be cancelled.

The rice merchants of Seoul have petitioned the Government to the following effect: "The rice supply for Seoul comes from the three southern provinces, but when we send our agents down there to buy rice the prefects forbid them to buy, saying that there is only enough rice to feed the people of the

immediate vicinity; but when Japanese buyers appear it is impossible to stop them and so a very unfortunate state of affairs is brought about. Therefore the Government should order the prefects to allow Koreans to buy as well as Japanese."

On the 6th inst. a disastrous fire occurred in Hyūp-ch'ūn in which twenty-three houses were destroyed and an old man seventy-six years of age perished in the flames.

The government has communicated with the foreign representatives asking that their nationals be restrained from building edifices more than two storeys high in the vicinity of the palace now occupied by his Majesty.

Kim Po-min having been intrusted with tax-money collected in P'yūng-yang to bring to Seoul, preferred to use the money as capital and went into business. He was arrested and thrown into prison where he froze to death on the 13th inst. The same night another prisoner named O Myūng-Su also died of cold.

The Governor of Seoul has suggested to the government that as there are so many foreigners in each of the thirteen provinces interpreters be placed at convenient points throughout the country in order that communication between these foreigners and the local officials may be facilitated. The government fell in with the suggestion and so notified the Finance Department. The salary of these interpreters is set at \$30. a month.

From the new year the Police Department will cease to be a separate department and will revert to its former condition as an appendage to the Home Department.

The robbers of Chūn-ch'ūn in Ch'ung-ch'ūng Province have become so bold that they have formally challenged the local troops to a trial of strength.

The Foreign Office has informed the Chinese Minister that if Chinese fishing boats approach the shore of Korea within the three mile limit they will be fined a thousand dollars for each offence.

The Korean government has received \$30,000, Japanese currency, from fishing licenses during the past year from the Japanese and Chinese. The total number of boats is 2500.

The total gross receipts from the whaling business during the year on the coast of Korea has been \$673,900.

Since 1895 the ferry across the Yalu at Eui-ju has been a government monopoly and the fares collected have gone into the national exchequer. As the river freezes in winter and people cross on the ice the toll is collected the same as when the boats run.

Perhaps the most celebrated scholar that Korea has ever seen since Sŭi-ch'ong and Ch'oe Chi-wun was Yi Whang, commonly known by his title T'oe Gye. Recently his tomb and shrine in Yŏng-ch'ŏn in Kyŏng-sang Province were looted by robbers. The governor informed the Emperor and the latter immediately ordered \$1000 to be given for repairing the tomb of this celebrated man.

On the first of December the coast towns of Su-wŭn were visited by a disastrous tide which destroyed seventy houses and seventy-five other houses were rendered untenable. Therefore it is asked that the tax be remitted.

The Seoul Electric Company are to be congratulated upon the completion of their new building at Chong-no. It is not only a fine building for Seoul but it would do credit to any of the great business centers of the Far East. This is the first foreign firm that has ventured to invest any considerable amount of capital in Seoul and if enterprise and energy mean anything they will mean success for this company.

It is evident that Christmas means as much as ever to the children—and indeed to the grown-ups as well. There has been the same flourishing crop of Christmas trees as ever. The Korean churches held crowded meetings at which there was shown the same good cheer and mutual spirit of helpfulness that Christmas brings the world around. The Christmas gladness was subdued because of the great sufferings of the people through the famine but there are no circumstances so untoward that they can rob Christmas of its meaning.

At the Seoul Union the children had a grand Christmas tree, the gift of Mr. Gordon Paddock, the U. S. Charge des Affaires, and thanks are also due to Mr. Coleman who helped to secure the tree and set it up. Many of the good things that adorned its branches were due to the munificence of Dr. Weipert, the German Consul. If anyone was in doubt as to

whether Santa Claus really exists, his doubts would have been laid at rest had he been at the Seoul Union on Thursday P.M. the 26th and seen him distribute the gifts. He had to bring along a great snowball to keep his ears cool. Someone in the back part of the audience where, as everyone knows, the bad boys congregate, had the impudence to call this snowball "wash" but we can assure you that white ball was as surely snow as that Santa Claus himself was present.

Early in December, M. Leon Vincart, the Belgian Consul in Seoul met with a very painful accident. He was in a jinriksha and was coming down a hill in Chin-ko-ga when, in turning a corner, the vehicle was overturned and M. Vincart received a double fracture of the arm and other injury to his elbow, of a very serious nature.

It is rumored that in view of the very low condition of the finances the government contemplates the closing of some of the common schools in Seoul and of some of the foreign language schools. Just how the latter could be done at present we do not see. There are many other points where retrenchment could be effected without doing near so much damage as by closing schools. At best there are too few and it would be unfortunate if the government, by beginning its economical policy in the closing of schools, should indicate that public education was the thing most easily dispensed with.

We understand that the Emperor has given his permission for the building of the new Presbyterian Hospital on the property now occupied by the government hospital. Whether there or elsewhere, it is to be hoped that the building of a thoroughly good hospital will be pushed in the spring.

During the extremely cold weather which prevailed about the 20th inst. the thermometer stood at about zero for a few nights. It is said that at least half a dozen people froze to death in Seoul during those days. There are few places where the price of fuel is so high compared with the price of the other necessities of life.

Korean History.

By a night attack they took the place, burned it to the ground, killed the prefect and even destroyed every dog and other domestic animal in the place. Then they advanced toward Song-do and soon appeared beneath its walls. There the Mongol generals P'o-do, Ch'uk-kū and Tang-go went into camp.

The Mongol general Sal Ye-t'ap was now in the north. The king had already sent one messenger to ask for terms of peace and had received the following answer; "I am emperor. If you wish to fight it out then come on and fight. If not then surrender, and be quick about it, too." The king now sent another messenger on a similar errand. He returned with two Mongol commissioners and three more soon followed. They were immediately admitted to an audience and a conference followed, after which the king sent rich presents to Gen. Sal Ye-t'ap who seems now to have joined the main army before Song-do, and also to the other generals. What the result of the conference was is, for some reason, not stated in the records, but that it was not entirely satisfactory to the Mongols, or if satisfactory not sufficiently so to make them forego the pleasure of plundering, is seen from their next move, for they left Song-do and went southward to the center of the peninsula, the rich province of Ch'ung-ch'ung.

The cowardly prime minister showed his colors by sending a man to find a retreat for him on the island of Kang-wha, but the messenger fell into the hands of Mongol foragers.

Gen. Sal Ye-t'ap had gone north and joined another division of the Mongol army and again he attacked Ku-ju. He made engines of war called *ta-p'o-ch'a*, a sort of catapult, with which to reduce this town, but the magistrate, Pak Sō also made similar instruments which hurled huge stones, and the besiegers were compelled to retire to a distance and take refuge behind various kinds of defenses. The Mongols made three attempts to deceive the prefect by forged letters pur-

porting to be from the king and saying "I have surrendered and therefore you must submit," but Pak Sō was not to be caught by so simple a trick. The besiegers then tried huge scaling ladders, but these were cut down by the defenders as fast as they were put in place. An aged Mongol general, who made a circuit of the town and marked the splendid state of defense into which the place had been put, declared that he had never seen a place so well defended.

So the little town stood and the great Mongol general was forced to seek other fields for the display of his prowess. He sent a letter to the king finding fault because of the death of the first Mongol messenger and modestly suggesting that peace could be secured if he would surrender and give 20,000 horse-loads of clothing, 10,000 pieces of purple silk, 20,000 sea-otter skins, 20,000 horses, 1,000 boys, 1,000 girls and 1,000,000 soldiers, with food, to help conquer Japan. In addition to this the king must go to the Mongol court and do obeisance. These were the terms upon which Koryū could secure peace.

With the beginning of the next year, 1232, the king sent two generals bearing a letter of surrender. With it he sent seventy pounds of gold, thirteen pounds of silver, 1,000 coats and a hundred and seventy horses. He moreover stated that the killing of the Mongol messenger was not the work of the Koryū government but of a band of insurgents and robbers. The officials had to give their garments in order to make up the number that was sent. Each prefect along the route was charged with the duty of seeing that the Mongols were in no way molested.

But Pak Sō the prefect of Ku Ju was an obstinate man and would not give up his fortress even when he knew the king had surrendered. It was only after a great deal of argument and expostulation that he at last capitulated. The Koryū people wanted to kill him for his obstinacy but the Mongols said "He is your greatest man and you should prize him highly."

So ended the first act of the tragedy, but it was not to be the last. A Mongol residency was established at Song-do and Mongol governors were stationed at important centers throughout the country. The Mongol resident insisted upon

entering the palace by the middle gate which the king alone used, but it was shut and barred and he was not able to carry his point. When the tribute above mentioned reached Gen. Sal Ye-t'ap he expressed the greatest dissatisfaction with it because it fell so far short of what was demanded and he imprisoned the messenger who brought it. The king sent an envoy to the Mongol capital saluting the emperor as suzerain for the first time.

Chapter VI.

The king moves to Kang-wha.... a slave rebellion.... Mongol anger.... second invasion.... Mongol charges.... popular insurrections.... palace building.... the north occupied by Mongols.... Mongols not good seamen.... suffering and distress.... nature of Mongol occupation.... diplomacy.... temporary peace.... Gayuk Khan.... Mangū Khan.... efforts to get the king out of Kang-wha.... great invasion of 1253.... an urgent letter.... king decides not to remove.... great fortress falls.... impossible demands.... siege of Ch'un-ch'ūn.... Ya Gol-dā meets the king.... the king promises to return to the capital.... a ferocious governor-general.... exchequer depleted.... Cha Ra-dā before Kang-wha.... a beautiful reply.... a new viceroy.... succession of disasters.... viceroy overthrown.... Mongol ravages.... the north defenseless.

That neither the Koryū king nor any of the officials believed that the end of the trouble had come is evident. No sooner had the tumult of war subsided than the question arose in the Koryū councils as to the moving of the court. Some objections were made, but Choe U silenced them by killing off a few of the objectors. As for the king, he could not make up his mind to go; but the viceroy showed no hesitation. Seizing the government carts he loaded his household effects upon them and moved to the island of Kang-wha. He also urged the people to do likewise, and put up placards threatening with death anyone who should speak against removing. Meanwhile the people throughout the country were rising in revolt against the Mongol governors and were driving them out. This was sure to call down upon the troubled land another invasion, and the king at last made up his mind

to follow the example of his viceroy and move to Kang-wha. A palace had been prepared for him there and on the appointed day a start was made from the capital. It happened to be in the midst of the rainy season when the roads are well-nigh impassable. The whole cavalcade soon found itself mired, and torrents of rain added materially to the discomfort. Even ladies of noble rank were seen wading with bared limbs in the mud and carrying bundles on their heads. The wailing and crying of this forlorn multitude was audible for a long distance. Gen. Kim Chung-gwi was left to guard the capital. When the king at last arrived on the island he found that the palace was not ready for occupancy and he was obliged to live in a common house while the officials shifted for themselves. Messengers were immediately sent in all directions ordering the people to leave the mainland and seek refuge on the islands.

The common people in Song-do were in utter confusion. Anarchy stared them in the face. A slave by the name of Yi T'ong gathered about him a band of slaves and raised an insurrection. The general who had been placed in charge was driven out, the monks were summoned to help in the sack of the town and all the government buildings were soon looted. It is hardly complimentary to Buddhism that her monks were invited by this seditious rabble to help in these lawless acts but it is probably a true picture of the times. When this came to the ears of the king he sent Gen. Yi Cha-sung to put down the insurrection. The slaves barricaded the road but the general dispersed them and at night gained admittance to the city by feigning to be a deserter. Once within, he caught the slave leader Yi T'ong and the rest soon dispersed.

When the news of this exodus from the capital and the driving out of the Mongol governors reached the Mongol capital is caused a sensation. The emperor, in a white heat, sent a messenger post-haste to Song-do and behind him came a powerful army. The demand was "Why have you changed the capital? Why have our people been driven out?" The king replied that the capital was changed because all the people were running away, but he affirmed that although he had removed to Kang-wha his friendly feelings toward the Mongols had not changed. To this the Mongols made the

only answer that was to be expected from them. They fell upon the northern towns and put them to indiscriminate slaughter. Men, women and children fell beneath their swords. Gen. Sal Ye-t'ap himself came to attack Cho-im fortress. In that place there was a notable archer. He shot with unerring skill and every arrow found its victim. Aided by this man the garrison offered such a stubborn resistance that the Mongols at last fell back in disorder. It is said that Gen. Sal Ye-t'ap himself was one of the victims of this man's superb marksmanship. The king offered him official position but he would not accept it.

The spring of 1233 found the emperor's anger somewhat abated and instead of sending another army he sent another envoy with four formulated charges. (1) No Koryū envoy had come to do obeisance. (2) Highwaymen had killed a Mongol envoy. (3) The king had run away from his capital. (4) The king had given false figures in the census of Koryū. We are not told whether these were answered but we may infer that they were, and in the humblest tone.

It would be singular indeed if, in such lawless times, there were not many insurrections in the country. A considerable insurrection was gotten up in Kyūng-sang Province but was put down with a heavy hand, for the records say that after the battle between the rebels and the loyal troops the road for six miles was lined with dead. In P'yūng-yang likewise there was a rising led by one Pil Hyūn-bo. The King sent Gen. Chōng I alone to settle the difficulty. He had already been a P'yūng-yang prefect and had put down one insurrection. He was feared throughout the whole section. As he approached the northern city his servant besought him not to enter it, but he replied that such were the king's orders. So he went to his death, for the insurrectionists, failing to win him over to their side, gave him his quietus. The viceroy then sent 3,000 picked troops to the rebellious city. They took the rebel leader, cut him in two and sent the fragments of his body to the king. The second in command named Hong Pok-wūn, fled to the Mongols, by whom he was warmly welcomed. He became their guide in many subsequent expeditions. These renegades were a source of constant trouble between Koryū and the Mongols; so much so that the King

took pains to show favor to the parents and relatives of those who had fled to the Mongol flag. This same year a second wall was built about Kang-wha. The king sent asking the Mongols to recall the rest of their troops, and it was done.

With the opening of the following year, 1234, great numbers of people were summoned to help in the building of a palace on Kang-wha. At this time the utmost favor was shown to Buddhism. Sacrifices were offered on all the mountains and beside the streams with the hope of enlisting the sympathy of the gods. The viceroy also looked out for himself, for we are told, probably with some exaggeration, that he built himself a house twenty *li* in circumference. It was in this same year that the K'in dynasty became extinct.

With the opening of the next year the real occupation of the land by the Mongols commenced. The north was systematically occupied, scores of prefects being seized. The king on Kang-wha meanwhile was trying to secure a cessation of these hostilities by turning sun-worshipper, for every morning from seven to twelve the officials spent their time worshipping that very useful, but hardly divine, luminary. The year following increased the hopelessness of Koryū's position a hundred fold, for the Mongols established seventeen permanent camps in P'yūng-an and Whang-hā Provinces. They came as far south as Han-yang, the present Seoul. They then proceeded southward to the very extremity of the peninsula, and camps were established through all that portion of the land. The only reverse the Mongols met in this triumphal march was at the hands of Son Mun-ju the prefect of Chuk-ju, now Chuk-san, who had learned the tactics of the Mongols while serving in the north. Every day he foretold successfully at what point the enemy would make the next attack. People said he was inspired.

It would seem that the Mongols, however, did not remain long in the south, for we read that when the standard of revolt was raised the following year at Na-ju, the Koryū forces, sent by the king, speedily overcame them. This would hardly have been likely had the Mongols been in force in that vicinity.

We must remember that the Mongols were continental people and knew nothing of the sea. Even the narrow strip

of water between Kang-wha and the mainland daunted them. And so it was that the king from his island retreat defied the tremendous Mongol power.

By 1238, when the Mongols again flooded the country with their soldiery, the people had mostly found refuge among the mountains and on the thousands of islands which lie off the western coast of Korea. It would be impossible for anyone to imagine the suffering and distress entailed by these invasions. The records say that the people simply left their houses and fields and fled to these places of refuge. What did these hundreds of thousands of people live on as they fled, and after they reached their places of retreat? What breaking of old bonds of friendship and kinship, what rending of family ties and uprooting of ancient landmarks! It is a marvel that the land ever recovered from the shock. These Mongols were fiercer and more ruthless than the Japanese who overran the country three centuries later and they were far more numerous, besides. Plunder being their main motive, their marauding bands covered a much greater territory and mowed a much wider swath than did the soldiers of the great Hideyoshi, who kept to comparatively narrow lines of march. Nor did these Mongols meet the opposition which the Japanese met. The Mongols made a clean sweep of the country, and never again do we read of those splendid armies of 200,000 or 300,000 men which Koryū was once able to put into the field, even when groaning under the weight of a corrupt court and a rampant priest-cod. It is from these days that dates that utter prostration of Koryū's power which left her an easy prey to every Japanese freebooter who had too good swords at his back.

After ravaging to their hearts' content the Mongols withdrew in 1239 to their own territory but sent a messenger ordering the king to go to Peking and bow before the Mongol emperor. He refused, but sent instead a relative by the name of Chūn with a letter asking the emperor to excuse him from attempting the difficult journey to the Mongol court. Again the next year the same demand was made, but this time the king simply declined to go. The Mongols then modified their demand and ordered the King to come out from his island retreat and return to Song-do. This the king had no intention

of doing; but the next year he sent another relation named Sun as a hostage to the Mongol court asserting that this was his son. The emperor believed this and married Sun to one of his own near relatives.

The Mongol emperor Ogdai died in 1242 and the queen dowager took charge of affairs during an interval of four years, until 1245, when Gayuk became emperor. This brought peace to troubled Koryŭ for a period of five or six years. During this time, all that was left of her resources was used up in sending five or six embassies to the Mongol court each year. The moment the pressure of war was raised the king followed once more the bent of his inclinations, and while the country was in the very lowest depths of distress he feasted royally in his island retreat, while the viceroy vied with him in the splendor of his entertainments. It is said that at one feast 1300 musicians performed. Meantime the people were slowly returning to their homes.

Gayuk Khan came to the Mongol throne in 1246, and it was the signal for the renewal of hostilities against Koryŭ. At first four hundred men came, ostensibly to catch sea-otter but in reality to spy out the country and learn the mountain passes of the north. The king was not expecting a renewal of hostilities, or else was too much taken up with his feasting to attend to the defenses of the north; so the people fled in panic before this handful of invaders. Many of them took refuge on Wi-do Island off P'yŭng-an Province and there engaged in agriculture. They built a great dam across an estuary of the sea and reclaimed a large tract of cultivable land, but they suffered badly from lack of wells.

In 1249 Gayuk died and the regency again devolved upon the queen dowager. Peace again reigned for a time, broken only by a single attempted invasion by the Yŏ-jin people, which was unsuccessful. The king began the erection of a new palace at Song-do in order to make it appear that he intended to obey the standing injunction of his suzerain to go back to the capital.

The Mongol regency ended in 1251 and Mangu Khan became emperor. An envoy was immediately despatched to inquire whether the king had yet obeyed this command, but as the answer was unsatisfactory the Koryŭ envoy who appeared

at the emperor's court the following year was thrown into prison and a last envoy was sent with instructions to settle the question definitely. If the king would come out and return to his capital the people might remain on Kang-wha, but if the king refused, the envoy was to return with all haste to the Emperor and war would be declared at once. A certain Korean, hearing about these instructions, hastened forward and informed the king and urged that he go out and meet the envoy. To this the king did not assent. When the envoy arrived the king set a great feast for him, in the midst of which the Mongol arose and, assuming a terrible aspect, demanded loudly why the king did not leave the island and return to Song-do. Without waiting for an answer to the question he strode out of the hall and posted back to the north. The people were in dismay and said to each other, "This means war again."

When the lengthening vernal sun of 1253 had melted the northern snows this prophetic word was verified. The renegade Koryŭ general, Hong Pok-wŭn, told the emperor that the king had triple-walled the island of Kang-wha and would not move therefrom. War, ever welcome to these first Mongol emperors, was now afoot. The first detachment of 10,000 troops was led by the Emperor's brother Song-ju. With many allies from the Yŭ-jin and other tribes he crossed the Yalu. Then the Mongol general, A Mo-gan, and the renegade Hong crossed and advanced as far as the Ta-dong River. Following these came Gen. Ya Gŏi-dŏ with sixteen chieftains in his train and with a formidable array of troops.

The envoy Sun who, we will remember, had married a Mongol princess, now wrote an urgent letter to the king saying "The emperor is angry because you persist in disobeying him and he is sending seventeen kings against you. But he says that if you will leave the island and follow out his commands he will even now recall the army. You have now an opportunity of giving your country a lasting peace. If you leave the island, send your son to the emperor and receive the Mongol envoy well, it will be a blessing to the kingdom of Koryŭ. If you will not do this, I beg of you to put all my family to death."

Beneath this last appeal lay a terrible threat and the king

realized it. A great council was convened and the universal voice was in favor of compliance; but a single voice was raised in opposition. It said "How much treasure have we squandered on this insatiable barbarian, and how many good men have gone as envoys and never returned. Let the king go out now from this place of safety and when we behold him a corpse our condition will be enviable indeed!" This word startles the assembly. Cowards that they are, they rise to their feet and with one voice applaud the stirring words and charge the king to stay in his island fortress and still defy the savage of the north.

Gen. Ya Gol-dā now sent a messenger to the King purporting to be from the Emperor saying "I have begun from the rising sun and I will conquer to its going down. All people rejoice but you, who do not listen. I now send Gen. Ya Gol-dā. If you receive him well, I will leave you in peace; if not, I will never forgive the offence." Immediately putting his troops in motion the redoubtable general approached the strongest fortress in Whang-ha Province. It was surrounded by almost perpendicular precipices. The commandant laughed at the Mongols and defied them, and feasted in their sight. But the Mongols, directing all their energy at a single point, soon battered down a portion of the wall, set fire to the buildings with fire arrows, and with scaling ladders effected an entrance. The commandant hanged himself, and 4,700 of the garrison were put to the sword. All children above ten years old were killed and all the women were ravished.

Gen. Ya Gol-dā, being at To-san in Whang-ha Province, received a plaintive letter from the king asking him to retire from the country. He told the bearer of this missive "The Emperor says the king is too old to bow. I am going to find out whether this is true. I will give him just six days to get here." The messenger argued the dangerous condition of the road and said it could not be done in that time. Then the Mongol forces turned eastward and began to destroy the fortresses and loot the store-houses, at the same time sending to the king saying "If every prefect in the land will send in a written surrender I will retire." This was impossible in the present state of turmoil, and it probably was a mere pleasantry on the part of the Mongols.

The town of Ch'un-ch'ŭn was a rather formidable place and its siege and fall offer some interesting indications of the method of Mongol warfare. First a double fence or stockade was built around the town and outside this a bank six feet high and a ditch correspondingly deep. Ere long the supply of water in the town gave out and the people killed their cattle and drank the blood. The distress was terrible. Cho Hyo-ip, a leading man, seeing that there was no escape, first burned up his family and then killed himself. The prefect fought until he was exhausted and then threw himself into a burning house and perished. A party of the strongest of the remaining soldiers made a fierce attack upon one portion of the stockade and succeeded in breaking through, but they could not force the bank and trench beyond. The enemy entered, razed the town and burned the grain, and the women were carried away. During this time the king was using the only means left for turning the tide of war. He was worshipping every spirit that he could think of, and before every large boulder. He raised all his ancestors several rounds in the ladder of apotheosis; but it all seemed to have little effect upon the progress of events. Another renegade, Yi Hyŭn, arose in the north and forced many districts into his following.

In the course of time Gen. Ya Gol-dā arrived before the town of Ch'ung-ju in Ch'ung-ch'ŭng Province, but being unable to reduce it without a regular siege, he left his main army there and came north to the vicinity of Kang-wha. He then announced, "If the King will come out and meet me here I will take my forces back across the Yalu." With this message he sent ten Mongol generals to the king. The latter complied, and with a heavy guard came across the straits and met Ya Gol-dā at Seng-ch'ŭn-bu. Gen. Mong Go-dā was present with Ya Gol-dā at the interview which followed. The Mongol general said "After we crossed the Yalu into Koryŭ, thousands of your people fell every day. Why should you think only of your own comfort while your people are dying thus by tens of thousands? If you had consented to come out sooner, many lives would have been saved. We now ought to make a firm treaty." He added that Mongol prefects must be placed in each district and that a force of ten thousand in all must be quartered upon Koryŭ. To this the king replied that

with such conditions it would be extremely difficult for him to return to Song-do. In spite of this the Mongol leader placed one of his men in each of the prefectures. The only question which was discussed in the royal councils was how to get rid of the Mongols. One man dared to suggest that the Crown Prince be sent to intercede with the emperor. The king flew into a rage at this but soon he was so far mollified as to consent to sending his second son, Chang, with rich gifts to the Mongol court, a course of procedure which once more drained the royal coffers to the last farthing. The king had promised the Mongols to go back to Song-do "gradually" as fast as preparations could be made, and also to destroy the palaces in Kang-wha. The Mongols kept their word and retired but as they went they plundered and ravaged. When they had gone the king caught the renegade Yi Hyŭn and killed him and his son, and banished all his adherents. This was a dangerous course, for this man had acted as guide to the Mongols and the latter were more than likely to resent his death. So it turned out, for an envoy came post from the Mongol court complaining that only the king alone had come out from Kang-wha, and that a man who had helped the Mongols had been slain for it. Whether the king answered these complaints satisfactorily we do not know, but soon the emperor developed a new plan. He sent Gen. Cha Ra-dŭ with 5,000 troops to become governor-general of Koryŭ. The emperor little knew what sort of a man he was letting loose upon Koryŭ. No sooner had this beast in human shape crossed the frontier than he began a systematic course of extermination. He killed right and left, every living thing. The king hastened to remonstrate but he answered "Unless all the people have their hair cut I shall continue to kill." The records say that he carried into captivity the enormous number of 206,800 souls, both men and women, and that of the dead he left behind no estimate was ever made. When the emperor heard of this, even his fierce heart was touched, and the next year, 1255, he recalled the monster. The latter obeyed but on his way north he built fortified camps along the way, for future use.

In spite of the thanks which the Koryŭ king sent to the emperor for this deliverance, the latter allowed this same general to come back with a powerful force, and accompanied

by the same former envoy, Sun, who had married the Mongol princess. The king had to go out and meet them and waste his remaining treasure in useless presents. So thoroughly was his exchequer depleted that his own table was but ill supplied.

The two countries were now nominally at peace, but as Gen. Cha seemed bent on fighting, there seemed to be nothing to do but to fight. Some of his soldiers were roughly handled at Chung-ju where a thousand were killed. Again in the east a large detachment of his troops were heavily defeated.

At last Gen. Cha came, in his sanguinary wanderings, to the vicinity of Kang-wŏn and displayed his banners in sight of that island, to the great uneasiness of its occupants. Sun, the renegade, was now a Mongol general and was as bitter against Koryŏ as any of the northern savages.

The king, in despair, sent Kim Su-gan to the emperor to make a last appeal to his clemency, but the emperor replied "I cannot recall my troops, for your king will not come out from his retreat". To this the envoy made the beautiful reply, "The frightened quarry will not come forth from its hole till the hunter has departed. The flower cannot spring from the frozen sod". Upon hearing this the emperor immediately gave orders for the recall of the ruthless Gen. Cha.

Ch'oe Hang the son of Ch'oe U, had held the position of viceroy for eight years. His course had been one of utter selfishness and oppression. Many honorable men had met their death at his hands. He now died leaving a son, Ch'oe Chung, a young man of considerable power. When the viceroy died his retainers did not announce the fact until the household had been put in readiness for any emergency and a strong armed guard had been stationed at every approach. We can argue from this fact that the vicerealty was anything but pleasing to the king and that in case the viceroy died the king would be glad of an opportunity to abolish the office altogether. Subsequent events proved the truth of this supposition. When everything was in readiness the death was announced and the young man Ch'oe Chung was put forward as viceroy. The king was obliged to confirm him in

the office. He had no power to refuse. Ch'oe Jung was a son by a concubine and from this time the annals contain no mention of man's birth on the mother's side. This was because Ch'oe Jung killed everybody who was heard speaking slightly of his birth. If anyone had a spite against another, he could always effectually vent it by charging him with having said that Ch'oe Chung was of common birth.

Disaster and distress followed each other thick and fast in these days. An insurrection arose in Kang-wŭn Province under the leadership of one An Yul, but was put down. A famine wasted the country and the poor were fed out of the government supplies. The Mongols though nominally at peace with Koryŭ seemed to consider the territory as their legitimate foraging ground, and now they came walking through the land, coming even to the gates of Song-do. The king sent Gen. Yi Ruag and feasted the unwelcome guests in the hope of inducing them to leave the unhappy country. It was a vain hope. They turned southward and continued their thieving across the Han River even to Chik-san. The king feasted them again and asked them to desist. The leader replied that he would do so if the king would come out of Kang-wha and send the Crown Prince to the Mongol court. As this leader was that same Gen. Cha who had once been recalled by the emperor for cruelty, we may easily understand how anxious the king was to be rid of him, at any cost. He therefore consented to the conditions, and Gen. Cha retired as far as Yŏn-jŭn and ordered all the detachments of his army to desist from plundering. The king kept his word, in part at least, for he sent not the Crown Prince but his second son together with Ch'oe Chung.

Ch'oe Chung used his wits for the purpose of personal emolument and his credulity also led him into all kinds of difficulties. His grand mistake was in casting off an aged slave, Kim In-jŭn, who had served his father and grandfather faithfully and deserved better treatment at the young man's hands. The worm, thus trodden upon, turned and bit to the bone. It was as follows. The aged servant, gaining access to the king, told him that the young viceroy was dead and in a moment secured another man as leader of the soldiers. Clad with his new power the vengeful old man caught

and killed some of the most intimate friends of the viceroy and in the early morning gained access to the viceroy's house and hunted him from room to room. He found him hidden in a disused chimney flue from which he was speedily drawn forth and dispatched. When the old slave announced this to the king the latter said "You have done me a great favor", and could hardly refrain from tears. The king then destroyed the picture of Ch'oe Chung-haun who had founded the viceroyalty, and distributed the ill-gotten wealth of the Ch'oe family among the people. It is said that even the lowest citizen received at least three bags of rice or other grain. At the same time all Ch'oe's following were banished.

The year 1258 had now come, the last that the aged king Ko-jaŋ was destined to see. In this year the Mongols came again as usual. They began by building and garrisoning a fortress at Eui-ju. Then Gen. Cha Ra-dā with a small body of a thousand troops came southwards as far as Su-an in Whang-hā Province. It shows how utterly shorn of power Koryū was, that this general should dare to penetrate so far into the land with only a thousand men at his back. Hearing of this the aged king decided to try a little artifice. He came out of Kang-wha, across the straits to Tong-jin on the opposite bank, in order to make it appear that he had complied with the emperor's command. Gen. Cha demanded that the crown prince also come out. He made a line of camps all the way from Song-do to Tong-jin and settled down as if he intended to stay and see his orders obeyed. The king had retired to the island again upon the near approach of the Mongols and now the latter redoubled their demands and ravaged more remorselessly than ever. They swarmed all about Kang-wha and nothing but a narrow strip of water lay between the king and that more than half savage army. The water proved, however, an effective barrier. All this time another Mongol force under Gen. San Gil-dā was wasting the northern and eastern districts. The people of Wha-ju and of fourteen other towns, led by one Sin Chip-pyūng sought refuge on Cho-do island but finding this insecure, moved to another; but some Koryū renegades led Mongol troops there and overthrew the little colony.

The king now altered his tactics. Sending an envoy to

China he said "I have desired to obey the emperor but hitherto I have been prevented by the powerful officials. Now that the viceroy has been put out of the way I will go back to Song-do and do as you shall direct. But we are surrounded by your soldiery and it is hard to move. We are like mice when the cat is about. Let them be ordered back home and I will do as you direct."

Meanwhile two traitors in the north had overpowered the Koryū general and had gone over to the enemy. The whole north was therefore without a single defence and was being held by these two traitors under Mongol orders. Such was the unhappy condition of affairs when the year 1258 came to a close.

Chapter VII.

The Mongols a fixture....a royal envoy....his reception....palaces on Kang-wha destroyed....the regency....Mongol troops ordered away....standing complaint....a singular custom....pirates....the prince finds Kublai Khan....the prince returns to Korea....Mongol policy conciliatory....again suspicious....tribute remitted....king goes to China....Sun silenced....Chinese envoys to Japan....accompanied by Korean envoys....Kublai's message to Japan....specified charges against Koryū....Mongol general murdered....envoys to Japan shabbily treated....Kublai orders Koryū to aid in the invasion of Japan....Kim Ehun destroyed....Japanese captives sent to Peking....revolution....the emperor threatens....king re-instated....king goes to China....his requests....returns....sedition....preparations to invade Japan....officials' wives restored....a remarkable commissioner....Kublai proclaims the Yuan empire....Japanese envoy....rebellion on Quelpart....finances in bad shape....Koryū falsely accused....rebellion stamped out....Koreans build boats for the Mongols....the army of invasion....the expedition sets sail....attack....driven back by storms....the king's Mongol queen....Mongol confure and dress....argument for plurality of wives....women's rights....another envoy to Japan.

The year 1259 opened with the sending of an envoy to China but he was waylaid, robbed and killed by Koryū ruffians; thus Koryū was ever discredited in the eyes of China. The Mongols now began to make fields about P'yūng-yang with the intention of making that city a permanent Mongol center. They repaired the walls of the town and constructed new war boats on the river.

INDEX

OF

The Korea Review*

1901.

A Conundrum in Court	293	Art in Korea, Xylographic	97
A Curious Asset	259	Assassination of Pres.	
A Curious Cup	17	McKinley	404
A juest division	545		
A Korean Heroine	208	Bandits, Chinese	170, 215
A Korean Rip van Winkle	62		311, 313
A Leaf from my Journal,		Baron von Mollendorff	245
Rev. S. F. Moore	111	Belgian Treaty, The	25, 124
A Military Manoeuvre	546	Bell, Mrs. E., Obituary	170
A Prophetic Dream	543	Bicycle, The First	65
A Red-sea Path	259	Blue Tille	456
A Rebellious Mountain	456	Bones Wanted	403
A Snake Story	400	Book Circle, The Seoul	366
A Vagary of Fortune	145, 193	Brains vs. Muscle	117
Afternoon tea in Switz-		Brown, J. McLeavy, Dr.	167
erland	72	Budget, The Annual	122
Album, The Korea Review	69	Burying in the Road	69
Allen, Hon. H. N.			
Chronological Index	215	Caught in her own Trap	496
(review.)		Census of Seoul	359
An Anglo-Korean Con-		Census of Korea	25
versation	387	Chang-ja on the Wind	
An Engineering Feat	116	(poem) Rev. J. S. Gale	49
Anglo-Korean Conversa-		Chemulpo. Rev. Geo. H.	
tion, An	387	Jones,	11
Annual Budget, The	122	Chemulpo Club, Opening	
Annual Meeting Pres by-		of	271
terian Mission	457	China, A notable book on	
Ant Lion, The	304	(review)	433

*Items in this index not otherwise signed are by the Editor

Chinese Bandits	170, 215 311, 313	Efate, Korean and	297, 341
Chinese into Korea,		Electric Lights	315, 362
Introduction of;	155	Emperor's Fiftieth	
Rev. J. S. Gale		Birthday, The	411
Chinese riot in Seoul	268, 309, 311, 452	Etymology, Korean	254
Chinese Readers (review)	169	Exorcising Spirits	163
Christians, Persecution of	256	Export of Rice, Embargo	
Chronological Index, The		on	314, 354, 361 364, 397, 399
(review)	215	Famine on account of	
Cinderella	116	Drought	311, 312, 313 360, 500, 507
Coiffure, Korean	353	Field, The Korea (review)	511
Collyer, Rev. C. T. on		Fiftieth Birthday, The	
Founding of Korea	481	Emperor's	411
Confidence Restored	402	Fishing Boats	258
Consanguineous marriage	209	Foulk, Geo. C. Memoir	344
Consulate in Chefoo, Korean	71	Founding of the Korea	
Conundrum in Court, A	293	Dynasty, Rev. C. T.	
Correspondence <i>re</i> Quel-		Collyer	481
part, W. F. Sands, Esq.	353	French Loan, The	173, 264, 270
Could not Bell the Cat	303	Fruits in Korea, Foreign	512
Cure for Leprosy, A	209	Gale, Rev. J. S.	
Curious Asset, A	259	Chang-ja on the wind	
Curious Cup, A	17	(poem)	49
Customs, The Imperial	167	Introduction of Chinese	155
Death in the Pot	352	Opening Lines of	
Destitute Children, Home		Chang-ja, (poem)	49
for, Dr. C. C. Vinton	252	Paper on Han-yang	
Disturbance on Quelpart,		(review)	510
The E. Martil, Esq.	539	The Ni-t'u	289
Dream, A Prophetic	543	Gautama, The Image of	
Dress and Social Grades	211	(poem) Archer B. Hul-	
Eckert, Franz, Musik-		bert	241
direktor	74	George C. Foulk, Memoir	344
Editorial Comment	22, 69, 117, 166, 212, 261, 306 354, 404, 457, 497, 547	Gold Mining, Native	206
		Greek Church, The	172
		Growing Buddha, The	18

Hanging Rags on Trees	21	Jones, Rev. Geo. H.	
Han Yang, Paper on		Chemulpo	11
(review)	164	Sul-ch'ong	102
Hardie, Dr. R. S., on		The Spirit Gods of	
Wŭnsan	69	Korea (review)	269
Hereditary Nobility	164	Just division, A	545
Heroine, A Korean	208		
History Korean	29, 77,	Kang-wha. Review of	
125, 177, 221, 273, 317,		Rev. M. N. Trollope's	
369, 417, 465, 513, 561		paper on	76, 403
Home for Destitute Child-		Korea Branch of the	
ren Dr. C. C. Vinton	252	R. A. S.	25, 337
Horse Sense	494	Korea Dynasty. The	
Hulbert, Archer B.		founding of the	
The Image of Gautama		Rev. C. T. Collyer.	481
(poem)	241	Korea Field, The	511
The Queen of Quelpart		Korea Review Album, The	69
(review)	486	Korean and Estate	297, 347
Hutchison, W. Du F.		Korean Consulate at	
Obituary	302	Chefoo, A	71
Hygrometric Record of		Korean Coiffure	353
Chem. F. H. Moersel.	358	Korean Etymology	254
		Korean Heroine, A	208
Ideograph, Rice and the	349	Korean History	29, 77,
Image of Gautama, The		125, 177, 221, 273, 317,	
(poem)		369, 417, 465, 513, 561	
Archer B. Hulbert.	241	Korean Pearls	207
Imperial Customs, The	167	Korean Proverbs	50, 397
In Memoriam	28	Korean Pronoun, The	53
Insects, Unwelcome	352	Korean Rip van Winkle.	
Intelligence, The seat of	67	A	62
Introduction of Chinese		Korean weights and	
into Korea (translation)		Measures	304
Rev. J. S. Gale.	155		
Japanese population in		Lacing, Tight	57
Korea	310	Leprosy, Cure for	200
Japanese Post-office	411	Library burned, The	
Japanese Railroad, Seoul-		Imperial	503
Fusan	316, 367, 197	Loan from France, The	153
			264, 270, 310

Manchus and the Queen	353	Opening of the Chemulpo	
Marble Pagoda, The	534	Club, The	271
Marriage, Consanguineous	209	Oppert	210
Mathematics as Chinese	127	Oxen could not draw	
McKinley, Pres., Assas-		him	544
sination of	404		
Memorial Service to		Pagoda, The Marble	534
Queen Victoria	73	Parker, E. H., Notable	
Memorial Service to Pres.		Book on China (review)	433
McKinley	407	Pearls, Korean	207
Military Manœuvre, A	451	Periodicals in Korea	68
Missions in the East	261	Persecution of Christians	356
Mok-po	16	Po-sam, The	165
Mollendorff Baron von,		Post-office, The Japanese	411
Obituary	218, 245	Price of Happiness, The	445
Morning Calm? why		Prohibition of Export of	
(verse) Polemicus	454	Rice	314, 361, 364, 407, 497, 499
Morsel, F. H. on Tidal		Prophecy	113
wave	282	Prophetic Dream, A	543
Morsel, H. F. on Hygro-		Pronoun, The Korean	53
metric Record	158	Proverbs Korean	50, 392
		P'yŏng-yang	
Names of Korean months	457	Dr. J. H. Wells.	56
Native Gold mining	206		
Nemesis	208	Queen of Quelpart, The	
New Century, The	60, 56	(review)	486
Jews Calendar	24, 71,	Quelpart, The Queen of	
158, 168, 213, 263, 308,		(review)	489
338, 406, 460, 499, 349		Quelpart, Disturbances	265,
on, The Rev J. S. Gale	289	on	363, 409, 539
Nobility, Hereditary	164	Quelpart, Correspondence	
Notable Book on China,		about	353
Parker's	533	Question and Answer	19, 98,
			164, 211, 260,
Odds and Ends	17, 62, 113, 163		304, 353, 457
	206, 255, 303, 352,	Quid pro Quo	495
	400, 454, 494, 543		
Off His guard	48	Rags on Trees, Hanging	21
Opening lines of Wang,	13	Railway, The Seoul-Fusan	397
(poem) Rev. J. S. Gale	49		

Rear-admiral Schley	notice	214	
Korea	440	Small but Might	19
Rebellious Mountain, A	456	Small-pox	154
Red Patching	19	Snake story, A	200
Red Sea Path, A	256	Snakes	209
Review of		Social Grades	277
Chronological Index	215	Spirit of the Bell, The	
Kang-wha	403	(poem) H. B. H.	
Spirit Gods of Korea	269	Spirit Gods of Korea	
Parker's book in China	433	(review)	209
The Queen of Quelpart	436	Spirits, exorcising	163
Mission Conference		Status of Woman in	
Report	493	Korea, The	150
Transactions of Korea		Stevens, Hon. Wm. H.	
Branch of R. A. S.	338,	Korean Consul General	
	403	in U. S.	170
Rice and the Ideograph	349	Stone Doctor, The	543
Riot on Quelpart	265, 363,	Substitute for Vaccination	302
	409.	Sul-Ch'ong, Rev. Geo.	
Rip van Winkle, A Ko-		II. Jones	102
rean	62	Surveys of the Interior	509
Royal Asiatic Society,		Surveys of Seoul	273
Korea Branch	337		
Roze Island, Sale of	119, 220,	Telegraph Receipts	176
	319, 311, 408,	The Ant Lion	445
	413, 460, 509	The disturbances on	
Sale of Roze Island	119, 220,	Quelpart	
	319, 311, 408,	Martel, Rev.	10
	413, 460, 509	The First House	25
Schley, Rear Admiral,		The Growing Budd	28
Korea	440	The Greek Church	17
Seat of Intelligence, The	167	The Image of Buddha	
Seoul-Fusan R. R., The	316,	(poem) Pyner	
	367, 397	B. Hulbert	242
Seoul Water-works, The	35	The Korea Branch of	
Seventh Daughter, The	401	R. A.	337
Shogun, The	164	The Korea Field	54
Sidabara, Prof., arrival of	27	The Korea Review Album	99
Sill, J. M. B. Obituary		The Korean Patriarch	53

The Marble Pagoda	334	Tricks of the Trade	402
The New Century	36	Trichope, Rev. M. N.	
The Nisse Rev. J. S.		Review of his paper	
Osaka	286	on Kangwha	403
The Po san	164	Unwelcome Insects	352
The Queen of Quelpart			
(review)	486	Vaccination	72
The Seoul Book Circle	369	Vaccination, Substitute	
The Seoul-Fusan R. R.	397	for	303
The Seoul Water-works	385	Vagary of Fortune A	143, 193
The Seventh Daughter	401	Victoria, Queen,	
The Shogun	164	Memorial Service	73
The Spirit Gods of Korea		Winton, Dr. C. C., Home	
(review)	290	for Destitute Children	352
The spirit of the Red			
(poem)	2	War in Sight	212
The Status of women in		Water works, The Seoul	385
Korea	524	Weights and Measures	
The Stone Doctor	543	Korean	304
The Story did it	115	Wells, Dr. J. H. on	
Thieves	510	Đ'vông yang	36
Tidal Wave, The, H. P.		When Thieves fall out	402
Mersel	202	Why Morning Calm	
Tight Lacing	397	(verse) Polemics	454
Tile, Blue	165	Wizard of Ta-bak	
Tobacco	68	Mountain, The	489
Transactions of Korea		Wūn-San, Dr. R. A.	
Branch of R. A. S.	269,	Hardie	69
	337, 403		
Tran sation of Souis	211		
Treaty th Belgium	124	Xylographic art in Korea.	97

DATE DUE

TO RENEW CALL

422-3900

Nov 20 1965

MAR 19 1987 SERVICE

HIGHSMITH 45-220

22-33

The Ohio State University



3 2435 030832158

001
V1

Kirch 10/19/89
DS401K843

THE OHIO STATE UNIVERSITY BOOK DEPOSITORY



D	8	08	03	09	7	11	005	0
0	08	03	09	7	11	005	0	

Digitized by

ole

Original from

THE OHIO STATE UNIVERSITY